

THE COLLECTION OF
ANCIENT GREEK INSCRIPTIONS

IN THE BRITISH MUSEUM

EDITED BY

C. T. NEWTON

KEEPER OF THE GREEK AND ROMAN ANTIQUITIES

PRINTED BY ORDER OF THE TRUSTEES

AT

THE CLARENDON PRESS, OXFORD

1874



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ANCIENT GREEK INSCRIPTIONS

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PART I

ATTIKA

EDITED BY

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PART I.
ATTIC INSCRIPTIONS.

CHAPTER I. — DECREES.

I.

A block of white marble; discovered by Chandler in the floor of a cottage near the Theseion: height, 1 ft. 4 in.; breadth, 5 in.; thickness, 8 in. Presented by the Society of Dilettanti, 1781. Published by Chandler, *Inscr.*, pt. ii. p. 54, No. xxvii; C. I. 70; Rose, *Inscr.*, p. 249; Le Bas, *Voyage Archéol.*, Attique, No. 422.

c.	b.	a.
N E] M E N:	K E R V X[O	T A] M I A:]
\ I E L O S	E I:E Π A Λ Λ	O N:T O N Δ
N:N E M E N Δ	E L O E I:k A	A I T O S:H
M E X P I H E L	I T A K O I N	S:T O, L E O
5 I O Δ V S M]O[N]:[E A N]Δ E M E	5 A]T A S K A M	5 L E O N:L E +
O O V	B O N I Δ O N	O]B O L O N:H E
: O M A	S O O:k A I A	K A M B O N I[Δ O N K A I
: A I	Π O Δ O S O:Π	T]O S M E T O I I[O S N E M
: O - A I:A	A R A T O N E	E]N:E N Λ Λ O R A[I T E I S
10 S O[A I]: O I S O	10 V O V N O N:T	10 K]A M B O N I Δ C[N
A I . .]:[. . . K A]T A:I A Δ E	O K A Θ E K O	O I S :Δ R A Λ
: [Γ] L E N T O K O M A	N:T A V T A E	: N E M E N Δ E:E
O I T O Δ E:T O Δ E M A	Π O M N V N /	A T A:T O I:S
P X O E N A]I T O Δ E R M A:Δ	I]:T O S T R I	C[E] S E I O N:k, [I T A Π?
15 I Δ O N T]O S:H O Π O I A N Δ	15 S]Θ E O S:H O	15 E R I?]O N T A:E Π I
A N H A R M]O T T E S Θ A I:Δ	- I A N T O[N	E N + S V N O I
E E I Θ V S] I A N:Δ I Δ O N A	K O I N O N:M	E[M]Π O L E I:T E[L E O N
I H E R A K?]I E I O I S:k A I	E A Π O Δ I Δ	T]A[Δ E]K R E A:A Π C[Δ O S
Π A N A O]L N A I O I S:N E M	O S I N Π A R	O A I O M A:E Π I Ξ E
20 E N E N A]Λ O R A I:T E I S:k	20 A T O N E V O	20 I S I:E M Π Y Θ I C[I K R
A M B O]N I Δ O N:H O S:A N I	/ N O[N Γ] R O	I]O N:T A A E K R E / [A Π O
S E S:H[E]M I O /		Δ]O S Θ A I:O M A:I
P Γ A O Λ		O I I A T A T

This stone is inscribed on three sides. I have retained the lettering of Böckh, but have adopted a different order, for it is the right of c and the left of a which converge respectively towards the left and right of b. The stone is complete at the top; how much is lost at the bottom is uncertain. The number of letters originally on the sides a and c was fourteen or fifteen; side b is entire as far as it goes. To fix the order of the three columns, or their connexion with each other, is almost impossible.

The surface of a and c is much worn, in some places only showing traces of O and of the dotted punctuation which marks this inscription. A repeated examination of the stone has rendered some of Böckh's conjectures untenable, and suggested others. The form of the letters is archaic, and Böckh fixes the date as about Ol. 81-82 (B. C. 456-450). Skambonidae, the deme to which this inscription relates, was of the tribe Leontis, but the patronymic form shows the title to have belonged originally to a gens of the name: cp. Butadae, Philaïdae, which were the

names at once of demes and gentes (Meier, *De Gentilitate Att.*, p. 35).

It is probable that our inscription refers to the sacra of the deme, and not of the gens; indeed this is certain, if the restoration in line 13 of side *c* be correct. What remains of the document seems to refer chiefly to the duties and responsibilities of the Demarch, especially in connexion with the sacra and the finances of the deme. (Cp. Pollux, viii. 108, and C. I. 82 and 88.)

It seems probable that side *c* is to be read first in order. Line 1. Possibly [νέ]μειν, as in line 3. In line 2, τέλος, referring doubtless to the revenues of the deme. Lines 4, 5. μέχρι ἡλ[ίου] δυσμ[ῶν] ἐὰν δὲ μὴ These restorations are exceedingly doubtful. In line 10 the termination of the passive infinitive -σθαι is twice traceable. Line 11. Böckh restores [κα]τὰ τὰδε. The reference seems to be to the sacrifices of the deme, it being prescribed when and what victims shall be offered, and what division of perquisites, etc., shall be made. In line 12 the dots show only one letter to be wanting to complete the word; probably therefore [π]λὴν τοῦ κομα Is the last word κομα[ρχου]? That Athens was divided into κῶμαι as well as demes is well known (see Leake, *Top.* pp. 440, 634; *Demes*, p. 16; Sauppe, *De Demis Urbanis Athen.*, pp. 11, fol., and 23, foll.). Lines 13, foll. I have hazarded the following restoration, wherein Meier has anticipated me in reading δημ[άρχου] (Addend. to C. I. vol. i. p. 890). τοῦ δημ[άρχου] εἶναμι τὸ δέσμα δ[ιδόντ]ος: that is, the hide of the victim (a valuable perquisite, as we know from many other documents), is to go to the Demarch, who provides the victim. Διδόντος (if rightly restored) is explained by the following clause:—ὅποιαν δ' [ἂν ἀρμ]όττεσθαι δ[έ]η θυσ[ίαν] διδόναι ἱ[ε]ρακλ[ε]ίοις καὶ [Παναθ]ηναίοις. I have restored ἀρμόττεσθαι with some confidence, in the sense of παρασκευάζεσθαι, there being scarcely another verb with a like termination: the rest is very hazardous. I have written ἱ[ε]ρακλ[ε]ίοις, for it is clear that a festival is meant, and only one or two (e. g. Ἡράκλεια, Ἀνάκεια) have a suitable termination. Line 19, foll. νέμειν ἐν ἀγορᾷ τῇ Σκαμβωνιδῶν ὅς' ἂν The reference is to a distribution to be made in the ἀγορά of the deme, very possibly of the flesh of the victim sacrificed (κρεανομία). On the ἀγοραί of tribes and demes, see Schömann, *De Comit.*, p. 367, foll. Here, however, a definite locality seems intended, as in C. I. 102, where an inscription is set up ἐν τῇ ἀγορᾷ τῶν δημοτῶν: cp. C. I. 88, line 14; so ἐν τῇ ἱερῇ ἀγορῇ in the Lygdamis inscription (Newton, *Hist. of Discov.*, ii. p. 671). The ἀγορά of the deme Skambonidae was probably in the neighbourhood of the Theseion (mentioned in side *a*, line 14, as we shall see presently), in which the inscription before us was found. Line 22. we may perhaps recognise a compound of ἡμι-

Side *a* is also much mutilated; it appears to refer to the same topics as side *c*. Line 1. Probably [τα]μία, in the dual, referring to two treasurers of the deme, as in C. I. 82, line 3, [τα]μίαιν. In lines 4 and 5 we may possibly recognise Λεών, the eponymous hero of the tribe Leontis, to which the deme Skam-

bonidae belonged. Line 6. Probably [δ]βολον. Line 7, foll. [Σ]καμβωνιδῶν καὶ τοὺς μετοίκ[ους] θύειν ἐν ἀγορᾷ τῇ Σκαμβωνιδῶν; so Böckh; but perhaps νέμειν should be restored instead of θύειν. Line 11. The letters ΔΡΑΝ are fairly legible; but what they point to is doubtful. Line 12. νέμειν δέ, as elsewhere. In line 14 I recovered with certainty on the stone the word Θ[Ε]ΣΕΙΟΝ. On the Theseion, near which this inscription was found, see Leake, *Top.*, pp. 498, foll. Line 15. Possibly καὶ τὰ περι[όντα], 'what remains over and above.' Line 16. ἐν ξυνῷ: for the form cp. C. I. 3044, lines 25 and 44; an early inscription from the city of Teos. Line 17. ἔμ[υ] πόλει τῇ λειον(?) . Line 18. [τ]ὰ [δὲ] κρέα ἀποδ[όσθαι] ὡμά, as also below. The flesh of the victim is to be sold raw. Line 19, foll. ΕΠΙΖΕ . . . ΙΣΙ, some festival is probably meant. Line 20. ἐμ Πυθίῳ [κρι]όν, τὰ δὲ κρέα ἀποδ[όσθαι] ὡμά. Concerning the Pythion, see Leake, *Top.*, p. 113 n, and 299. Line 22. κατὰ τ[άδε](?).

Side *b* is almost perfect as far as it goes, and may be restored with certainty. Each line contains seven letters. Inasmuch as the stone is entire at the top, it is clear that this column is a mere continuation of one of the others, probably of *a*. The letters given in line 1 are quite legible: the X is here written differently from those elsewhere in this inscription (col. *a*, lines 5, 16). The first letter of this line was probably N, but the traces are quite faint. We may read then as follows:—[ὡς ἂν(?)] κηρυχ[θῇ], ἐπαγγελθῇ. καὶ τὰ κοι[νὰ] τὰ Σκαμβωνιδῶν σωῶ, καὶ ἀποδώσω παρὰ τὸν εὐθυνον τὸ καθήκον. ταῦτα ἐπομνύνα[μι] τοὺς τρε[ῖς] θεούς. ὅτι ἂν τῶν κοινῶν μὴ ἀποδιδώσω παρὰ τὸν εὐθυνον, π[ρ]ο In line 2 the letters are quite clear. ἐπαγγέλλειν is here used in the simple sense of proclaiming officially. Down to καθήκον, in line 11, we have the concluding portion of the oath to be taken by each of several officers: cp. the singulars σωῶ, ἀποδώσω, in lines 5 and 6, with the plural ἀποδιδώσω, in line 18. These officers are probably the Demarch and the two Treasurers already mentioned. The form of the future σωῶ is interesting. Böckh remarks:—'Neve formam plebeiam esse putes, formulae publicae et iurejuranda cogita an apud Graecos plebeio sermone scripta sint. Nempe in scriptoribus talia grammatici deleverunt; sed inscriptiones hi raro attigerunt.' The materials which Epigraphy supplies for the student of Greek inflexions have never been properly made use of. Wecklein, in his 'Curae Epigraphicae' (which I shall elsewhere have occasion to quote), has set an example of what may be done. On the expression παρὰ τὸν εὐθυνον, in lines 9 and 19, see Böckh, note in App. to C. I., i., p. 890. The construction is the same as in θέσθαι τι παρά τινα (Herod. vi. 86). Mention is made of a single εὐθυνος in C. I. 88. On the officers of this name, see Böckh, *Staatsh.* i. 266, foll., and especially p. 268 n. The Treasurers who are thus bound to undergo scrutiny may probably have been priests or the like; but how universal this responsibility was we know from Aesch. in Ctes., Reiske, p. 405, οἷον τοὺς ἱερεῖς καὶ τὰς ἱερείας ὑπευθύνους εἶναι κελεύει ὁ νόμος, καὶ συλλήβδην ἅπαντας, καὶ χωρὶς

ἐκάστους κατὰ σῶμα τοὺς τὰ γέρα μόνον λαμβάνοντας καὶ
τὰς εὐχὰς ὑπὲρ ὑμῶν πρὸς τοὺς θεοὺς εὐχομένους· καὶ οὐ
μόνον ἰδίᾳ, ἀλλὰ καὶ κοινῇ κατὰ γένη, Εὐμολπίδας καὶ Κή-
ρυκας καὶ τοὺς ἄλλους ἅπαντας. Cp. also C. I. 88.
Line 12, foll. This oath is to be sworn by ‘the three
gods;’ which is explained by Pollux, viii. 142, τρεῖς
θεοὺς ὁμνύναι κελεύει Σόλων, Ἰκέσιον, Καθάρσιον, Ἐξακε-
στήριον. Cp. Hesych. s. v. τρεῖς θεοί, and Welcker,
Götterlehre, iii. p. 5. The fragment published by
Böckh, C. I., No. 1035, bears some similarity to the
present inscription, but I am unable to make the two
fit into each other.

II.

Portion of a massive stelè of white marble: height, 2 ft. 10 in.; breadth, 1 ft. 1 in.; thickness, 8 in. Found near the Theseion, Athens.
Side B published by Chandler, Inscr., pt. ii. No. xxvi. p. 54; all three sides first by Rose, Inscr., p. 242, Tab. xxx; Böckh,
from another copy sent him by Rose, in C. I. 71; cp. Addenda to vol. i. p. 890; Franz, after Böckh, in El. Epigr. Gr. p. 115,
foll.; Le Bas, Voyage Archéol., Attique, No. 391, merely after Böckh; Sauppe, from an impression sent him by Geo. Bühler,
has edited side B, in Index Schol. Götting. 1861-2. Our inscription is referred to by A. Mommsen, Heortologie, pp. 61 n **,
224, and 205 n *.

A.

5
10
15
20
25
30
35
40
P E
ΔΡΑ[X]ΜΕΙΣ[I]
ΠΕ ΤΟΣ
ΜΕ ΞΣΔΙ
ΤΟΝΠΟΛΓΟ[N]
ΞΚΕΚΑΝΑΕΡ
:ΕΑΝΤΙΣΤΟ[N]
ΟΝΓΗΟ Α
Σ ΕΜ Ο
ΑΣ ΙΝΑ
ΑΝΤ ΙΝΣ
ΤΟ]ΝΠΟΛ[ΕΟΝ?]Γ
ΧΡ
Ε ΒΟ
ΕΧΘΕΟ Χ
ΝΔ Ο
Α / ΚΑΣ
Ο ΣΓ
ΑΝ ΙΛ
Ι ΠΕ
ΕΙΑ ΤΕΝ
ΙΑ
Λ Ι
ΣΕΙΑΙ ΑΜ
ΟΛΕΙ Α Λ ΝΕ
ΞΤΣΙ ΣΙΕΛΝΔΕ
ΙΜΕ Θ ΕΑΝΔΕΙ
Κ]ΑΤΑΤΛΥΙΑΤΑΥΤΑΕΑΝ
ΗΕΚΑ]ΣΤΟΝΙ[ΑΤΑ]ΤΕΝΔΥΝΑ
ΜΙΝ] ΠΡΑΧΣΑΙΔΕΚΠΡΑΧΙΣ
ΕΛΔΟΙΤΟΝΟΦΛΟΝΤΑΜ
Τ]ΟΙΗΙΕΡΟΙ:ΕΛΛΑ
ΙΕ ΛΕΘΕΝΑΙΕΜΠΟ
ΕΝΕΛΘΟΣΑΝΙΑΙ
ΥΣΤΕΡΟΝΗ ΕΑ
Ι:ΤΟΝΑΘΕΝΑΙΟΝΜΕ
ΥΤΟΝΤΟΝΠΟΛΕΟΝΜ
ΑΣΘΑΙΕΑΝΜΕ
ΠΙΧΟΡΙΑΝΕ ΠΟ
ΘΕΝΤΑΗΕΤΙΣΔΑΝ
ΜΕΕΘΓΛΕΙΔ Σ Ι
ΔΕΧΕΣΘΑΙ / ΝΑ
ΗΕΜΙ?]ΣΥ[Η]ΟΛΟΝ Vacant space.

B.

[T
 A] \ Ε Ν Η Α Κ Ε > Ι [Α
 Η] Α Π Λ Ε Ι Τ Α Δ Ε [Η
 Ε] Κ Ο Σ Ι Α Δ · Ι Π Λ [Ε
 5 Ι Σ] Π Ο Ν Δ Α Σ Ε Ι Ν
 Α Ι] Τ Ο Ι Σ Ι Μ Υ Σ Ι
 Ε Ι Σ Ι] Κ Α Ι Τ Ο [Ι Σ
 Ε Π] Ο Π Τ Ε Ι Σ Ι Ν [Κ
 Α Ι Τ] Ο Ι Σ Α Κ Ο Λ [Ο
 10 Υ Θ] Ο Ι Σ Ι Ν Κ Α Ι [Δ
 Ο Λ Ο Ι] Σ Ι Ν Τ Ο Ι [Α Θ
 Ε] Ν [Α] Ι Ο Ν Κ Α Ι [Α Θ
 Ε] Ν [Α] Ι Ο Ι Σ Ι Ν [Η Α
 Π Α Σ Ι Ν Α Ρ Χ Ε [Ν Δ
 15 Ε Τ Ο Ν Χ Ρ Ο Ν Ο [Ν Τ
 Ο Ν Σ Π Ο Ν Δ Ο Ν [Τ Ο
 Μ Ε Τ Α Λ Ε Ι Τ Ν Ι [Ο
 Ν Ο Σ Μ Ε Ν Ο Σ Α Π [Ο
 Δ Ι Χ Ο Μ Ε Ν Ι Α Σ [Κ
 20 Α Ι Τ Ο Ν Β Ο Ε Δ Ρ [Ο
 Μ Ι Ο Ν Α Κ Α Ι Τ Ο [Π
 Υ Α Ν Ο Θ Σ Ι Ο Ν Ο Σ
 Μ Ε Χ Ρ Ι Δ Ε Κ Α Τ Ε
 Σ Η Ι Σ Τ Α Μ Ε Ν Ο
 25 Α Σ Δ Ε Σ Π Ο Ν Δ Α Σ
 Ε Ι Ν Α Ι Ε Ν Τ Ε Ι Σ
 Ι Π Ο Λ Ε Σ Ι Ν Η Ο [Ι
 Α Ν Χ Ρ Ο Ν Τ Α Ι Τ Ο
 Ι Η Ι Ε Ρ Ο Ι Κ Α Ι Α
 30 Θ Ε Ν Α Ι Ο Ι Σ Ι Ν Ε
 Κ Ε Ι Ε Ν Τ Ε Ι Σ Ι Ν
 Α Υ Τ Ε Σ Ι Π Ο Λ Ε Σ
 Ι Ν Τ Ο Ι Σ Ι Δ Ε Ο Λ
 Ε Ι Ξ Ο Σ Ι Μ Υ Σ Τ Ε
 35 Ρ Ι Ο Ι Σ Ι Ν Τ Α Σ [Σ
 Π Ο Ν Δ Α Σ Ε Ι Ν Α [Ι
 Τ Ο Λ Α Μ Ε Λ Ι Ο Ν Σ
 Σ Μ Ε Ν Ο Σ Α Π Ο Δ [Ι
 Χ] Ο Μ Ε Ν Ι Α Σ Κ Α [Ι
 40 Τ Ο Ν Α Ν Θ Ε Σ Τ Ε [Ρ
 Ι] Ο Ν Α Κ Α Ι Τ Ο Ε Λ
 Α Θ Ε Β Ο Λ Ι Ο Ν Ο Σ
 Μ Ε Χ Ρ Ι Δ Ε Κ Α Τ Ι
 Σ Η Ι Σ Τ Α Μ Ε Ν Ο

The rest of this side is vacant.

C.

Η Ι] Ε Ρ Α
 Τ] Ε Ν Η Ι Ε [Ρ Α Ν ?
 Λ] Α Μ [Β Α] Ν Ε Ν Μ Ε
 Ι Ξ Ο Σ Ι Ν Π Α Ρ
 5 Τ] Ο Ο Β Ο Λ Ο Ν Κ Α Ι
 Μ Υ] Σ Τ Ε Ρ Ι Ο Ι Σ
 Ε] Τ Ο Η Ε Κ Α Σ Τ Ο Σ
 Τ Ο Ι Ν Θ Ε Ο [Ι Ν
 Ο Χ Ι Σ Ν Ι
 10 Ο Δ Ε Τ Ο Ν Η
 Ι Ο Ν Δ Ρ Α Χ [Μ
 Α Ν] \ Λ Ο Μ Α Τ Α
 Ν Ε Δ Ο Τ Ο Ι
 Σ Λ Α Μ Β Α Ν
 15 Η Ε Κ] Α Σ Τ Ο
 Ε Ν Ο Ν Θ Ε Λ Ε Ι Σ
 Τ Ε Μ Ε Ε
 Λ Ε Ν Τ Ο Α Θ
 Ο Κ Ε Ρ Υ Κ Α Σ Δ Ε Μ Υ
 20 Μ] Υ Σ Τ Α Σ Η [Ε Κ] Α Σ Τ Ο Ν
 Α Σ Κ Α Τ Α Τ Α [Δ] Ε Α Ε [Ι
 Π Λ Ε Θ Ο Σ Ε Υ Θ [Υ] Ν Ε Σ Θ Α [Ι
 Μ Ε Σ Ι Μ Ε Ν Δ Ε Ι
 25 Σ Σ Ι [Κ Ε] Ρ Υ Κ Ο Ν Ε Υ
 Τ] Ο Δ Ε Η Ι Ε Ρ Ο Α Ρ Λ Υ Ρ Ι [Ο
 Ε Σ Ε Ν
 Σ Θ Α Ι Τ Λ Ο
 Ε Ν Τ Ο Τ Ε Σ Α Θ Ε Ν Α Ι Α [Ι Α Σ
 30 Τ] Ο Ε Μ Π Ο Λ Ε Ι Τ [Α] Δ Ε Α Ρ
 Σ Η Ι Ε Ρ Ο Γ Ο Ι Ο [Ι Σ Ι] Τ Ο [Σ Δ Ε Ε
 Μ] Π Ο ' Γ Ι Τ Α Μ Ι Ε Υ Ε Σ Θ [Α Ι
 Λ Χ Ε Ν Ε Ν Τ Ο Ι Ι
 Β Ε Ν Τ Ο Ρ Θ
 Τ Ο Σ Ο Ρ Θ Α Ν Ο Σ , Ι
 35 Μ] / Σ Τ Α Σ Η Ε Κ Α Σ Τ Ο Μ ,
 Τ Ο] Σ Μ Υ Σ Τ Α Σ Τ Ο Σ Ε Λ Ε [Υ Σ Ι Ν Ι
 Ν Ο Σ Ε Ν Τ Ε Ι Α Υ Λ Ε Ι [Τ Ε Ι Τ Ο Η ?
 Ι] Ε Ρ Ο Τ Ο Σ Δ Ε Ε Ν Α Σ Τ Ε Ι
 Ε Ν Τ Ο Ι Ε Λ [Ε] Υ Σ Ι Ν Ι Ο Ι
 40 Τ] Ο Ν Ε Π Ι Τ Ο Ι Β Ο Μ Ο Ι Ι Ε Ρ Ε Α Κ Α Ι Τ [Ο Ν Ι Ε Ρ Ε Α
 Τ] Ο Ν Θ Ε Ο Ι Ν Κ Α Ι Τ Ο Ν Ι Ε Ρ Ε Α Τ Ο [Ν
 Λ] Α Ν Β Α Ν Ε Ν Ε Κ Α Σ Τ Ο Ν Τ Ο Τ Ο [Ν
 Υ Σ Τ Α Σ Τ Ο Ν

The subject of this important document is the regulation of the Eleusinian Mystery-festival. I have been led, by reasons explained below, to arrange the three sides in a different order from Böckh, whose '*latus a*' is my C, and his *c* my A. The edge of side A is complete on the right, that of C is all but entire on the left. The right of A adjoins the left of B; the right of B adjoins the left of C. The end of A and of B is perfect; and probably little is lost at the end of C. There may have been a fourth side inscribed, corresponding to B; if so, I think it preceded A, and that C gives the

end of the inscription; this would account for the crowding of the letters at the end of C. I have repeatedly examined the stone with the greatest care, and can make out no more than the uncials above.

The precise character of the document has been much disputed. Böckh is certainly right in saying (Addend., p. 890) that this cannot have been a formal truce (*μυστηριώτιδες σπονδαί*, Pollux, i. 36), such as was proclaimed by the Athenians before the Mystery-festival by sending heralds to the neighbouring Greek states (cp. Aeschin., Fals. Leg., Reiske, p. 302, *καὶ τοῖς σπονδοφόροις τοῖς τὰς μυστηριώ-*

P R E F A C E.

THE Collection of Greek Inscriptions in the British Museum, of which the Attic portion is here published, has been acquired by purchase, by donations, and also through the exploration of ancient sites, conducted by the Government, by the Trustees, or by private enterprise. Up to the close of the last century the collection was limited to a very few inscriptions, of which the most important were presented by the Society of Dilettanti.

By the purchase of the Earl of Elgin's Collection of Marbles in 1816 upwards of a hundred of highly interesting inscriptions, mostly from Athens, were acquired by the Museum. This Collection included the celebrated Sigeian Inscription, one of the most ancient examples of Greek palaeography in existence.

During my official residence in Turkey, from 1852 to 1859, as Vice-Consul of Mytilene, I was able to obtain one hundred and fifty-eight inscriptions from the islands of Mytilene, Kalymna, Kos, Rhodes, Kasos, and from the sites of Halicarnassus, Cnidus, and Branchidae on the West coast of Asia Minor. Of these inscriptions, sixty-eight, the fruit of excavations in the island of Kalymna, were presented by Viscount Stratford de Redcliffe, then H. M. Ambassador at Constantinople, and most of the remainder were discovered or obtained in the course of the Budrum expedition from the sites of Halicarnassus, Cnidus, and Branchidae.

Eight inscriptions were obtained in the course of the excavations at Cyrene, conducted by Major Smith, R.E., and Captain Porcher, R.N., in 1860-1, and four hundred and sixty-two from Mr. Wood's excavations at Ephesus, from 1863-74, both of which explorations were carried on under the direction of the Trustees of the British Museum.

In 1864 the Trustees purchased a few Athenian and other inscriptions collected by Percy Clinton, Viscount Strangford, during his residence in Turkey as British Ambassador.

In 1870 the Society of Dilettanti presented an interesting collection of inscriptions excavated on the site of the Temple of Athene at Priene by Mr. R. P. Pullan, during a mission sent out by that Society.

In 1872 the Duke of St. Albans presented to the Museum some important inscriptions from Iasus in Caria.

In 1873 His Royal Highness the Prince of Wales presented a very interesting inscription from Rhodes.

The total number of Greek Inscriptions in the British Museum of a monumental character exceeds a thousand, but in this total are included many small fragments which may ultimately be identified as belonging to larger stones.

In the present work the same geographical arrangement has been followed which was adopted by Böckh in his great work, the *Corpus Inscriptionum Graecarum*, published in 1828 by the Academy of Berlin, and also in the new *Corpus*, now being published by the same Academy. According to this arrangement Attika stands first in the order of Greek states.

P R E F A C E.

Most of the inscriptions in the present Part have been already published in Böckh's Corpus; but it will be seen by collation of the two texts that in many instances a fresh study of the original marbles has led to the correction of errors and to the supplying of omissions in the text of Böckh, who, not having himself access to the originals, was often forced to rely on the collation of transcripts at variance with each other, and made in some cases by persons whose accuracy and intelligence were not to be depended on. In some instances, moreover, the recent discovery at Athens of additional portions of the same inscription, or the illustration afforded by the publication of inscriptions similar in import, has led to important restorations or modifications in the text.

In the commentary which accompanies the uncial and cursive text of each inscription great use has of course been made of the invaluable labours of Böckh in his Corpus, in his *Staatshaushaltung der Athener*, and in his other works; but so many Attic inscriptions have been discovered since the date when that great archaeologist published the first volume of his Corpus, and so much new matter for the elucidation of Athenian inscriptions has been contributed by later commentators, that it has been found necessary to dissent from Böckh's conclusions in several important points, and in most cases to recast such part of his commentary as has been adopted.

The uncial types in this work are cast from the fount originally made for the *Voyage Archéologique en Grèce et en Asie Mineure* of Lebas, and represent, as far as is possible without actual facsimile Plates, the character of the writing in each successive period of Greek palaeography.

The texts of the inscriptions here published, and the commentary which accompanies them, have been prepared and edited by Mr. Hicks, with the exception of No. XXXV, which has been edited and commented on by me.

All the uncial texts have been carefully collated with the original marbles by Mr. Hicks in the first instance and by me afterwards, and I have also revised the whole of the work as it passed through the press.

In this task of revision I have received very valuable aid from Mr. A. S. Murray, Assistant in this Department, and from Mr. Percy Gardner, Assistant in the Department of Coins and Medals.

C. T. NEWTON.

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LIST OF ABBREVIATIONS USED IN THE REFERENCES.

- C. I. = Böckh, Corpus Inscriptionum Graecarum.
- L. and S. = Liddell and Scott, Greek-English Lexicon.
- Hdt. = Herodotos.
- 'Εφ. 'Αρχ., N. S. = 'Εφημερίς 'Αρχαιολογική, New Series.

τιδας σπονδας ἐπαγγέλλουσι μόνοι τῶν Ἑλλήνων Φωκείς οὐκ ἐσπείσαντο: also, just after, 303, καὶ οἱ τὰ μυστήρι' ἐπαγγέλλοντες μόνοις τῶν ἄλλων Ἑλλήνων ἀπέφηναν Φωκίας οὐ δεδεγμένους τὰς σπονδας, ἀλλὰ καὶ τοὺς δεῦρ' ἐληλυθότας πρέσβεις δεδεκότας). There are several reasons which forbid this. On side B mention is made of the greater and lesser Mysteries, both of which could not be included in the same holy truce. Moreover, the particulars dealt with, as far as we can gather from A and C—sacred moneys, ceremonial, priestly officers, etc.—appear too multifarious to be mentioned in such a truce. Nor does it seem to have been ever necessary to do more than 'announce the Mystery-truce'; there was no need for a special treaty, and the refusal of the Phokians is mentioned by Aeschines (l. supr. cit.) as a strange act (cp. Schömann, in Seebode's Neue Krit. Biblioth. viii. 2. p. 784; Müller's Dorians on the Ὀλυμπιακαὶ σπονδαί, vol. i. p. 159, Eng. Tr.). The opinion of Böckh himself (see his note ad loc., and Addend., p. 890) is that our inscription is an *extraordinary* treaty respecting the sacred armistice and the Mystery celebration, which the Athenians, on behalf of themselves and those who took part in the Eleusinia, concluded with some enemy, who would probably be the Lakedaemonians, before the Thirty Years' Truce (i. e. before the summer of B. C. 445). It is not likely that the Athenians would have found it necessary to conclude such a treaty with any other state. Sauppe, on the other hand, in the dissertation above quoted, argues with justice, that in such a treaty (supposing it likely to have been concluded at all) the provisions would have been quite simple, namely, for the safety of the worshippers in their going and returning, and their stay at the festival, and also for the manner of trying and punishing certain offences committed at the festival. The present document goes into far greater detail than this, and, as will be seen, deals with points which belong to the celebration itself; such as could hardly occur in a treaty, wherein we should expect to find those points alone mentioned which would be of common interest to both the contracting states.

I therefore follow Sauppe in regarding it as a decree of the Athenian people, reorganizing and instituting anew various important points connected with the Eleusinian celebration. These points seem, from what remains of the monument, to relate to the Mystery-truce, its duration and sanctity, the custody of money accruing from fines, etc., and the payments to be made to the various priestly officers. But what is the date? Sauppe thinks it immediately followed the conclusion of the Thirty Years' Truce (B. C. 445), when the Athenians, upon the restoration of peace, might look forward again to the celebration of the Eleusinian festival with renewed splendour. For, as later in the Dekeleian war (cp. Xen., Hellen. i. 4. 20; Plut., Alkib. 34), so just before the Thirty Years' Truce, with Megara, Corinth, and Sikyon all in hostility, the Athenians can hardly have proceeded to Eleusis in safety, and in all likelihood the festival was for a while discontinued. This is confirmed by Thukyd. i. 114, καὶ μετὰ τοῦτο

(early in 445) οἱ Πελοποννήσιοι τῆς Ἀττικῆς ἐς Ἐλευσῖνα καὶ Θριῶζε ἐσβαλόντες ἐδήωσαν Πλειστοάνακτος τοῦ Πανσανίου βασιλέως Λακεδαιμονίων ἡγουμένου (cp. ii. 21; Plut. Perikl. 22). After this intermission, says Sauppe, it was natural for the festival to be restored with especial care. There is no objection to this view, save one, and that is the palaeography. The careful examination and arrangement of the Tribute-lists by Köhler (Urkunden und Untersuch. zur Gesch. d. Delisch-Attisch. Bundes; Berlin, 1870) enable us to determine with precision the date of the employment of the forms A, B, N, P, S, Φ. From his remarks on pp. 4 and 5, and especially from the use of Φ in our inscription, I find it difficult to place it later than B. C. 450, indeed it may be five or six years earlier. And we could well understand a reorganization of the Eleusinia taking place in any one of these years (B. C. 456–450), for example, after the victory at Oenophyta (456), upon the completion of the Long Walls (456), or the conclusion of the Five Years' Truce with Sparta (450). Not long before this (the year is unknown, see Köhler, *ibid.*, p. 100, foll.), the common treasury of the confederacy had been transferred from Delos to Athens, and Athens was during these years fast becoming a great political centre. (See the remarks of Grote, vol. iv. pp. 90–93. pt. ii. ch. 45.) Such a time would be most suitable for a decree of this kind to be drawn up; indeed it is possible that the celebration of the Mysteries, although renewed after the retreat of the Persians, yet had never until now been formally reorganized. If this view of the document is correct, then its importance and interest become very great. Sauppe thinks this is the stelè mentioned by Andokides (De Myster., Reiske, p. 57), Ἐντεῦθεν ἀναπηδᾷ Κέφαλος οὐτοσὶ καὶ λέγει· ὦ Καλλία, πάντων ἀνθρώπων ἀνοσιώτατε, πρῶτον μὲν ἐξηγῇ Κηρύκων ὦν, οὐχ ὀσιον (ὦν, so Blass) σοι ἐξηγεῖσθαι· ἔπειτα δὲ νόμον πατριον λέγεις, ἡ δὲ στήλη παρ' ἧ ἔσθηκας χιλίας δραχμὰς κελεύει ὀφείλειν, ἐάν τις ἱκετηρίαν θῇ ἐν τῷ Ἐλευσινίῳ· . . . ἐπειδὴ δὲ ἀνεγνώσθη ἡ στήλη κάκεινος οὐκ εἶχεν εἰπεῖν θου ἤκουσε, καταφανῆς ἦν τῇ βουλῇ αὐτοῦς θεῖς τὴν ἱκετηρίαν. No trace, however, of this provision is found in the legible portions that remain of the decree. We will now pass to an examination of the inscription in detail.

Side A. How much has been broken off from the top of the stelè we cannot tell; and, as was remarked above, there may have been a fourth side inscribed, which contained the commencement of the decree. The whole of A appears to be occupied with the specification of offences against the Holy Truce and the sanctity of the festival season, and with the fines and penalties for such offences. I have recovered many more letters in A than previous editors; but the drift of the meaning is hard to follow. One thing however appears, viz. that the provisions have an international character, and apply not only to individuals but also to the various states which sent worshippers to the Eleusinia (cp. side B, line 25, foll.). It is instructive to compare the circumstances narrated by Thukydides (v. 49) with respect to the Ὀλυμπιακαὶ σπονδαί and their alleged violation by Sparta (B. C. 420). Sparta was fined in

2000 minas for the offence, according to the Ὀλυμπιακὸς νόμος, as carried out by the Eleians, the superintendents of the festival. Now the Athenians stood in an analogous relation to the Eleusinia and the Eleusinian armistice, and accordingly we find here provisions made for the fining of cities in case of their violation of the μυστηριώτιδες σπονδαί. Of course such fines could not be exacted if the offending state refused, and was too strong to be compelled; but then, as in the case of the Spartans (Thukyd. 1. c.), the sacrilegious state was excluded from the festival.

In line 2, δρα[χ]μῆσι. The form is interesting as characteristic of Old Attic. Inscriptions fluctuate in the use or omission of iota in these forms; on the one hand we have in B, line 32, ΑΥΤΕΣΙ, ταμίαισι in the treasure-lists (infra, ch. ii), as well as the adverbs Ἀθήνησι, Ἀγρύλλησι, Ἀλωπέκησι, etc., in which the iota should always be omitted; so ἐπιστάτησι, (Rang., Ant. Hell., No. 114). On the contrary, -ησι is written everywhere else in this inscription. The latter is old and Ionic spelling; later on, after the analogy of -ασι (ταμίαισι), and of adverbs in -ησι and -ασι, -ησι was so written as the dative termination, but never consistently. Bergk therefore (Pref. to his Sophokles), and Wecklein (Curae Epigraph. Lips. 1869, p. 6) are right in refusing to banish (as Ellendt would have done in spite of the MSS.) all forms in -ησι from the dramatists. And Elmsley (Medea, 466) was mistaken in wishing to eject the iota from all these forms. Line 5. τῶν πόλεων. So in line 7; ἐάν τις τῶν πόλεων(?), and line 12; τῶν πόλεων. Again line 26; ἐάν τις, κ.τ.λ., and line 27; ἐάν τις. Line 28. κατὰ ταῦτα ταῦτα ἐάν.... Line 29. ἐκα[στον] κατὰ τὴν δύναμιν.... Line 30. Of some payment to be exacted: ... πράξαι δ' ἐκπραξ....; the I between X and Σ is a sculptor's blunder. In the same connexion we have in line 31; ... ἐγδῶ (i. e. ἐκδῶ, cp. Franz, El. Epigr. Gr., p. 127) τὸν ὄφλοντα. Line 32. τῶν ἱερῶν. ἐάν τις, κ.τ.λ. Line 33. μὴ [π(?)]ληθῆναι ἐμ πάλει(?). Line 34. τὴν ἐλθοῦσαν. Line 35. ὕστερον: but the next word cannot be ἡμέραν, as Böckh conjectured. Line 36. τῶν Ἀθηναίων μὴ..... Line 37. τοῦτων τῶν πόλεων μ.. Line 38. ἀσθαι. ἐάν μὴ.... Line 39. ἐπιχωρίαν, native to the states mentioned, as opposed to Athens. Lines 40, 41. θέντα. ἥτις δ' ἂν....; possibly we may fill up the lacuna thus:—ἥτις δ' ἂν [τῶν πόλεων] μὴ ἐθέλῃ δικά(?)σ[α]ι... Line 42. δέχεσθαι: not ἐνδέχεσθαι, as Böckh. Line 43. Perhaps μεταξὺ or ἡμῖν δλων(?): the rest of the line is blank.

Side B, though, like A and C, mutilated at the top, yet may be perfectly recovered as far as it goes:—... τὰ μὲν ἀκούσ[α] ἀπλῆ, τὰ δὲ [ἐ]κούσια διπλῆ. Σπονδὰς εἶν[αι] τοῖσι μύστ[ησι] καὶ τοῖς ἐπ[ό]πτησιν [καὶ] τοῖς ἀκολ[ούθ]οις καὶ [δούλοι]σιν τῶν [Ἀθη]ν[α]ίων καὶ [Ἀθη]ν[α]ίοισιν [ἀ]πασιν. ἀρχεῖν δὲ τὸν χρόνον τῶν σπονδῶν [τοῦ] Μεταγεινιδ[ί]ου μηνὸς ἀπ[ὸ] διχομηνίας [καὶ] τὸν Βοηδρ[ο]μιῶνα καὶ τοῦ [Π]υανοψιδ[ί]ου μηνὸς μέχρι δεκάτης ἱσταμένου. τὰς δὲ σπονδὰς εἶναι ἐν τῇσι πόλεσιν [ἃ]ς ἂν χροῶνται τῷ ἱερῷ καὶ Ἀθηναίοισιν ἐκεῖ ἐν τῇσιν αὐτῇσι πόλεσιν. τοῖσι δὲ ὀλείσοι μυστηρίοισιν τὰς [σ]πονδὰς εἶνα[ι] τοῦ Γαμηλιῶνος μηνὸς ἀπὸ δι[χ]ομηνίας κα[ὶ] τὸν

Ἀνθεστη[ρι]ῶνα καὶ τοῦ Ἐλαφηβολιδ[ί]ου μηνὸς μέχρι δεκάτης ἱσταμένου.

From its position we should expect B to follow upon A; and the first words are clearly a continuation of the subject of fines and penalties treated of in A. Unintentional injuries (τὰ βλάβη) are to be punished by payment of damages to the same amount, intentional ones by twice the amount. This was a common maxim of Athenian law; cp. Demosth. in Meid. 527, πρῶτον μὲν τοίνυν οἱ περὶ τῆς βλάβης οὗτοι νόμοι πάντες, ἵν' ἐκ τούτων ἀρξώμαι, ἂν μὲν ἐκὼν τις βλάβῃ, διπλοῦν ἂν δ' ἄκων, ἀπλοῦν τὸ βλάβος κελεύουσιν ἐκτίειν. For the aspirate in ΗΑΚΟΣΙΑ Böckh (Addenda, p. 890) compares θοιμάτιον = τὸ ἱμάτιον; so ἀκούσια = ἀ-ἐκούσια. But Sauppe refers it more naturally to the Attic love of aspiration, for which cp. the Potidaean Epitaph, infra, ch. iii; Franz, El. Ep. Gr., p. 111. Keil, in his Schedae Epigraphicae (Numburg., 1855, p. 6, foll.), has collected a number of remarkable instances of this tendency in Attic inscriptions. Here this portion of the decree ends. The commencement of A appeared to deal with offences against the sacred truce committed by states collectively; afterwards injuries done by individuals at the festival must have been treated of, as is seen by this last injunction in B, lines 1-4.

Next it is specified to whom the truce, both at the Greater and Lesser Mysteries, shall apply: cp. Thukyd. iv. 118, κήρυκι δὲ καὶ πρεσβείᾳ καὶ ἀκολούθοις, ὁπόσοις ἂν δοκῇ... σπονδὰς εἶναι τοῖσι καὶ ἀπλοῦσι, κ.τ.λ. It secures safe conduct 'to the Mystae, the Epoptae, and their attendants, and to all the Athenians' who proceeded to Eleusis: the latter would comprise the large conflux of people who followed in the Eleusinian πομπή without partaking in the initiation (Schömann, Gr. Alt., ii. 370). The initiated are described as μύσται and ἐπόπται. The former were, properly speaking, those who had been initiated at the Lesser Mysteries; not until they had been admitted to the Greater Mysteries were they ἐπόπται, 'beholders.' The Lesser Mysteries took place yearly in early spring in the month Anthesterion (about our February); the Greater were held in harvest time, in Boedromion (September). The Lesser celebration served as an introduction to the more important initiation; and many persons, especially foreigners, would be content with the rank of μύσται only, and never proceed to the higher grade. For proof of this distinction, see the excellent article by Preller in Pauly's Real-Encycl., s. v. Eleusinia, iii. p. 103. The precise duration of the truce is next determined, line 14, foll. The phrase ἀρχεῖν τὸν χρόνον τῶν σπονδῶν is a formula in documents of this kind: cp. Thukyd. iv. 118, καὶ ὁμολόγησαν ἐν τῷ δήμῳ τὴν ἐκεχειρίαν εἶναι ἐνιαυτὸν, ἀρχεῖν δὲ τήνδε τὴν ἡμέραν, τετράδα ἐπὶ δέκα τοῦ Ἐλαφηβολιδ[ί]ου μηνός, where the subject of ἀρχεῖν is ἡμέραν, and its object ἐκεχειρίας understood. Ibid. v. 19, ἀρχεῖ δὲ τῶν σπονδῶν ἔφορος Πλειστόλας, κ.τ.λ. So in a decree in Andokid., De Myster., Reiske, p. 47, ἀρχεῖ χρόνος τοῦδε τοῦ ψηφίσματος, ἡ βουλὴ, οἱ πεντακόσιοι λαχόντες τῷ κυάμφῳ, ὅτε Κλεογένης πρῶτος ἐγραμμάτευεν, where the date, which is defined by such and such a βουλὴ (cp. note on

No. viii), is said to bring the decree into operation. So in Demosth. adv. Timokr., Reiske, p. 713, *ἐὶ τῷ (νόμῳ) προσγέγραπται χρόνος, ὅντινα δεῖ ἀρχειν*. Arnold is perhaps right in referring *ὅντινα* to *χρόνον*. So in the lease of the deme Aexoneis (C. I. 93), *χρόνος ἀρχει τῆς μισθώσεως . . . Εὐβουλος ἀρχων*, where *χρόνος*, in apposition to *Εὐβουλος ἀρχων* (cp. Aeschin. in Ktes., Reiske, p. 450, and often), is said to start the *μισθωσις*. Therefore, in the present case *ἀρχειν* must govern *σπονδῶν*. Each editor read *ἀρχομηνίας* in lines 19 and 38, until Sauppe, whose restoration *διχομηνίας* is quite confirmed by a careful examination of the stone. He quotes Hesychios, s.v. (*διχομηνία* τὸ ἥμισυ τοῦ μηνὸς [ἥτοι] τῆς σελήνης, ὅτε πληροσέληνός ἐστι), Suidas, s.v., Plutarch, Dion, ch. 23; Id. de facie in orbe lunae, p. 932 E, and others. According to Ideler (Handbuch, i. p. 339, foll.), *διχομηνία* is not the fifteenth but the fourteenth of the month. The full moon preceding the festival is fixed for the commencement of the truce, as a signal to foreigners that they might journey in safety to Athens for the Mysteries; (Mommsen, Heort., pp. 223, 224).

Line 22. [*Πυανοψιώνος*], so it is found spelt over twenty times in inscriptions, and only once *Πυανεψιών*, in C. I. 523, which may be an error. Cp. Bergk, Beiträge z. Gr. Monatskunde. Giessen., 1845, p. 64; Ahrens, Rhein. Mus., xvii. p. 366; Neubauer, Commentatt. Epigraph., p. 7.

In line 25, foll. is found an important extension of the local limits of the truce. It has been doubted what letter is to be restored at the end of line 27. Böckh at first (see Rose, p. 243) conjectured *δταν*, which is possible, and yields a fair sense, so that Sauppe finally adopts it. *δσαι* (so Rose, p. 244), is inadmissible. Böckh, in C. I., reads *οἱ ἀν χρώνται τῷ ἱερῷ*, and he would explain *οἱ* not as referring to a suppressed antecedent *τούτοις*, but as agreeing with *πόλεσι* as equivalent to *πολίταις*. But neither Böckh nor Sauppe could correctly read lines 33, 34; the one places a full stop at *μυστηρίοισιν*, line 35, the other at *ἐκεῖ*, line 31. With the punctuation I have given, which is obviously right, it seems more natural to read *οἱ ἀν χρώνται τῷ ἱερῷ*, which is explained by supplying an antecedent *τούτοις*. The meaning will then be:—‘And the truce shall hold good in the various cities’ (that send worshippers to the Eleusinia, as well as at Athens) ‘for those who (desire to go and) take part in the festival,’ (lit. ‘use the temple,’ i. e. at Eleusis, a common Greek idiom,) ‘and for Athenians who may be there residing, viz. in the said cities.’ In other words, in the various states usually sending worshippers to the Eleusinia, those who desire to attend, whether native citizens of such states or Athenians resident there, are to enjoy safe conduct by virtue of the sacred armistice, notwithstanding any hostilities which may at the time be taking place between the various cities, which might interrupt the journey to Eleusis. In line 33, foll. is specified the duration of the truce at the Lesser Mysteries. I am glad to have recovered from the stone the word *δλείζοις*. Rose and Böckh are quite in error; and Sauppe only arrives at the right meaning by the violent conjecture *τοῖσι ἐν*

Ἀγρας οὔσι Μυστηρίοισι. I know no other place in which the Lesser Mysteries are called *τὰ δλείζω μυστήρια*, their usual name being *τὰ μικρὰ μυστήρια* (Plut. Demetr. ch. 26), or *τὰ ἐν Ἀγραις*, or *ἐν Ἀγρας*, from the suburb on the Ilissos where the celebration took place (Leake, Top., p. 250); also *τὰ ἐλάττω* (Polyaen. Strateg., v. 17). The word *δλείζων* is rare. *Ὀλίζων* is the name of a town in Il. ii. 717, and in Il. xviii. 519 the adjective occurs:—*λαοὶ δ’ ὑπ’ δλίζονες ἦσαν*. It is apparently found nowhere in Attic, save in this inscription, but is used by the Alexandrian poets; see L. and S. Its regular spelling is *δλείζων* = *δλιγ-ων*: in our inscription, however, it is spelt *δλείζων*, after the analogy of *μείζων* (cp. G. Curtius, Grundzüge d. Gr. Etymol. pp. 346 and 566).

Side C. The beginning of this side also is mutilated. Lines 1–15 seem to have prescribed what sums were to be paid over to the various priestly officials engaged in the Mystery celebration. Very little can, however, be made out of it. Line 1. Perhaps [*ἱεράν*]. Line 2. *τῇν ἱεράν* (?). Line 3. *λαμβάνειν*. Line 4. Perhaps *μείζοις*, or *δλείζοις*. Line 5. (?) *λαμβάνετω ὁβολὸν καὶ . . .* Line 6. *μυστηρίοις*. Line 7. Perhaps *λαμβάνετω ἕκαστος*. Line 8. *τοῖν θεῶν*, i. e. Demeter and Kore: the masculine form of the article is regularly used in this connexion, as Andok. de Myster., Reiske, p. 57, and elsewhere. Line 10; the sculptor probably had first written *Τ* by mistake, and then *Δ* over it: this is the way in which corrections were most frequently made in inscriptions. Line 11. *δραχμ* . . . Line 12. *ἀνάλωματα*. The reference seems to be to moneys received by the Mystery officials to meet the expenses of the festival. Line 14. *λαμβάνειν*. Line 15. *ἕκαστο*. In line 16 *Θ* is dubious: it may be [*θυομ*]ένων (?) *θηλείων*], but more probably [*τ*]έλειων], of a fully-grown victim. Line 19. *κήρυκας δὲ μν . . .*, referring to the important family which supplied the *ἱεροκήρυξ*, who ranked with the Hierophantes and Daduchos among the Eleusinian priests (see Lenormant, Recherches à Éleusis, p. 168; Mommsen, Heort., p. 235). Line 20. *μύστας* [*ἐκ*]αστον. Line 21. *μύστας* (?) *κατὰ τὰ δ* [*ε*] *ἀεῖ*]. Line 22. *πλήθος εὐθ* [*ε*] *γεσθα* [*ι*]. Line 23. Possibly *Μ[Υ]ΕΝΔΕ*, i. e. *μνεῖν δὲ . . .* Line 24. [*κη*]ούκων. The drift of lines 16–24 it is impossible to follow; but lines 25–30 seem to refer to the custody of the sacred money. Line 25. *τῷ δὲ ἱεροῦ ἀργυρίῳ*. Line 27. *-σθαι*, the remnant of some infinitive. Line 28. The *Ε* at the beginning is quite certain: perhaps it was preceded by *Π*. We recognize *τοῦ* (or *τὸ*?) *τῆς Ἀθηναίας* *τῷ* (or *τὸ*?) *ἐμ πόλει*. ‘The sanctuary of Athena on the akropolis’ is not the Parthenon, which was not finished until B. C. 438, but the temple of Athene Polias. On *πόλις* in this technical sense, see Thukyd. ii. 15. Line 29. In contrast to the money just specified another sum is now mentioned: possibly *τὰ δὲ ἀργα* (?) (i. e. unemployed) *τοῖς ἱεροποιήσιν*, *τοῖς δὲ ἐμ πόλει ταμιεύεσθαι*. Lines 34, foll. seem to refer to the ceremonial itself. *τοὺς ὀρφανούς* can be distinctly read. It is provoking that the lines at the end of C are imperfect, and only stimulate our curiosity in vain. I know of no other mention of orphans as having any especial position or privilege

at the Eleusinia. One thinks of the *παῖς ἀφ' ἐστίας μυηθείς*, of whom little more is known in relation to the Mysteries beyond the name (see Schömann, Gr. Alt. ii. 377 n, C. I., No. 393; Mommsen, Heort., p. 239). Line 35. *μύστας ἑκαστομ* . . . : the next word began with β, μ, π, φ, or ψ. Lines 36–39. It is ordered that the Mystae are some of them to perform some function at Eleusis in the court of the temple, and others to do likewise in the Asty in the Eleusinion under the akropolis (cp. note on No. xix, line 11). . . . *τοῦς μύστας τοὺς Ἐλευσίνι . . .]γους ἐν τῇ αὐλῇ [τῇ τοῦ (?) ἱεροῦ, τοὺς δὲ ἐν ἀστει . . . ἐν τῷ Ἐλευσίνι.* The Eleusinian festival was begun, we know, at Athens; then came the procession along the Sacred Way, and the final initiation and other ceremonies at Eleusis. The Athenian portion took place chiefly in the Eleusinion, the rest in the temple at Eleusis. So Lysias adv. Andok., Reiske, p. 496, *ὑπὲρ ἡμῶν καὶ θυσιάσει καὶ εὐχὰς εὔξεται κατὰ τὰ πάτρια τὰ μὲν ἐν τῷ ἐνθάδε Ἐλευσίνι, τὰ δὲ ἐν τῷ Ἐλευσίνι ἱερῷ.* (See K. F. Hermann, Gottesdienstl. Alt. § 55, 15, and the authorities there cited.) Lines 40, foll. The remaining lines are written more crowdedly, and not *στοιχηδόν*: the aspirates also are omitted, probably to save room: all this looks as if the inscription ended here. *τὸν ἐπὶ τῷ βώμῳ ἱερέα καὶ τὸν ἱερέα τὸν θεοῖν καὶ τὸν ἱερέα τῷ ἱάκχῳ (?) λαμβάνειν ἑκαστον τοῦτῶν . . .* The officer *ὁ ἐπὶ βώμῳ* is well known as a priest of secondary rank in the Eleusinian hierarchy; almost nothing is known of his duties (see Lenormant, l. c., pp. 173, 219). M. Lenormant (p. 219) demurs to Böckh's restoration of line 40, *καὶ τὸν ἱερέα τὸν θεοῖν*, as too vague a title; but A. Mommsen (Heort.,

p. 236) thinks that the priest of the goddesses in the Eleusinion may be meant.

It is disappointing that of so valuable a document such a small portion is intelligible. In this respect we may contrast it with another inscription, also relating to the Eleusinian worship, found at Andania, in Messenia, in 1858, and published with a commentary by Sauppe (*Die Mysterieninschrift aus Andania*, Göttingen, 1860). It is well known that at various places in Greece there were celebrations of Eleusinian Mysteries in imitation of the festival at Eleusis (Schömann, Gr. Alt. ii. p. 383). Thus the Mysteries had early been celebrated in Messenia before its subjection by the Spartans. At a later time, upon the restoration of Messenia by Epaminondas, the Eleusinia were at once re-instituted at Andania by the help of the Athenian Methapos (Pausan. iv. 1, 5, foll., 26, 6). This restoration of the Mysteries is recorded in full detail in the Andania inscription, which is nearly perfect, and is one of the most curious relics of ancient ritual. It does not much assist towards restoring the details of the Athenian decree we have been just considering. But the general comparison of the two is instructive; and more particularly the specification of offences committed during the festival, and the arrangements made for the disposal of the moneys accruing from the festival, throw great light on parts of our inscription. Reference may also be made to No. xix, which relates to the conduct of the Eleusinia in imperial times. Chandler, l. c., states that this marble was found near the Theseion, but it may have been originally set up in the Eleusinion, like No. xix.

III.

Broken slab of white marble: height, 15 in.; width, 6½ in. From the Elgin Collection. Published by Osann, *Sylloge i. 1* (who gives an indifferent woodcut of the inscription). Cp. Jen. Allg. Lit. Zeitung, 1823, No. 26; Rose, *Inscr. Graec.*, p. 255; C. I. 73.

A X I
 O N T P I S /
 I K O N T O N T E
 Π I S K O Π O S A Y T C
 5 A I O S K A I T A Λ Λ A
 P O P A P X O N K A Θ A I
 E M E E N A I E P Y O P
 N M E Δ E T O X S O T
 I S Φ P O P O I S T P
 10 O I K A I E P Y O P A
 E E N A N T I N Γ P
 I E T A I I O I E P Y P
 P Y O P A I O S T O I
 I E N K A T A B A Λ Λ
 15 O N Δ E Π P Y T /
 K A I E N Δ E H I
 E N O N S
 Θ A Γ E I
 E N A I

This fragment is broken on all sides, but from the similarity of subject and of writing, it is very probable (as Böckh suggested) that this inscription is part of the same which was published by him in the *Addenda* to vol. i. of the *Corpus*, p. 890, foll. The latter, as far as it can be deciphered, is a very interesting document. It is a decree of the Athenian senate and people, of about the time of Kimon, concerning the Erythraeans of Ionia: for Erythrae of Boeotia is out of the question, having never been subject to Athens. The purpose of the decree is to remodel the Erythraean government upon democratic principles, *καταστήσαι τὴν δημοκρατίαν*; it establishes a senate which is to be bound by an oath, the formula of the oath being given at length; and it deals with various matters connected with the international relations of Athens and Erythrae. In the last lines of that decree we find mention made of *τοξότας, φρουρούς, φρούριον*, words which remind us of the inscription before us, lines 6, 8, 9. It is probable therefore that our fragment is a continuation of the decree described above. The Erythraeans of Ionia are mentioned by Thukydides (iii. 33) as in the condition of subject-allies (cp. viii. 14, where they are said to revolt); and their name often occurs in

the Tribute-lists between B.C. 450-420 (Köhler, *Urkunden*, p. 155). But we are not informed of the exact date at which they were reduced to dependence. It is probable, however, as Böckh supposes, that most of the members of the Delian Confederation were gradually reduced by Athens in the years succeeding B.C. 463, which witnessed the reduction of the Thasians (Thukyd. i. 101). By the time of the Samian War (B.C. 440) all those states had been subdued which appear as tributary to Athens at the opening of the Peloponnesian War. For the only independent allies that are mentioned at each of these dates are Chios and Lesbos: these alone send ships to help Athens in the Samian and in the Peloponnesian War. Our inscription accordingly, in which Erythrae appears as a subject-ally, must be earlier than the Samian War: and the forms of the letters Β, Ν, Ρ, Ξ, Φ belong to about the years B.C. 455-450, but certainly not later (see Köhler, *Urkunden*, p. 4). To about this date, then, we may confidently assign the document before us.

But little can be done in the way of restoration. If our fragment was a continuation of C. I. 73 b, then the original length of the lines was at least forty-five or forty-six letters.

συμ]αχί[α
 ον τρισχ[ιλιο . . . (?)
 ικόντων τε . . .
 ἐ]πισκόπους αὐτὸ . . .
 5 αἰους καὶ τὰλλα
 φ]ρούραρχον καθάπ[ερ
 ἐ]άν δ]ὲ μὴ, εἶναι Ἐρυθρ[αίοις μὴδὲ
 ὧ]ν μὴδὲ τοξοτ[ῶν
 το]ῖς φρουροῖς τρ . . .
 10 Ἀθηναῖ]οι καὶ Ἐρυθραῖ]οι
 μὴδ]ὲ ἐναντ[ί]ο]ν ἐ . . . ρ [ἐ]άν δὲ
 ἀναγκά]ζεται, οἱ Ἐρυ[θ]ρ[α]ῖοι
 Ἐ]ρυθραίους το
 δικά]ζειν καταβάλλ[οντα
 15 τ]ὸν δὲ πρύτα[νιν
 δι]κάζειν δὲ ἡ[λ]ιαίαν (or ἡλιαστάς)
 εὖ
 κα]θάπερ
 εἶναι . . .

Line 2. The letters ΣΧ are almost certainly legible on the stone.

Line 4. The *ἐπίσκοποι* who were sent out by Athens to the subject-cities were analogous to the Spartan Harmosts. They were mentioned by Antiphon in his speech *De tributo Lindiorum* (see fragm. Antiph. 30 Didot.); Aristoph., *Birds*, 1022 (see Schol.); Harpokr. and Suid., s. v.

Line 5. The reading *καὶ τὰλλα* is quite certain.

Line 6. The authority of *ἐπίσκοποι* was purely civil: the garrison was under the command of a *φρούραρχος*. It was a common thing for the Athenians to place a garrison in a recently reduced subject-city.

Line 8. The Ν at the beginning of the line seems

clearly the termination of a genitive plural: Böckh suggests *μὴδὲ ὀπλιτῶν μὴδὲ τοξοτῶν*.

Line 14, foll. We can see the general drift of this fragment. It insists on the presence of *ἐπίσκοποι* and a garrison in Erythrae, and further prescribes what redress the Erythraeans are to have in case of any collision occurring between them and the Athenian authorities. It is well known that any lawsuit thus arising would have to be taken to Athens and tried before an Athenian dikastery. Accordingly we find mentioned *τὸν πρύτανιν*, by whom is doubtless meant the Epistates of the Prytanes, as in Thukyd. vi. 14. The reading given in line 14 is quite certain. *καταβάλλειν* probably has here its common meaning 'to pay down.' *καταβολή*, or *παρακαταβολή*,

was a sum paid into court by the bringer of an indictment, as a caution-money or pledge that the suit was not wantonly instituted, but in all seriousness (Meier u. Schöm. Attisch. Process, p. 616, foll).

Line 16. If Böckh's conjecture *ἡλιαστὰς* be correct, then the absence of the article is quite natural: for the tribunal would not of course consist of *the* Heliasts, but of dikasts impanelled for the purpose out of the whole heliastic body.

The fragment published in the *Ἐφ. Ἀρχ.*, No. 3397, contains several expressions which remind us of this inscription:—*ΦΡΟΡΟΣ*, *ΕΝΟΧΟΝΕΝΑΙΖΕΜΙΑ* (*ἐνοχον εἶναι ζημίαν*), [*Π*]*ΡΥΤΑΝΕΣ*, [*Τ*]*ΟΕΚΠΛΟ* (*τοῦ ἐκπλου*), and others. But if the uncial text given by Pittakys accurately represents the original (which is by no means certain), the characters are not archaic enough to have formed a portion of the inscription before us.

IV.

Fragment of a stelè of white marble inscribed on both sides: height, 1 ft. 5½ in.; breadth, 11½ in.; thickness 5½ in. Brought from the Akropolis by Percy Clinton, Viscount Strangford. C. I. 73 c, vol. i. Addenda, p. 893, foll.

A.

1 /
Ο Ζ Η Ο Ε Ι
Σ Ι Δ Ο Χ Σ Α Σ Τ Α Σ
Ο Σ Ι Δ Ο Κ Ε Ι Ε Π Ι Ι Σ Λ
5 Ο Α Ν Δ Ο Κ Ε Ι Α Υ Τ Ο Ι Τ Μ Ε
Φ Σ Ε Τ Α Ι Ε Π Ι Τ Ε Σ Ι Α Ι Κ Ε
Η Ο Ε Χ Σ Η Ε Σ Τ Ι Α Ι Α Σ Ε Σ Ι
Ε Σ Τ Ι Α Ι Α Ι Η Ο Τ Α Μ Π Ε Ρ Τ /
Σ Τ Ι Α Π Ρ Ο Σ Α Λ Λ Ε Λ Ο
10 Μ Ε Π Α Ρ Τ Ε Σ Β Ο Λ Ε Σ Ε Υ Ρ
Α Σ Ε Ι Α Υ Ν Ο Ν Τ Α Μ Ε
Ε Η Ι Π Ο Ν Ο Ι Σ Ε Ο Ι Σ
Ρ Α Ε Η Ο Β Ο Λ Ο Μ Ε
Α Ι Α Σ Λ Α Μ Β Α Ν Ε Τ Ο Τ
15 Τ Ο Τ Ο Τ Ο Μ Ε Ρ Ο Σ Τ Ε Ι
Ε Ρ Ι Ο Ν Η Ο Τ Α Μ Π Ε Ρ Τ Α Σ /
Δ Ε Μ Ο Σ Ε Η Ο Α Ρ Χ Ο Ν Ε
Η Ο Ι Α Θ Ε Ν Ε Σ Ι Ν Α Ρ Α Φ Ε
Ε Ρ Τ Α Σ Α Λ Λ Α Σ Δ Ι Κ Α Σ Ρ
20 Λ Κ Ι Δ Ο Σ Ε Σ Ο Ρ Ο Π Ο Ν Π Ι
Τ Ι Σ Ε Χ Σ Ο Ρ Ο Π Ο Ε Η Ε Σ
Ο Ρ Ο Π Ο Ν Π Ο Ρ Ο Μ Ε Ε Ι Π Ρ
Ε Τ Ι Σ Ε Κ Χ Α Λ Ι Δ Ο Σ Ε Σ Η Φ
Σ Θ Ο Τ Ε Τ Τ Α Ρ Α Σ Ο Β Ο Λ Ο
25 Μ Ε Ν Η Ο Ι Π Ο Μ Π Ε Υ Ο Ν Τ Ε
Ε Υ Ε Τ Α Ι Τ Ε Λ Ε Τ Ο Ι Ο Η
Θ Ε Λ Ε Ι Α Λ Ε Ν Τ Ο Ν Π
Μ Μ Ε Ν /

B.

Ε Λ Ι Ο Η Ε /
Ε Σ Τ Ο Δ Ι Κ Α Σ Τ Ε Ρ Ι Ο Ν
Ο Ε Χ Σ Ε Σ Τ Ι Α Ι Α Σ Ε Σ Α Λ Ε Ι Τ /
Ν Τ Ο Ι Α Υ Τ Ο Ι Μ Ε Ν Ι Η Ο Ι Ν Α Υ Τ Ο Δ
5 Ο Δ Ι Κ Α Σ Τ Ε Ρ Ι Ο Ν Π Α Ρ Ε Χ Ο Ν Τ Ο Ν Π Λ
Θ Υ Ν Ε Σ Θ Ο Η Α Ι Δ Ε Π Ρ Α Χ Σ Ε Σ Ο Ν Τ Ο Ν

10 ΑΘΕΝΕΣΙΗΑΙΠΑΡΑΤΟΝΔΙΚΑΣΤ
 ΙΟΝΚΑΙΑΔΙΚΕΜΑΤΟΝΤΑΣΔΙΚ
 ΟΟΕΞΜΙΑΕΧΞΕΚΕΙΕΑΝΔΕΤΙ
 ΗΟΗΑΛΟΞ ΕΞΤΙΑΙΑΣΗΕΟΞΠΡ
 ΤΑΑΝΔΡΑΣΕΚΤΟΝΟΙΚΟΝΤΟΝΕ
 ΙΔΟΝΑΙΤΑ ΕΥΘΥΝΑΣΕΝΗΕΞΤ
 ΤΕΙΕΝΗΕ ΙΑΙΑΙΔΙΔΟΝΤΟ
 ΑΔΕΜΟΞΕΝΙΕΞΤΙΑΙΑΙΤΡ
 15 ΔΕΤΟΞΑΥΤΟΞΚΑΙΕΝΔΙΟ
 ΕΛΛΟΠΙ / ΕΤΕΡΟΝΔΙ
 ΛΟΠΙΟΙ ΕΝΕΛΛΟΠΙΑΙΑΙ
 ΗΟΑΡΧΟ ΙΟΑΘΕΝΕΣΙΔΟ
 ΑΙΑΙΚΥΑΜΕΥΞΑΝΤΟΝ
 20 ΑΙΑΙΚΑΘΟΤΙΑΝΤΟΙΛ
 ΕΚΤΟΝΟΙΚΟΝΤΟΝΕ
 ΕΝΔΕΤΟΥΤΟΞΤΑ
 ΤΑΔΕΗΥΠΕΡΔΓ
 ΟΛΕΙ ΧΟ

The copy of this inscription, supplied by Bröndsted to Böckh when editing the *Corpus Inscr.*, was so accurately made that I have but little to add to it.

Side **A**. Line 3. Böckh's *ΕΠΙΕΣΤΙ* is incorrect. Line 10. The letters *ΑΥΝΟΝ* are quite plain. Line 25. The second letter is certainly *Υ*, and not *Λ*, as Böckh. Line 27. Böckh reads *ΕΠ* exactly under the *ΕΝ* of line 26; but these letters have now disappeared.

Side **B**. Line 1. Böckh's view, 'Ellopiensium videtur mentio facta,' is not warranted by the stone. Line 9. The last letter but one is *Τ* certainly. Line 11. The penultimate letter is not *Υ*, but *Ν*. Line 20. The first letter is not *Σ*, but *Α*. Line 21. The penultimate letter is certainly *Ν*. Line 24. Böckh reads *ΟΛΕΙΠΟΜΕΝ*, but though the stone has probably been injured since Bröndsted copied it, the *ductus literarum* is against this restoration.

On side **A** lines 11 and 22 are complete on the left, but on the top, the bottom, and right-hand, the

stone is indefinitely broken. On side **B** lines 5, 6, 7 only are complete on the right-hand. The characters are those of the middle of the fifth century B.C., the archaic *Ϝ* and *ϝ* having disappeared. But the *Υ* throughout is of an archaic type, and what is very singular the *Ρ* on side **A** only exhibits this rare and archaic form. The writing is *στοιχηδόν*, and the indentations of the letters show evident traces of the red pigment with which they were originally coloured; this is often remarked by Rangabé (*Antiq. Hellén. passim*) and other editors of newly-unearthed documents; but the application of a moist sponge will often reveal the same thing in inscriptions which have for years been exposed to the atmosphere.

A great portion of the stone has been broken off in one direction, but the right-hand edge of the stone is entire in side **B**, lines 5-7, and one letter only is lost on the left of the lines on side **A**. The following is all that can be made out:—

A.

..... *ος δ ΕΙ*
 ... *σι δόξας τὰς (?)* [*τοῖς δ-*
ρχ]ουσι (?) δοκεῖ ἐπὶ ἴσῃ [καὶ ὁμοίᾳ (?) ...
δ ἂν δοκῇ αὐτοῖς μὴ (?)
 5 . *ψεται ἐπὶ τῇσι δίκη[σι]* ...
 . *ὁ ἐξ Ἑστιαίας ἐσιών (?)* ἐν
 Ἑστιαίᾳ δταμ περ τὰς ἄλλας δίκας
 Ἑστιαίῃς] πρὸς ἀλλήλου[ς]
 . *μὴ παρὰ τῆς βουλῆς εὐρ*
 10 . *ασε ... [ἐλ]αύνοντα με*
 ἡ ἱπ[ποισ] ἡ δνοῖς ἡ οἰσ[ι]
 γ]ραφῆσθω δ] ὁ βουλόμε[νος] ἐξ Ἑστ-
 ιαίας ... λαμβανέτω τ [πρυτανεῖα τιθ-
 ῆτω τοῦ [αὐ]τοῦ μέρους. τη [ἐς τὸ δικασ-
 15 τ]ήριον δταμ περ τὰς ἄλλας δίκας ..
 δ] δῆμος ἡ δ ἀρχων ζῆ[μιούτω]
 . *οἱ Ἀθηναῖοι γραφῆσθωσαν (?)* δταμ
 περ τὰς ἄλλας δίκας [ἐκ Χ

α]λκίδος ἐς Ὠρωπὸν π [ἐὰν δ-
 20 ε] τις ἐξ Ὠρωποῦ ε[ς] Ἑσ[τίαϊαν] τοῦ ἐ-
 s] Ὠρωπὸν πόρου μE. Eι πρ[αττέσθω (?)
 ἐ τις ἐκ Χαλ[κ]ίδος ἐς Ἑσ[τίαϊαν] πρ[αττ-
 ε]σθω τέτταρας ὀβολοῦς
 . μὲν (?) οἱ πομπεύοντες πο-
 25 ρ]εύηται τελείτω τὸ
 . θέλει ἄγειν τὸν π [τὰ γεγρ-
 α]μμένα (?)

B.

. ελ . . ο ἐ
 ἐς τὸ δικαστήριον
 ὁ ἐξ Ἑσ[τίαϊας] ἐσάγη (?) τα[ς] δ-
 ίκας ἐν τῷ αὐτῷ μηνὶ οἱ ναυτοδ[ι]-
 5 και τ]ὸ δικαστήριον παρεχόντων πλ-
 ῆρες πλη]θυνέσθω. αἱ δὲ πράξεις ὄντων
 Ἀθήνησι αἱ παρὰ τῶν δικαστ-
 ῶν] ιων καὶ ἀδικημάτων τὰς δίκ[α]-
 s ᾧ μήπω ἢ πρ[ο]θεσμία ἐξήκη. ἐὰν δὲ τ[ι]ς.
 10 ὁ ἀλοὺς Ἑσ[τίαϊας] ἕως πρ-
 ον]τα ἄνδρας ἐκ τῶν οἰκούντων ε[ν]
 Ἑσ[τίαϊα] (?) δ]ιδόναι τὰς] εὐθύνας ἐν Ἑσ[τι]-
 αἱ] τῇ ἐν Ἑ[στ]μ[αί]α διδόντα[ν].
 α δῆμος ἐν Ἑσ[τίαϊα] τρ (?)
 15 δὲ τοὺς αὐτοὺς καὶ ἐν διο[ικησε]-
 ι (?) Ἑλλοπία ἕτερον δι
 Ἑλ]λόπιοι [οἱ] ἐν Ἑλλοπία αι
 ὁ ἄρχω[ν] ὁ Ἀθήνησι δο
 Ἑσ[τι]αία κυαμευσάντων
 20 Ἑσ[τι]αία καθ' ὅτι ἂν τῷ δ[ι]ήμῳ (?)
 δοκῇ (?) ἐκ τῶν οἰκούντων
 (?) δικά[ζ]ειν δὲ τούτους τα
 τὰ δὲ ὑπὲρ δ[ι]κα (?)
 π]όλει (?)

The subject of our inscription is rightly given by Böckh. Euboea, in B. C. 445, revolting from Athens, was reconquered by Perikles: 'he admitted most of the towns to surrender, but the inhabitants of Hestiaeia at the north of the island were more severely dealt with—the free population being all or in great part expelled, and the land distributed among Athenian kleruchs or out-settled citizens' (Grote, iv. p. 96. ch. xlv; Thukyd. i. 114; Strabo x. p. 445). Ellopia was included in the district thus appropriated by Athens (cp. Hdt. viii. 23, καὶ τῆς Ἑλλοπίας μοίρης, γῆς δὲ τῆς Ἰσταιητίδος, τὰς παραθαλασσίας κώμας πάσας ἐπέδραμον, sc. οἱ βάρβαροι, and Strabo, l. c.). The κληροῦχοι remained thus settled at Hestiaeia (afterwards called Oreos), until the Athenians were expelled from Euboea by Macedonian intrigue (cp. Thukyd. vii. 57). Kleruchs enjoyed the citizenship both of Athens and of their new colony, while the colony had its own magistrates, senate, and eponymous archon (Böckh on C. I. 108). The kleruchs, while they had the right to call themselves Ἀθηναῖοι (see the decree of the Lemnian kleruchs, No. xxii.), yet usually bore the name of the territory they had obtained (see C. I. 108, 168 b, and Böckh, Staatsh. i. 561). The present inscription is a treaty regu-

lating the relations, and especially the commercial relations, between Athens and the kleruchs occupying the Hestiaeian and Ellopiian territory. Its date is probably within a year or two after the reduction of Euboea (B. C. 445): this would exactly accord with the forms of the letters. See the remarks of Köhler (Urkunden und Untersuchungen, p. 5) on the date of the use of the forms R, P, S, Z in the tribute-lists.

It was not unusual for states that stood in intimate relations to each other to agree formally to certain conditions under which their respective citizens might settle by law such disputes as might arise in the course of their dealings with each other. Such treaties were termed σύμβολα, and the suits prosecuted in accordance with them were δίκαι ἀπὸ συμβόλων (Meier u. Schömann, Att. Proc., p. 773, foll.; Böckh, Staatsh. i. pp. 72, 529). The document before us might be called a σύμβολον (cp. note on No. vi. lines 12, 13; and Köhler, in Hermes, vol. vii. p. 159, foll., on the application of the term δίκαι ἀπὸ συμβόλων to the relations between Athens and her subject-allies).

Side A seems chiefly to treat of arrangements relating to traffic between Hestiaeia and Attika, viâ

Oropos and Chalkis, and of the duties to be levied upon such traffic. At each step provision is made for law-suits thence arising.

Line 5. With the form *τῇσι* cp. *ταμίαισι* in the treasure-lists, *passim*; and see note on No. ii. side A, line 32. Line 7. For the restoration cp. lines 15 and 18. These suits are to be tried at the same time at which other suits of the same nature were tried; the place of trial is to be Hestiaea, [ἐν] *Ἑστιαία*, and the case is to be conducted in the same manner as if both parties were Hestiaeans (*Ἑστιαίων* *πρὸς ἀλλήλους*). Lines 10 and 11 clearly refer to traffic. The formula in line 12 is one common in Attic law in respect of public prosecutions: *γραφῆσθω δὲ ὁ βουλόμενος*, as in Demosth. in Meid. p. 529, Reiske (*γραφῆσθω πρὸς τοὺς θεσμοθέτας ὁ βουλόμενος Ἀθηναίων, ὅς ἐξεστίν*), and so often. In a public prosecution of this kind (*φάσις*), e. g. for non-payment of harbour-duties and the like, the accuser received half of the sum thus claimed for the state, or half the fine inflicted upon the defendant (see Meier u. Schömann, Att. Proc., p. 248, foll.; Böckh, Staatsh., vol. i. p. 468). To this *λαμβάνεω* refers in line 13. So according to the law cited by Demosth., in Theokrin. p. 1325, Reiske, the informer and prosecutor is to *τὰ ἡμίσεα τῶν φανθέντων λαβεῖν*. In a suit of this kind the accuser would have to pay down the usual deposit to begin with (*sacramentum*), according to the law cited in Demosth., adv. Makart. p. 1074, Reiske, *πρυτανεία δὲ τιθέτω ὁ διώκων τοῦ αὐτοῦ μέρους* (cp. Meier und Schömann, Att. Proc., pp. 603, 612, foll.; Böckh, Staatsh. i. p. 468). Accordingly we find in line 14 the same phrase: moreover the case is to be brought before the court, [ἐς τὸ δικαστήριον] *δταμ περ τὰς ἄλλας δίκας*. In line 16 mention is made of a fine to be inflicted, and in line 17 of prosecutions at Athens. In line 19 we read of traffic from Chalkis to Oropos. It was through Oropos that provisions were conveyed from Euboea to Athens (Thukyd. vii. 28; cp. Herod. vi. 100); and both Chalkis and Oropos belonged at this time to Athens. Of the latter, lying on the frontier between Attika and Boeotia, Strabo says (bk. ix. p. 399), *Ὡρωπὸς ἐν ἀμφισβητησίμῳ γεγένηται πολλάκις ἰδρυταὶ γὰρ ἐν μεθορίᾳ τῆς τε Ἀττικῆς καὶ τῆς Βοιωτίας* (cp. bk. i. pp. 65, 66). On these fluctuations of Oropos between an Attic and Boeotian dependency see Meier, in Ersch und Gruber (sect. iii. part v. p. 505); and Drabbe, de Oropo (Leyden, 1846). It probably belonged to Athens at the time of the battle of Marathon, having perhaps been lost to Boeotia upon the victory of Athens over Boeotia and Chalkis (Herod. v. 77): it could not have been Athenian long before, or Kleisthenes would have included it among the demes. In line 20 we read of the journey from Oropos to Hestiaea; and in line 21 to Oropos, probably from Hestiaea. In line 22 is mentioned traffic between Chalkis and Hestiaea; and in line 23 we read of a toll of four obols, levied probably at the ferry of the Euripos. Perhaps line 24 exempts from the usual tolls those who were engaged on a

sacred *πομπή* from Hestiaea to Athens at the time of the Panathenaea, or other festivals to which Attic colonists sent formal deputations. In line 25 more is said of the payment of tolls.

Side B. Here follow provisions respecting law-suits: cp. what was said above concerning *δίκαι ἀπὸ συμβόλων*. It appears, that, as usual, the cases were to be tried before the Athenian courts. In line 3 it seems to be enjoined that some *ἡγεμῶν δικαστηρίου* ὁ ἐξ *Ἑστιαίας* shall *ἐσάγη τὰς δίκας*, those, namely, before mentioned. In line 4 these cases are to be tried [ἐν] *τῷ αὐτῷ μηνί*, perhaps Boedromion, which was the month in which mercantile causes came on (see Meier u. Schöm., Att. Proc., p. 579). Of course sea-faring people would only be at Athens in the winter: so we read in Demosth., in Apat. p. 900, Reiske, *αἱ δὲ λήξεις τῶν δικῶν τοῖς ἐμπόροις ἐμμηνοὶ εἰσιν ἀπὸ τοῦ βοηδρομιῶνος μέχρι τοῦ μουνυχιῶνος, ἵνα παραχρῆμα τῶν δικαίων τυχόντες ἀνάγωνται*. Next are mentioned *οἱ ναυτοδίκαι*, an Athenian court who had jurisdiction in mercantile cases (*δίκαι ἐμπόρων*: see Att. Process, p. 83, foll.). They are enjoined in line 5 'to provide a full court' for the settlement of these cases (cp. Demosth., in Meid. p. 581, Reiske, *εἰς δικαστήριον εἰσίοι πεπληρωμένον ἐκ τούτων*: in Timokr. p. 729, *δικαστήρια πληροῦτε*). In case of the due number of *dikasts* not being provided, the court is directed to be 'filled up' in some specified manner. Line 6. *[πλη]θύνεσθω*. Next are specified the fines to be exacted from the defeated party: *αἱ δὲ πράξεις ὄντων, κ.τ.λ.* In line 9 we find the formula [*ὃ μήπω ἢ προ*] *προθεσμία ἐξήκη*, which occurs in a law concerning inheritance (Demosth., adv. Makart. p. 1055, Reiske), *ἐὰν δὲ μὴ ᾗ ὁ ἐπιδικασάμενος τοῦ κλήρου, προσκαλεῖσθω κατὰ ταῦτά, ὃ ἢ προθεσμία μήπω ἐξήκη*. *προθεσμία* is the legal limit of time within which an action must be brought, if at all. The defeated party, ὁ ἀλούς, in line 10, is ordered to do something. In lines 11 and 21 Böckh reads *ἐκ τῶν οἰκῶν τούτων*, which is clearly wrong. The provision seems to be for the constitution of a board of thirty (*τριάκοντα* (?), or the like) from among the inhabitants (*ἐκ τῶν οἰκούντων*) of Hestiaea (?). In lines 12 and 13 it is ordered that certain persons are to undergo scrutiny (*εἵθυναί*) at Hestiaea, probably before the *βουλή* of Hestiaea (cp. C. I. 108, line 19). Lines 16, 17. Enough has been already said above of Ellopia. Line 18. ὁ ἀρχων] ὁ Ἀθήνησι is the eponymous archon at Athens, as opposed to the archon in the colony of *kleruchs*. Line 19. This technical use of *κναμεῦσαι*, 'to choose by lot,' reminds us of Aristophanes' epithet of *Δῆμος* (Knights, 41), *κναμοτρώξ*. Line 23. Perhaps claims for sums above a certain amount are to be brought before an Athenian court, and not settled in the colony.

With side A may be compared an inscription from Smyrna in the British Museum, published by Baillie, Fascic. ii. p. 115, relating to a ferry the *ναῦλον* of which had been unjustly raised from two assaria to two obols.

V.

Fragment of a stelè of white marble. Height, 1 ft. $\frac{3}{4}$ in.; breadth, $8\frac{1}{2}$ in. From the Elgin Collection; Osann, Syll. i. 2. p. 8; cp. Jen. Allg. Lit. Zeitung, 1823, No. 26; Rose, Inscr. Graecae, p. 253; C. I. 74; cp. Add. vol. i. p. 896; Micali, Mon. Antiq. Paris, 1824, pl. lxvii.

ΔΙΤΕΝΧΣΥΜΜΑΧΙΑΝ
ΡΕΛΙΝ]ΟΝΚΛΕΑΝΔΡΟΣΧΣΕΡ
ΓΙΝΟΣΙΛΕΝΟΣΦΟΚΟ
ΕΠΙΑΦ]ΣΕΥΔΟΣΑΡΧΟΝΤΟΣΚ
5 ΑΙΕΠΙΤΕΣΒΟΛΕΣΗΕΙ]. ΔΕΣΠΡΟΤΟΣΕΛΡΑΜΜ
ΑΤΕΥΕΝ ΕΔΟΧΣΕΝΤΕΙΒΟ]ΛΕΙΚΑΙΤΟΙΔΕΜΟΙΑ
. ΙΣΕΠΡΥΤΑΝΕΥΕΝΧ]ΑΡΙΑΣΕΛΡΑΜΜΑΤΕΥ
ΕΝ. ΕΠΕΣΤΑΤ]ΕΚΑΛΛΙ Vacant space.
ΧΣΥΜΜΑΧΙΑΝΕΝ]ΑΙΑΘΕΝΑΙΟΙΣΚΑΙ
10 ΡΕΛΙΝΟΙΣΤΟΝΔΕΠΙΧΟΡΙΟΝΗΟΡΚΟΝ]ΗΟΜΟΣΑΝΤΟΝΑΘΕΝΑ
ΙΟΙΚΑΙΡΕΛΙΝΟΙΕΣΤΑΙΔΕΠΑΝΤΑΠ]ΕΤΑΚΑΙΑΔΟΛΑΚΑΙΗ
ΑΠΛΑΚΑΙΙΣΧΥΡΑΚΑΙΑΒΛΑΒΕΑΠΑΘΕΝ]ΔΙΟΝΡΕΛΙΝΟΙΣΚΑ
ΙΑΠΟΡΕΛΙΝΟΝΑΘΕΝΑΙΟΙΣΚΑΙΧΣΥΜ]ΙΑΧΟΙΕΣΟΜΕΘΑΠΙΣ
ΤΟΙΚΑΙΗΑΔΟΛΟΙΚΑΙΗΑΠΛΟΙΚΑΙΙΣ]ΥΡΟΙΚΑΙΑΒΛΑΒΕΣ
15 ΚΑΙΚΑΤΑΛΕΝΚΑΙΚΑΤΑΘΑΛΑΣΣΑΝΚΑΙ]ΟΦΕΛΕΣΟΜΕΝΓ

. οι τὴν ξυμμαχίαν
(?) οἱ πρέσβεις τῶν 'Ρηγίων Κλέανδρος Ξεν-
. τινου, Σιληνὸς Φώκου,
. 'Επὶ 'Αψ]εύδους ἀρχοντος κ-
5 αὶ ἐπὶ τῆς βουλῆς ἧ . . .]δης πρῶτος ἐγραμμ-
άτευεν 'Εδοξεν τῇ βουλῇ καὶ τῷ δήμῳ 'Α-
ντιοχίς(?) ἐπρυτάνευε, Χ]αρίας ἐγραμμάτευ-
εν, ἐπεστάτ]ει, Καλλι
. ξυμμαχίαν εἶν]αι 'Αθηναίοις καὶ
10 'Ρηγίοις τὸν δὲ ἐπιχώριον ὄρκον] ὁμοσάντων 'Αθηνα-
ῖοι καὶ 'Ρηγῖνοι. ἔσται δὲ πάντα πι]στὰ καὶ ἄδολα καὶ
ἀπλᾶ καὶ ἰσχυρὰ καὶ ἀβλαβῇ ἀπ' 'Αθηναίων 'Ρηγίοις κα-
ὶ ἀπὸ 'Ρηγίων 'Αθηναίοις, καὶ ξύμμαχοι ἐσόμεθα πισ-
τοὶ καὶ ἄδολοι καὶ ἀπλοὶ καὶ ἰσχυροὶ καὶ ἀβλαβεῖς
15 καὶ κατὰ γῆν καὶ κατὰ θάλασσαν (?) καὶ] ὠφελήσομεν

This is a fragment of a treaty between the Rhegines and Athenians. The stone is entire upon the top and the right side; but broken on the left and at the bottom. Accordingly I have been led to arrange the inscription otherwise than Böckh. Between lines 8 and 9 there is no wider space than between the other lines; but it is clear that there is a break in the inscription at this point. Lines 1-9 are arranged *στοιχηδόν*, as are lines 10-15; but the former portion is written in slightly smaller and slightly more crowded characters. The difference is however so slight that in printing I have not retained it.

Lines 1-4 seem to contain a preamble to the effect that an embassy from Rhegium proposed terms of alliance; the rest of the decree is the acceptance of these proposals. The names of the envoys are given. We know that there existed an old standing alliance between Athens and the Rhegines, on the strength of which the latter sent envoys to Athens in B.C. 427. Thukydides, speaking

of this occasion (iii. 86), after stating that the Rhegines were allies of the Leontines *κατὰ τὸ ξυγγενές*, proceeds thus:—*ἐς οὖν τὰς 'Αθήνας πέμψαντες οἱ τῶν Λεοντίνων ξύμμαχοι κατὰ τε τὴν παλαιὰν ξυμμαχίαν καὶ ὅτι 'Ιωνες ἦσαν πείθουσι τοὺς 'Αθηναίους πέμψαι σφίσι ναῦς*. The appeal was not in vain; a fleet was sent, and it made Rhegium the basis of operations (Thukydides, *ibid.*; cf. vi. 50, 51). It would appear, then, that the decree before us relates to a renewal of this 'old alliance' (*παλαιὰ ξυμμαχία*), by which it is placed upon a definite footing. The date is fixed by the archonship of Apseudes (line 4), B.C. 433. Grote, *History*, v. p. 113 *n. ch.* lvii. throws needless doubt on the restoration of this name.

The introductory formula is more full than is usually the case: similar examples occur elsewhere. Böckh takes . . . ΔΕΣ, in line 5, to be the termination of a demotic name; such as *Κλέων Κοθωκίδης*, or the like.

For the expression τῇ δῆμῳ Ἀθηναίων in Attic decrees, which Böckh restores in lines 6, 7, cp. No. vii., and Franz, *El. Ep. Gr.*, p. 319, *n.* The addition of Ἀθηναίων is the more natural in a decree relating to a treaty with a foreign city: it would, however, be more regular if τῇ stood before Ἀθηναίων. I have chiefly followed Böckh in the restoration of lines 1–8: but although the formulae themselves are certain enough, yet it is doubtful how to arrange the lines. Thinking Α[ΘΕΝΑΙΟΝ] should be omitted, and Α[ΝΤΙΟΧΙΣ], or some other tribe, read in its place, I have made these earlier lines considerably shorter than Böckh. Line 8 presents a peculiar feature. Nothing is inscribed after ΚΑΛΛΙ; yet the stone is not at all defaced. We must suppose the copy of the decree, from which the sculptor was working, to have been faulty here. M. Rangabé, in *Antiq. Hell.* i. p. 144, No. 96, notices a similar instance with the remark:—‘Mais cette ligne (22) n’avait jamais été remplie, par quelque négligence du lapicide, qui ignorait probablement les noms,’ etc. We may fill up the blank with ΚΑΛΛΙ[ΑΣ ΕΙΠΕ], or some similar name beginning with ΚΑΛΛΙ—.

What came before ξυμμαχίαν, in line 9, we cannot say; it may have been the number of years for which the alliance should be made: this was usual among the Greeks (Schömann, *Antiqq. Jur. pub.*

Gr., p. 372, fol.). The terms of the alliance have been admirably restored by Böckh, as I have given them. For τὸν δὲ ἐπιχώριον ὄρκον, cp. Thukyd. v. 47 and 18. ὁμνούντων δὲ τὸν ἐπιχώριον ὄρκον ἕκαστοι. This restoration is somewhat doubtful. The Η at the end of line 11 probably represents ἀπλῶς, for which Böckh compares C. I. 2555, where, in an inscription from Hierapytna, occurs the expression ἀπλῶς καὶ ἀδόλως. The Δ at the beginning of line 12 is clearly a blunder for Α. In line 14 I have written ΗΑΔΟΛΟΙ to fill up the line: cp. Franz, *El. Ep. Gr.*, p. 111 (cp. line 10 *HOMOSANTON*). [Ισ]χυροί, l. 14, means not ‘powerful,’ but ‘firm and trusty,’ for which Osann quotes Xenoph., *Cyropaed.* viii. 7. 16, τῖνι δ’ ἂν βοηθήσας ἰσχυρότερον σύμμαχον ἀντιλάβοις. I have followed the same editor in reading in line 15, καὶ κατὰ γῆν καὶ κατὰ θάλασσαν. For all these formular expressions, cp. Thukyd. v. 47, Ἐμμενῶ τῇ ξυμμαχίᾳ κατὰ τὰ ξυγκείμενα δικαίως καὶ ἀβλαβῶς καὶ ἀδόλως. Again, in ch. 18, Ἐμμενῶ ταῖς ξυνθήκαις καὶ ταῖς σπονδαῖς ταῖςδε δικαίως καὶ ἀδόλως. So also in iv. 118 (beginning), and v. 18, τὰς σπονδὰς . . . ἀδόλους καὶ ἀβλαβεῖς καὶ κατὰ γῆν καὶ κατὰ θάλασσαν, which again occurs in v. 47 (beginning). Examples of treaties, especially Attic ones, are rare. Egger has composed a monograph on Ancient Treaties, which is worth consulting (*Études Historiques sur les Traités publics chez les Grecs*, etc., Paris, 1866).

VI.

Part of a stelè of white marble. Height, 1 ft. 7½ in.; breadth, 8½ in. From the Elgin Collection; first published by Pococke, inaccurately, *Inscr. Antiq. P.* i. p. 52, No. 42; Rose, *Inscript. Graecae*, p. 252, tab. xxxii; Osann, *Syll.* i. 3. p. 11; C. I. 75, cp. addenda, p. 896.

[ΤΕ

N]ΒΟΛΕΝΤΕΝΕ<[ΓΡΑΧΣΑΣΑΝΕΓΙΜΕΛΕΣΘΑΙ
H]ΟΣΟΙΔΕΤΟΝΑΓ/[ΙΤΕΘΕΝΤΟΝΦΟΡΟΝΜΕΑΝ
ΑΛΕΛΡΑΦΑΤΑΙΟΦΛ[ΛΟΣΑΣΤΑΣΠΟΛΕΣΕΡ
ΙΔΕΙΧΣΑΙΤΟΙΔΕΜ[ΟΙΤΟΙΑΘΕΝΑΙΟΝΕΑΝΔ
5 ΕΤΙΣΤΟΜΠΟΛΕΟΝΑ[ΜΦΙΣΒΕΤΕΙΠΕΡΙΑΠΟΔ
ΟΣΕΟΣΦΑΣΚΟΣΑΑΓ[ΟΔΕΔΟΚΕΝΑΙΧΣΥΝΑΛΕΣ
ΘΑΙΤΟΚΟΙΝΟΝΤΕΣ[ΧΣΥΜΜΑΧΙΑΣΗΑΓΑΣ
ΑΣΤΑΣΠΟΛΕΣΚΑΙΤ[ΟΣΑΘΕΝΑΙΟΣΑΡΑΦΕΣ
ΘΑΙΔΕΜΕΕΧΣΕΝΑΙ[ΤΟΚΟΙΝΟΔΕΜΕΕΙΓΟΝ
10 ΤΟΣΟΦΕΛΕΤΟΗΟΛΡ[ΑΦΟΜΕΝΟΣ
ΤΕΝΔΕΛΡΑΦΕΝΕΝΑ[ΙΑΘΕΝΕΣΙΝΕΝΤΟΙΛΑΜΕ
ΛΙΟΝΙΕΑΝΔΕΤΙΣΑ[ΜΦΙΣΒΕΤΕΙΗΟΣΕΣΙΝΕΚ
ΚΛΕΣΕΣΗΕΒΟΛΕΒΟ[ΛΕΥΕΤΟΕΙΕΣΙΕΚΚΛΕΣΕΣ
ΕΣΑΛΟΝΤΟΝΔΕΗΟΙ[ΘΕΣΜΟΘΕΤΑΙΕΙΔΕΑΘΕ
15 ΝΑΙΟΙΣΤΟΜΦΟΡΟΝ[ΑΓΟΔΕΔΟΚΑΣΙΑΝΔΡΑΣΔΕ
ΚΑΤΕΣΜΕΝΥΣΕΟΣΕ[ΓΙΜΕΛΕΣΘΑΙΤΟΤΟΤΕΤΟΦΟ
ΦΟΡΟΚΑΙΤΟΠΕΡΥΣ[ΙΟΓΑΝΤΟΣΤΕΝΔΕΒΟΛΕΝΓ
Ρ]ΟΒΟΛΕΥΣΑΣΑΝΕΧ[ΚΛΕΣΙΑΝΓΟΙΕΝΤΟΥΤΟΝ
ΠΕΡΙΤΕΙΗΥΣΤΕΡΑ[ΙΑΙΕΝΔΕΤΑΥΤΕΙΠΕΡΙΤ
20 ΕΣΗΑΙΡΕΣΕΟΣΧΡΕ[ΜΑΤΙΕΝ

In the above copy I have followed Böckh, excepting only those few places in which his conjectures conflict with the certain reading of the stone. For the correctness of my transcript of the stone I can absolutely vouch. The stone is entire on the left, and at the bottom. The original width of the stèle may be recovered within a letter or two from the certain restoration of line 5. The letters are beautifully and boldly cut, and their forms (A B N P ξ Φ) may be at once recognised as those which first came into constant use (at least in the Tribute-lists, see Köhler, *Urkunden*, p. 5) in B.C. 443, and continued with hardly a deviation until the archonship of Eukleides (B.C. 403), when the fuller Ionic alphabet was introduced. As Köhler remarks, this date (443) is not accidental; the change to these characters from the more angular characters of the older Attic alphabet (A B N P Σ Φ) was contemporaneous with the increased movement of public life at Athens which marked the accession of Perikles to power, and with the increased use, at the same time, of writing in public documents, for which purpose the freer and simpler character was adapted.

'Non me poenitet,' says Böckh, 'operae in eximio hoc fragmento collocatae;' and perhaps his singular learning and acuteness were never more successfully employed on any inscription than on this. The notes that follow are almost wholly adopted from his. Our document, if we except the opening words, treats of lawsuits arising in respect of the tribute of the subject-allies. But the commencement is sufficient to show that our fragment is but a small portion of a more comprehensive enactment concerning the φόρος; indeed, the fragment that remains refers only to one single contingency. Köhler (*Urkunden*, p. 68) suggests the probability that our inscription belongs to the same decree with the following fragments:—'Εφ. 'Αρχ. 3817, 85 (Rang. 263), 'Εφ. 'Αρχ. 163 (Rang. 264), Rang. 269 (Böckh, *Staatsh.* ii. p. 689), 'Εφ. 'Αρχ. 2911 (Rang. 283), and 'Εφ. 'Αρχ. 3809. Taking the palaeography into consideration, there is no date but one to which we may safely assign a decree respecting the φόρος, such as that of which our document is a part. This date is the year 425 B.C., in which the tribute of the subject-allies was doubled at the recommendation of Alkibiades. This important change, which Grote (iv. p. 149 n, pt. ii. ch. xlvii) held to be unhistorical, as resting upon no better authority than the Orators, and passed over in silence by Thukydides, has now been established beyond question by the irrefragable evidence of the tribute-lists themselves, which display to us the exact amounts paid by the various allies before and after the alteration (see Köhler, *Urkunden*, etc., p. 148, foll.). Köhler also has pieced together and edited (p. 63, foll.) all the fragments that remain of a lengthy decree headed with the words—Θεοί. Τάξις φόρον. This document, containing as it does a list of tribute-payments twice as large as those of previous years, may be certainly recognised at the very ψήφισμα by which the φόρος was doubled. But a change so momentous cannot have been made without many accompanying alterations; nor could

so heavy a burthen have been laid upon the allies without careful provision made for the hearing of complaints, and the removal as far as might be of an appearance of arbitrary extortion. We may therefore safely suppose our decree to be supplementary to the one published by Köhler, and to have comprised various provisions for the proper collection of the newly-assessed tribute and for the legal prosecution of states that fell into arrears. Of these provisions one portion alone is contained in the present inscription. Even this is in a fragmentary condition. Böckh, however, can truly say of his restorations: 'De sententia certus sum; singulas literas et voces veras esse quis sponderit?'

Line 1. Böckh at first restored τὴν] βουλὴν τὴν ἔξ 'Αρείου πάγου, nor would the mention of the Areopagos in connexion with so important a matter as the tribute be surprising (see Schöm. *Gr. Alterth.* i. p. 515). But as the Σ is certain, it is better to adopt the conjecture of Schömann: τὴν] βουλὴν τὴν ἐσ[πράξασαν ἐπιμελείσθαι (see Böckh, *C. I. Addend.* to vol. i. p. 896). Line 2 begins a new clause, the verb agreeing with σοι being ἀν]αγεγράφεται in line 3. By the ἀναγραφὴ of the φόροι are meant those lists of payments received from the various states which have been beautifully edited by Köhler in the work I have so often referred to. Such ἀναγραφὴ was equivalent to a receipt for the payment, so that those tributes which were not 'written up' were still due. Hence follows, line 3, the verb ὀφείλειν. For it was the rule for every subject-state itself to pay in the tribute which had been laid upon it during the spring at the time of the Dionysia, that were celebrated annually in Athens (Böckh, *Staatsh.* i. p. 243; Arist. *Acharn.* 503 and Schol.); our decree accordingly enjoins that information be laid against those states which failed to make the regular payment. Line 4. Böckh reads ἐν]δείξει, and ἐνδείξις being an Athenian law-term which embraced, among other things, a form of procedure against debtors to the public treasury (see Meier u. Schöm., *Attische Proc.*, p. 240, fol.), the word might well be used here of those states whose tribute was in arrear. But the / in line 4 is certain; and ἐπ]ιδείξει is sufficiently appropriate in the sense of 'convicting' or 'informing against' (see Exx. in L. and S.). I have also omitted τούτους (sc. φόρους), which Böckh supplies after ὀφειλούσας in line 3, in order to shorten the line. The construction will still be good Greek. Note that τῷ 'Αθηναίων (and not τῶν) is idiomatic; as is also the absence of an expressed subject to ἐπιδείξει. The restoration of the next clause, lines 5, 6, is obvious enough: either περὶ ἀποδόσεως, or τῆς ἀποδόσεως may be read, since ἀμφισβητεῖν τινος and περὶ τινος are both equally grammatical expressions. The formula ἐὰν δέ τις ἀμφισβητῇ often recurs in Attic laws (cp. Demosth. in Meid., Reiske, p. 545, ἐὰν δέ τινες περὶ συμβολαίων ἰδίων πρὸς ἀλλήλους ἀμφισβητῶσι. Dem. adv. Macart., Reiske, p. 1054, ἐὰν δ' ἐπιδεδικασμένου ἀμφισβητῇ τοῦ κλήρου. Dem. adv. Phorm., Reiske, p. 908, ἐὰν δέ τις γενέσθαι μὲν ὁμολογῇ, ἀμφισβητῇ δὲ ὡς πάντα πεποίηκε τὰ ξυγκείμενα.

Line 7. Böckh writes τὸ κοινὸν τὰς [ἐν]μαχίας, κρένιν] δὲ τὰς πόλεις καὶ τοὺς 'Αθηναίους. Schömann

would restore κρίνεσθαι] δὲ τὰς πόλεις καὶ τοὺς ἐνδείξαντας]. But since ΑΣ is certain in line 8, I have supplied τὸ κοινὸν τῆς [ἐνυμμάχιας, ἀπάσ]ας τὰς πόλεις καὶ τοὺς Ἀθηναίους. The object of the convention would be obvious enough without the insertion of the verb κρίνειν. The alleged default of payment is to be enquired into by a general meeting of the confederation: this is to perform a function similar to that of the Athenian Ekklesia in a case of προβολή, or of our own grand jury. If the synod declares that the φόρος has been duly paid, the accused state is free: if it decide otherwise, then it would be open to any one to bring an action against the said state before the Athenian courts. But meanwhile something is forbidden (line 9), —θαι δὲ μὴ ἐξεῖναι. Böckh, with tolerable certainty, restores γράφεσθαι δὲ μὴ ἐξεῖναι. That is to say, until the synod shall have pronounced the charge of non-payment to be *prima facie* made out, no one may trouble the accused state with an action. From what we know of the Athenian synophants we may be sure that there was good reason for thus protecting the subject-allies from vexatious accusation. This restoration is further confirmed by line 10, ΗΟΛΡ, which can hardly be anything but ὁ γραφόμενος. The sense appears to be, that if anyone, without an adverse verdict of the confederate synod, shall bring an accusation against the state alleged to be a defaulter, he shall be fined in such and such an amount. We may therefore with Böckh restore lines 9 and 10:—τοῦ κοινοῦ δὲ μὴ εἰπόντος ὀφείλετο ὁ γραφόμενος]. The amount of the penalty is lost. In case, however, of the confederate synod finding a true bill against the accused state, provision is straightway made for the time and place at which proceedings shall be taken: line 11, τὴν δὲ γραφὴν εἶνα[ι, κ. τ. λ. This expression is a regular formula: thus in a law in Demosth. adv. Theokr., Reiske (p. 1338): ἐάν τις τῶν ὀφειλόντων τῷ δημοσίῳ μὴ ἐκτίσας τὸ ὀφλημα τῇ πόλει ἐξαλειφθῇ, εἶνα κατ' αὐτοῦ τὰς γραφὰς πρὸς τοὺς θεσμοθέτας τοῦ ἀγραφίου. Böckh inserts Ἀθήνησιν (line 11) as a stop-gap: the trial would of course be held at Athens. The month is uncertain: Osann restores Γαμηλιῶνι, but the remaining letters would equally suit Ἐλαφηβολιῶνι or Θαρρηλιῶνι. There are, however, other reasons which favour Gamelion. It appears from a fragment badly edited in the Ἐφ. Ἀρχ., No. 3817, that the actions against states in arrear of tribute were classed as ἔμμηνοι δίκαι, i. e. they must be tried within thirty days from the time when the action was laid (Schöm. Attisch. Proc. p. 695; Köhler, Urkund., etc., p. 68). Now we know that one class of ἔμμηνοι δίκαι, viz. δίκαι ἐμπορικάι, which related to the mercantile community, were confined to the winter months (see note on No. iv, side B, line 4), during which the ships were in port: and Böckh suggests that actions concerning the non-payment of tribute would probably be brought on at a time when the crews of ἀργυρολόγοι νῆες (concerning which see Köhler, Urk., p. 133 n.) were present in Attika. Gamelion therefore, which corresponds about to our January, is preferable to Elaphebolion (= March) or Thargelion (= May). Lines 12, 13. Ἐὰν δέ τις

ἀμφισβητῇ, ὡς εἰσὶν ἐκκλησεις, ἡ βουλὴ βουλευέτω, εἰ εἰσὶ ἐκκλησεις. Provision is next made that in case of the accused state taking exception to the threatened form of procedure, such exception shall be considered by the Senate.

The accused state, it seems, might possibly object that the Athenian courts are not competent to try the case: and that it must be referred to an ἐκκλητος πόλις. Such an objection could only be raised when there existed between the two communities a treaty (σύμβολον) regulating the settlement of their international disputes, and directing that questions like the present one should be referred to the arbitration of a third city. Such, if I understand him aright, is Böckh's view of this passage. The state charged with non-payment of tribute objects to submit the case to the Athenian courts, and appeals, by virtue of a special treaty existing between the two communities, to the arbitration of a third state. Ἀμφισβητεῖν is properly used of taking exception to the competency of a tribunal: cp. Demosth. in Apatur. Reiske, p. 899, ὅτι ἡμφισβήτησεν οὗτος μὴ εἶναι ἡμᾶς διαιτητὰς αὐτῷ, κ. τ. λ. Ἐκκλησις is a rare word, occurring however in Hesych., s. v. Ἐφεσις: ἐκκλησις. Böckh's interpretation of the word receives illustration from the cognate subject of δίκαι ἀπὸ συμβόλων and the use of ἐκκαλεῖν in connexion therewith (see Attisch. Process, p. 773, foll.; Schöm. Gr. Alterth. ii. 26, fol., and reff.) Böckh, Addenda, p. 896, mentions a conjecture of Meier's: ἐὰν δέ τις ἀμφισβητῇ ὡς οὕτω ἐξήκουσιν αἱ κλήσεις, i. e. 'if any one shall plead that the legal summons has not been duly served.' To which Böckh objects forcibly: (1) that the restoration is too long for the lacuna; (2) that such a technical objection would properly be dealt with by the dikastery, and would not require the special consideration of the Senate. Next follows, in line 14, ἐσαγόντων δὲ οἱ [θεσμοσθένται]. For supposing the objection not to be raised, or, being raised, to have been dismissed, then the case is to be tried before an Attic dikastery, and it must be specified who shall enjoy the ἡγεμονία τοῦ δικαστηρίου. It is all but certain that the presiding magistrates in these cases were the θεσμοθέται. They presided in the greater number of indictments, especially those instituted against public debtors, as in the law cited above from the speech against Theokrines (Demosth. Reiske, p. 1338). Also the words of Pollux point the same way, where he defines the duties of the Thesmothetae in respect of international law (viii. 88): Καὶ τὰ σύμβολα τὰ πρὸς τὰς πόλεις κυροῦσι, καὶ δίκας τὰς (so Böckh) ἀπὸ συμβόλων εἰσάγουσι. Εἰσάγειν is used in one sense of the prosecutor, and in another of the presiding magistrate: for the latter sense cp. Dem. adv. Meid., Reiske, p. 529, οἱ δὲ θεσμοθέται εἰσαγόντων εἰς τὴν ἡλιαίαν: and in Lakrit., p. 940. Next, in line 14, foll., according to Böckh's ingenious restorations, it is specified what course shall be taken, if it should appear upon enquiry that the tribute had been duly paid by the accused state. If the alleged arrears had been proved against it, the Athenians would no doubt have sent νῆες ἀργυρολόγοι (an institution, it would seem, of the latter years of the Peloponnesian War) to enforce payment: traces

of such payment of arrears are found in the tribute-lists (see Köhler, *Urkunden*, etc., p. 132). But supposing it turned out that the tribute had been paid by the subject-state—[*Εἰ δὲ Ἀθηναίοις τὸν φόρον ἀποδεδώκασι*—although it had never reached the Athenian exchequer? Then an enquiry must be made into this malversation. Accordingly it is provided that a *μήνυσις* be laid before the people, and a commission of enquiry appointed, consisting of ten *ζητηταί*. On the exact meaning of *μήνυσις*, see Schöm. de Comit., p. 221, fol. Thus we read: [*ἀνδρας δέ]κα τῆς μηνύσεως ἐπιμελείσθαι*. The object of such a commission would be to discover the author of the malversation; but their duty is said to be ‘to take into consideration the information that has been laid before the assembly concerning the payment in question, and the entire tribute of the preceding year.’ For since the *φόρος* was sent to Athens by the tributaries themselves in Elaphebolion, the ninth

month of the Attic year (Böckh, *Staatsh.*, vol. i. p. 243), an enquiry into an alleged non-payment could hardly take place before the beginning of the next year, so that by that time the disputed payment would belong to ‘last year’s tribute.’

There are ten commissioners, line 16, this being the usual number in such appointments. In line 18 *πρ]οβουλευσασαν* is obvious, and suggests the preceding [*τὴν δὲ βουλήν*]. The subject of its deliberation was of course the appointment of the commission ([*τῆς αἵρέσεως*, line 20). Böckh’s restoration *ἐκκλησίαν ποιεῖν* is doubtful, assuming as it does that the *X* in line 18 is a mason’s blunder. *ὕστεραί* would mean the day after the senate’s *προβουλεύσεις*. For the formula cp. a law in Dem. adv. Meid., Reiske, p. 517: *τοὺς πρυτάνεις ποιεῖν ἐκκλησίαν ἐν Διονύσου τῇ ὕστεραίᾳ τῶν Πανδίων* (so Böckh reads). *ἐν δὲ ταύτῃ χρηματίζειν πρῶτον μὲν περὶ ἱερῶν*, κ. τ. λ. Here the inscription ended.

VII.

A block of white marble: height, 10½ in.; breadth, 10 in. From the Elgin Collection. Osann, *Syll.* i. 6. p. 32; Rose, *Inscr.* Gr. p. 257; C. I. 77.

Ε Δ Ο Χ Σ Ε Ν Τ Ε Ι Β Ο [Λ Ε Ι Κ Α Ι Τ Ο Ι Δ Ε Μ Ο Ι Η Ι Π Ρ Ο Θ Ο Ν Τ Ι Σ Ε Π Ρ Υ Τ Α Ν Ε Υ
 (. Ε Λ Ρ Α Μ Μ
 Τ Ε Υ Ε Σ Μ Ι Κ Υ Θ Ο [Σ Ε Π Ε Σ Τ Α Τ Ε Ε Ι Π Ε Ν Ε Π Ε Ι Δ Ε
 Ε Κ Τ Ο Ν Α Τ Ο Ν Ε Ο (. Τ Ο Ν Α Ρ Χ Ι
 Ι Ο Σ Α Ρ Χ Ι Τ Ε Κ Τ [Ο Ν Δ Ε Δ Ο Χ Θ Α Ι Τ Ε Ι Β Ο Λ Ε Ι
 5 Α Θ Ε Ν Α Ι Ο Ν Μ Ι Σ [Θ Ο Σ Α Ι (Κ Α Ι Τ Ο Ι Δ Ε Μ Ο Ι Τ Ο
 Ο Σ Ι Σ Υ Ν Ι Σ Τ Α Μ [Ε Ν (. Ε Ρ Λ
 Σ Ι Α Σ Η Ο Α Ρ Χ Ι Τ Ε [Κ Τ Ο Ν Τ
 Ν Τ Ο Μ Ε Ν Κ Α Ι Τ Ε [Ν Τ
 Ν Ε Ρ Λ Ο Ν Ο Σ Α Δ [Ε
 10 Τ Α Κ Α Ι Κ Α Λ Λ [Ι Σ Τ Α (. Η Ο Σ Α Ρ Ι
 Κ Α Ν Τ Ο Ν

The letters in this fragment are clearly legible. The first letter in line 4 is not *T*, but *I*, as Müller gave it. Line 10 ends with *λλ* almost certainly, and there are traces of an *I* following. The second letter of line 11 is almost certainly *O*.

The stone is perfect at the top and the left side; its original width is clear from the certain restorations in line 1. The heading is cast in the form usual in the older *ψηφίσματα*, viz. *Ἐδοξεν τῇ βουλῇ καὶ τῷ δήμῳ, Ἱπποθωντὶς ἐπρυτάνευε, ὁ δὲ ἰνα ἐγραμμάτευε, Σμικυθος ἐπεστάτει, ὁ δὲ ἰνα εἶπεν* (cp. Franz, *Elem. Epigr.* Gr. 319, foll., and especially Schömann, *Griech. Alterthüm*, vol. i. p. 400). Smikythos is Epistates of the Prytanes, and not, as was the case in later times, Epistates of the nine non-tribal Proedri. The name Smikythos occurs several times, e. g. Nos. xxv and xii. The one mentioned in No. xii is of Peiraeus. As the Epistates of our Inscription may be of the same family, Böckh has supplied *Ἱπποθωντὶς νεβί causa*, this being the tribe to which the deme of Peiraeus belonged. There is but little of interest

beyond the heading; after which, in lines 3, 4, we have remains of the preamble: line 3, [*τὸν ἀρχιτέκτονα τοῦ νέου*, and line 4, *ἀρχιτέκτονα* (?). Then probably, lines 4, 5, came the decree:—[*δεδοχθαι τῇ βουλῇ καὶ τῷ δήμῳ*] *Ἀθηναίων μισθῶσαι*. *μισθοῦν* is ‘to let out a building to contractors’ (*ἐργῶναι, ἀρχιτέκτονες*): see the inscription from Halikarnassos, Newton, *Hist. of Discov.* ii. pt. 2. p. 693; and Rang., *Ant. Hell.*, No. 771; *Ἐφ. Αρχ.* New Ser. No. 421. Line 6. We must understand by *συνιστάμενοι* a company of contractors. Line 7. *ἐργασίας ὁ ἀρχιτέκτων*. Line 8. Doubtless *τῇν τομὴν καὶ τῇν ἐργασίαν*, or the like. Line 9. *τῶν ἐργων δσα δὲ . . .*, referring probably to the finished and the unfinished portions of the buildings. Line 10. Following my reading I have conjectured *ὡς ἄριστα καὶ κάλλιστα*. There can be hardly a doubt that this decree refers to the letting out to contractors some edifice already begun, but not yet completed. Böckh is very likely right in supposing that the building referred to is the temple of Athene Polias, concerning which cp. No. xxxv, and Rang., Nos. 56–86.

VIII.

A block of white marble: height, 11 in.; breadth, 11½ in. From the Elgin Collection. Osann, Syll. i. 16. p. 93; C. I. 81.

Ε Γ Ι
 . . . Α Ρ Χ Ο Ν Τ Ο Σ
 Ε Υ Δ Ρ Α Μ Ω] Ν Ε Γ Ρ Α Μ Μ Α Τ
 Ε Υ Ε Ν Α Χ Ε] Ρ Δ Ο Σ Ι Ο Σ
 5 Ε Δ Ο Ξ Ε Ν Τ] Η Ι Β Ο Λ Η Ι Γ Α Ν Δ Ι Ο
 Ν Ι Σ Ε Π Ρ Υ] Τ Α Ν Ε Υ Ε Ν Ε Υ Ξ Ι Θ Ε
 Ο Σ Ε Π Ε Σ Τ Α] Τ Ε Ε Υ Δ Ρ Α Μ Ω Ν Ε Γ
 Ρ Α Μ Μ Α Τ Ε Υ] Ε Ν Α Χ Ε Ρ Δ Ο Σ Ι Ο Σ
 Ε Ι] Γ Ρ Ε Ε Γ Α Ι Ν Ε Σ Α Ι
 10 Ρ Ε Ι Ο Ν

The heading resembles that of a decree of B.C. 410, which has been pieced together from a number of fragments by Kirchhoff (Monatsb. der Ak. der Wissensch. Berlin, 1861, p. 601 fol.). It begins thus:—'Επὶ Γλαυκίππου ἀρχοντος. Λόβων ἐκ Κηδῶν ἐγραμμάτευε' Ἔδοξεν τῇ βουλῇ καὶ τῷ δήμῳ. Ἱπποθωντὶς ἐπρυτάνευε, Λόβων ἐγραμμάτευε, Φιλιστίδης ἐπεστάτει, Γλαυκίππος ἦρχε. Ἐρασινάδης εἶπε· ἐπαινέσαι κ.τ.λ. The archaic cast of the introductory formula, as well as the use of *O* for *OY*, would show that the inscription can only be a few years later than the archonship of Eukleides. I may add that not only in this point of orthography, but in the style of the characters, this document is exactly like the inscription upon the funeral stelè of Dexileos, the young Athenian knight, recently excavated in the street of tombs at Athens. Dexileos died in the great battle near Korinth, ἐπ' Εὐβουλίδου ἀρχοντος, i.e. B.C. 394 (cp. Pausan. i. 29, 11; Salinas, Mon. Sepolc. in Atene. Torin, 1863, pl. II; Monatsber. der Akad. der Wissensch. Berlin, 1870, p. 272 fol.). If we could arrange the preamble with precise certainty the blank spaces left might afford a clue to the name of the archon. This, however, cannot be. Of the letters remaining in line 10 the first is either *P* or *B*; the second *E* or perhaps *Γ*; the third is perhaps *Π* or *Σ*; and the last three are certainly *ION*: the word may conceivably have been [*Ε*]ρ[ε]σι[ον], i.e. some native of Eresos.

The collocation of the words *Εὐδράμων ἐγραμμάτευεν* Ἀχερδούσιος is quite in accordance with Greek idiom: first comes the proper name, next the verb, lastly the local designation (cp. Franz, *ibid.*, p. 75). From the recurrence of the same demotic name in line 4 and line 8, as well as from the *N* of [*Εὐδράμω*]ν remaining in line 3, there is no doubt that the same person is mentioned in both places.

It should be remembered that mention is made of three different kinds of secretaries to the senate.

First we find one who was appointed by lot for each successive prytany; not, however, from among the prytanes alone, but from the whole senatorial body. His duty was to carry into effect the decrees of the senate: on account of which in many decrees besides the name of the president (ὁ δεῖνα ἐπεστάτει) and the mover (ὁ δεῖνα εἶπεν), we find the name of the secretary to the first prytany of the year is given, together with the name of the archon, in order to mark the date more exactly. This secretary was termed before the Anarchy, B.C. 404, ὁ γραμματεὺς τῆς βουλῆς, and changed with each succeeding prytany. At a subsequent period this officer appears not to have been changed in every prytany, but yet to have been entitled ὁ γραμματεὺς ὁ κατὰ πρυτανείαν in order to distinguish him from the other secretaries; see note on No. xv, line 2. There was a second secretary elected by the senate by open voting (χειροτονία), whose office seems to have lasted not merely during a prytany, but for the whole year. To this officer apparently belonged the custody of the laws. A third was appointed with a view to transactions in the Ekklesia, where it was his duty to read out the necessary documents. In addition to these three, who were members of the Boulè and men of high mark, there seem also to have been various under-secretaries. See Schöm., *Griech. Alterth.*, i. p. 392; and, for a full discussion of the question and the authorities relating to it, cp. Böckh, *Staatsh.*, ed. 1851, i. p. 255–259; *Epigraph.-Chronol. Studien*, p. 32, foll.

This is a decree of the senate alone: its purport was the bestowal of public honours upon some person whose name we cannot recover from the broken characters in line 10. As restored the decree would run thus:—[Ἐπὶ ἀρχοντος. Εὐδράμω]ν ἐγραμμάτ[ευεν] Ἀχερδούσιος· [Ἔδοξεν τῇ βουλῇ· Πανδιονί]ς ἐπρυτάνευεν, Εὐξίθε[ος ἐπεστά]τει, Εὐδράμων ἐγ[ραμμάτευ]εν Ἀχερδούσιος, [εἶ]πε· ἐπαινέσαι

IX.

Fragment of white marble: height, 12½ in.; breadth, 5 in. From the Elgin Collection. C. I. 97.

Δ Ι ΙΙ
Υ Σ Θ Ο Ρ Α
Κ Α Θ Η Ι Υ
Τ Α Ν Ε Ι Α
5 Ι Ξ Ε Ν
Μ Π Ρ Ο Ε
Κ Ι Δ Η Σ
Ι Ε Υ Σ
Σ Α Χ Α Ρ Ν
10 Σ Φ Λ Υ Ε Υ
Φ Λ Υ Σ Τ Ι Ο
Θ Ε Ο Τ Ι Μ
Κ Α Ι Π Ρ Ο
Ο Υ Σ Ε Υ Ρ
15 Δ Α Μ Ι Λ Λ
Ε Ι Κ Ν Υ Σ

This is a fragment of a decree in some one's honour, written *στοιχηδόν* in clear and rather small characters, which belong to about 350 B.C. Nothing has been lost on the right side: at the ends of lines 5 and 8 a vacant space is left. The beginning of the decree is lost: it seems to have been of the common type. Lines 2–6 would run somewhat as follows:—

πρυτανείας ἥ ὁ δεῖνα —οῦς Θορα-
ιεύς ἐγγραμμάτευε, τοῦ δεινὸς μηνὸς δε]κάτῃ ὑ-
στέρα, —ῇ ἡμέρᾳ τῆς πρυ]τανείας-
5 σ· ἐκκλησίᾳ τῶν προέδρων ἐπεψήφη]ζεν
..... καὶ συ]μπρόε-
δροι, κ.τ.λ.

Line 3. *δεκάτῃ ὑστέρα*, i. e. the twenty-first of the month. In the *Etym. Mag.*, s. v. *ὑστέρα δεκάτῃ*: ἡ ἐξ εἰκάδος ἡμέρα καλεῖται ὑπὸ τῶν Ἀττικῶν· ἦν ἡμεῖς πρῶτην καὶ εἰκοστήν καλοῦμεν. So *Hesych.*, s. v. *δεκάτῃ προτέρα*: ἡ πρὸ εἰκάδος· ὡς ὑστέρα, ἡ μετ' εἰκάδα. This expression also occurs in *Rang. Ant. Hell.*, Nos. 441, 499. (Cp. *Böckh, Epigraph.-Chronol. Studien*, p. 22.) In line 7, after the date, etc.; there fol-

lows, instead of the preamble of the decree, a list of proper names, the deme being mentioned to which each man belonged. One would take these to be the names of the *συμπρόεδροι*, which were sometimes given in full (cp. C. I. 111, and *Rang.* 427); but in that case we should expect the list to follow the usual order of tribal precedence, which it does not here. Line 7. Doubtless a demotic name: *Κοθωκίδης*, *Ῥακίδης*, or the like. Line 8. Also the termination of a demotic name. Line 9. —s *Ἀχαρν[εύς]*. Line 10. —s *Φλυεῖ[ς]*. Line 11. *Ἀνα]φλύστιο[ς]*. Line 12. *Θεότιμ[ος]*. This is very probably the name of the person in whose honour the decree is published. Line 13. *καὶ πρῶ[τερον]*, of the former good deeds of Theotimos. Line 14. Something of this kind: [*ὑπάρχειν δὲ αὐτῷ καὶ εἰς τὸν ἔπειτα χρόνον φιλοτιμουμένῳ πρὸς τοὺς Ἀθηναί]ους εὐρ[έ]σθαι καὶ ἄλλο ἀγαθὸν ὅτου ἀν δόξῃ ἀξίος εἶναι.] Line 15. [*ὅπως ἀν ἐ]φάμιλλ[ον ἢ τοῖς ἄλλοις εἰς τὸν δῆμον φιλοτιμεί]σθαι.] Line 16. [*ἀποδ]είκνυσθαι τὴν εὐνοίαν*, or the like. All these formulae are frequent in honorary decrees: cp. *Rang. Ant. Hell.*, Nos. 491 and 493, and *infra*, No. xxi.**

X.

Fragment of a slab of white marble: height, 4¾ in.; breadth, 5½ in. From the Elgin Collection. C. I. 98.

— Ρ Ι Ω Ι
Σ Ε Ν Τ Ω Δ Μ
Ι Φ Ι Σ Θ Α Ι Τ Η Ι Β C
Ο Ν Ε Σ Τ Ο Ν Δ Μ Ο Ν
5 Α Ν — Ο Σ Γ Ε Δ Ρ
Π Ρ Ο Ε Δ Ρ Ε Υ Ν Τ
Θ Α Ι Τ Η Σ Β Ο Υ Λ
Ι Τ Η Ι Β Ο Υ Λ Ι Ι
Α Ν Τ Ι Ν —
10 Σ Α

A fragment of a decree, the subject of which there is nothing to indicate. The stone is broken on all sides; it is uncertain how far. The writing is small, clear, and *στοιχηδόν*, resembling the characters which distinguish the documents drawn up

under Lykurgos' administration (B.C. 337—B.C. 325).
Line 2. ἐν τῷ δ[ή]μ[ω]. Line 3. ἐψηφίσθαι τῇ βουλῇ.
Line 4. ἐς τὸν δ[ή]μον. Line 5. π[ρο]εδρ—. Line 6. προεδρευ[ο]ντ—. Line 7. τῆς βουλ[ῆς]. Line 8. Possibly δεδόχθαι τῇ βουλῇ.

XI.

Complete stelè of white marble, surmounted by a plain pediment; found in the Peiraeus: height, 2 ft. 7 in.; breadth, 12½ in.; thickness, 2¾ in. Presented by the Society of Dilettanti. Chandler, Inscr., p. 72; C. I. 101 (cp. Addenda, p. 900). Underneath the inscription an olive wreath is sculptured.

ΔΙΟΔΩΡΟΣ ΠΕΙΡΑΙΕΥΣ ΕΙΠΕΝ ΕΠΕΝΕΓΕΙ ΔΗΚΑΛΛ
ΙΔΑΜΑΣ ΚΑΛΛΙΜΕΔΟΝΤΟΣ ΧΟΛΛΕΙΔΗΣ ΑΝΗΡ
ΑΓΑΘΟΣ ΕΣΤΙΜ ΠΕΡΙ ΤΕ ΤΟΝ ΔΗΜΟΝ ΤΟΝ ΑΘΗΝ
ΑΙΩΝ ΚΑΙ ΤΟΝ ΔΗΜΟΝ ΤΟΜ ΠΕΙΡΑΙΕΩΝ ΚΑΙ ΠΟ
5 ΕΙ ΑΓΑΘΟΝ ΟΤΙ ΔΥΝΑΤΑΙ ΚΑΙ ΤΗ ΝΕΥΝΟΙΑΝ Ε
ΝΔΕΔΕΙΚΤΑΙ ΕΠΙ ΤΩΓ ΚΑΙ ΡΩΝ ΔΕ ΔΟΧΘΑΙ ΓΕ
ΙΡΑΙΕΥΣΙΝ ΕΠΑΙΝΕΣΑΙ ΚΑΛΛΙΔΑΜΑΝΤΑ ΚΑ
ΙΣΤΕΦΑΝΩΣΑΙ ΘΑΛΛΟΥΣΤΕΦΑΝΩΙΑΡΕΤΗΣ Ε
ΝΕΚΑΚΑΙ ΔΙΚΑΙΟΣΥΝΗΣ ΤΗΣ ΕΙΣ ΤΟΝ ΔΗΜΟΝ
10 ΤΟΝ ΑΘΗΝΑΙΩΝ ΚΑΙ ΤΟΝ ΔΗΜΟΝ ΤΟΝ ΠΕΙΡΑΙΩ
Ν ΚΑΙ ΟΤΑΝ ΘΥΩΣΙ ΓΕΙΡΑΙΕΙΣ ΕΝ ΤΟΙΣ ΚΟΙΝ
ΟΙΣ ΙΕΡΟΙΣ ΝΕΜΕΙΝ ΚΑΙ ΚΑΛΛΙΔΑΜΑΝΤΙ ΜΕ
ΡΙΔΑΚΑΘΑΓΕΡ ΚΑΙ ΤΟΙΣ ΑΛΛΟΙΣ ΓΕΙΡΑΙΕΥ
ΣΙΝ ΚΑΙ ΣΥΝΕΣΤΙΑΣΘΑΙ ΚΑΛΛΙΔΑΜΑΝΤΑ ΜΕ
15 ΤΑ ΓΕΙΡΑΙΕΩΝ ΕΝΑΓΑΣΙ ΤΟΙΣ ΙΕΡΟΙΣ ΠΛΗΝ
ΕΙΠΟΥ ΑΥΤΟΙΣ ΓΕΙΡΑΙΕΥΣΙΝ ΝΟΜΙΜΟΝ ΕΣΤΙ
ΝΕΙΣΙΕΝΑΙ ΑΛΛΩΙΔΕΜΗΚΑΤΑΝΕΙΜΑΙΔΕ Α
ΥΤΟΝ ΚΑΙ ΕΙΣΤΡΙΑΚΑΔΑΗΝΑΝ ΑΥΤΟΣ ΒΟΥΛΗ
ΤΑΙ ΕΙΝΑΙ ΔΕ ΑΥΤΩΙΚΑΙ ΠΡΟΕΔΡΙΑΝ ΕΝ ΤΩΙ
20 ΘΕΑΤΡΩΙ ΟΤΑΜ ΓΟΙΩΣΙ ΓΕΙΡΑΙΕΙΣ ΤΑΔΙΟΝ
ΥΣΙΑΟΥ ΚΑΙ ΑΥΤΟΙΣ ΓΕΙΡΑΙΕΥΣΙ ΚΑΤΑΝΕΜ
ΕΤΑΙ ΚΑΙ ΕΙΣΑΓΕΤΩ ΑΥΤΟΝ ΟΔΗΜΑΡΧΟΣ ΕΙΣ
ΤΟ ΘΕΑΤΡΟΝ ΚΑΘΑΓΕΙΤΟΥΣΙ ΕΡΕΙΣ ΚΑΙ ΤΟΥ
ΣΑΛΛΟΥΣΟΙΣ ΔΕ ΔΟΤΑΙ Η ΠΡΟΕΔΡΙΑ ΓΑΡΑ ΓΕ
25 ΙΑΙΕΩΝ ΤΕΛΕΙΝ ΔΕ ΑΥΤΟΝ ΤΑ ΑΥΤΑ ΤΕΛΗ ΕΝ
ΤΩΙΔΗΜΩΙΑΓΕΡΑΓΚΑΙ ΓΕΙΡΑΙΕΙΣ ΚΑΙ ΜΗΕ
ΓΛΕΓΕΙΜΠΑΡΑΥΤΟΥ ΤΟΝ ΔΗΜΑΡΧΟΝ ΤΟ ΕΓΚΤ
ΗΤΙΚΟΝΑΝΕΙΓΕΙΝ ΔΕΝ ΤΩΙΘΕΑΤΡΩΙ ΤΟΝ ΚΗ
ΡΥΚΑΤΡΑΓΩΙΔΩΝ ΤΩΙΑΓΩΝΙΟΤΙΣΤΕΦΑΝΟΥ
30 ΣΙΓΕΙΡΑΙΕΙΣ ΚΑΛΛΙΔΑΜΑΝΤΑ ΚΑΛΛΙΜΕΔΟ
ΝΤΟΣ ΧΟΛΛΕΙΔΗΣ ΑΝΗΡ ΑΓΑΘΟΣ ΕΣΤΙΝ ΕΥΝΟΙ
ΑΣΤΗΣ ΕΙΣ ΤΟΝ ΔΗΜΟΝ ΤΟΝ ΑΘΗΝΑΙΩΝ ΚΑΙ ΤΟ
Ν ΔΗΜΟΝ ΤΟΜ ΠΕΙΡΑΙΕΩΝ Ο ΓΩΣΑΝΕΙΔΩΣΙ ΓΑ
ΝΤΕΣ ΟΤΙ ΕΠΙΣΤΑΝΤΑΙ ΓΕΙΡΑΙΕΙΣ ΧΑΡΙΤΑ
35 ΣΑΞΙΑΣ ΑΠΟΔΙΔΟΝΑΙ ΤΟΙΣ ΦΙΛΟΤΙΜΟΥΜΕΝ
ΟΙΣ ΕΙΣ ΑΥΤΟΥΣ ΑΝΑΓΡΑΨΑΙΔΕ ΤΟ ΔΕ ΤΟΥ Η
ΦΙΣΜΑ ΕΝ ΣΤΗΛΗΙ ΛΙΘΙΝΗΙ ΚΑΙ ΣΤΗΣΑΙ ΕΝ Τ
ΩΙΙΕΡΩΙ ΤΗΣ ΕΣΤΙΑΣ

Διόδωρος Πειραιεύς εἶπεν· ἐπεὶ δὲ Καλλιδάμας Καλλιμέδοντος Χολλείδης ἀνὴρ ἀγαθὸς ἐστὶν περὶ τε τὸν δῆμον τὸν Ἀθηναίων καὶ τὸν δῆμον τὸν Πειραιέων, καὶ ποιεῖ ἀγαθὸν ὅτι δύναται, καὶ τὴν εὐνοίαν ἐνδέδεικται ἐπὶ τῷ καιρῷ· δεδόχθαι Πειραιεύσιν ἐπαινεῖσαι Καλλιδάμαντα καὶ στεφανῶσαι θαλλοῦ στεφάνῳ ἀρετῆς ἕνεκα καὶ δικαιοσύνης

τῆς εἰς τὸν δῆμον τὸν Ἀθηναίων καὶ τὸν δῆμον τὸν Πειραιῶν καὶ ὅταν θύωσι Πειραιεῖς ἐν τοῖς κοινοῖς ἱεροῖς, νέμειν καὶ Καλλιδάμαντι μερίδα καθάπερ καὶ τοῖς ἄλλοις Πειραιεύσιν, καὶ συνεστιᾶσθαι Καλλιδάμαντα μετὰ Πειραιέων ἐν ἅσασιν τοῖς ἱεροῖς, πλὴν εἴ που αὐτοῖς Πειραιεύσιν νόμιμόν ἐστιν εἰσιέναι ἄλλῃ δὲ μὴ κατανεῖμαι δὲ αὐτὸν καὶ εἰς τριακάδα

ἦν ἂν αὐτὸς βούληται· εἶναι δὲ αὐτῷ καὶ προεδρίαν ἐν τῷ θεάτρῳ ὅταμ ποιῶσι Πειραιεῖς τὰ Διονύσια, οὗ καὶ αὐτοῖς Πειραιεῦσι κατανέμεται, καὶ εἰσαγέτω αὐτὸν ὁ δήμαρχος εἰς τὸ θέατρον, καθάπερ τοὺς ἱερεῖς καὶ τοὺς ἄλλους οἷς δεδῶται ἡ προεδρία παρὰ Πειραιέων· τελεῖν δὲ αὐτὸν τὰ αὐτὰ τέλη ἐν τῷ δήμῳ ἅπερ ἄγ καὶ Πειραιεῖς, καὶ μὴ ἐγλέγειμ παρ' αὐτοῦ τὸν δήμαρχον τὸ ἐγκτητικόν· ἀνειπεῖν δ' ἐν τῷ θεάτρῳ τὸν κήρυκα τραγῳδῶν τῷ ἀγῶνι ὅτι στεφανοῦσι Πειραιεῖς Καλλιδάμαντα Καλλιμέδοντος Χολλείδην ἀρετῆς ἕνεκα καὶ εὐνοίας τῆς εἰς τὸν δῆμον τὸν Ἀθηναίων καὶ τὸν δῆμον τὸμ Πειραιέων, ὅπως ἂν εἰδῶσι πάντες ὅτι ἐπίστανται Πειραιεῖς χάριτας ἀξίας ἀποδιδόναι τοῖς φιλοτιμουμένοις εἰς αὐτούς· ἀναγράψαι δὲ τόδε τὸ ψήφισμα ἐν στήλῃ λιθίνῃ, καὶ στήσαι ἐν τῷ ἱερῷ τῆς Ἑστίας.

The characters are small and scratchy: the loop of *P* being frequently imperfect, and in several cases invisible. The writing may be assigned to the early part of the third century B.C.

This is a decree of the deme Peiraeus in honour of one Kallidamas, son of Kallimedon, whom Böckh would connect with the Kallimedon who is named in the document concerning the Laureion mines, No. xxxvi: but see my note there. Line 18. *τριακάς*, properly 'the number thirty,' is known to us as a political subdivision at Sparta (Herod. i. 65): that the word was similarly employed at Athens rested upon the statements of Hesychius and Pollux, until the discovery of our inscription. The expression is found nowhere else. Hesych., Schmidt, s. v. *τριακάς*:

ἡ τριακοστὴ τοῦ μηνός, καὶ σύστημά τι τῶν πολιτῶν. Idem, s. v. ἔξω τριακάδος: οἱ μὴ μεταλαμβάνοντες παῖδες ἢ ἀγχιστεῖς (παῖδες τῆς ἀγχιστείας, Meier) κληροῦ τελευτήσαντός τινος Ἀθήνησιν ἐκαλοῦντο. Idem, s. v. ἀτριάκαστοι: οἱ μὴ μετέχοντες τριακάδος. Ἀθηναῖοι. Pollux (viii. 111) is more explicit: ἐκάστου δὲ ἔθνους (= φρατρίας, and there were three φρατρίαι to a tribe) γένη τριάκοντα ἐξ ἀνδρῶν τοσούτων (i. e. each γένος comprised thirty heads of families), & (i. e. the γένη) ἐκαλεῖτο τριακάδες. The *τριακάς*, then, was a name for the γένος as consisting of thirty families. Böckh would make *τριακάς* mean the thirtieth part of a gens, i. e. a family. But this view ignores the proper meaning of *τριακάς*, and contradicts the words of Pollux. Böckh accordingly withdrew it (Addenda, p. 900); and the interpretation given above is now generally adopted (see Schömann, Antiq. Jur. Pub. Gr., p. 209; Meier, De Gentilitate, p. 21, foll.; Philippi, Beiträge z. Gesch. d. Attisch. Bürgerrechtes, p. 11, n.). Lines 19–25. Compare the account given by Aeschines of the attentions paid by Demosthenes to Philip's envoys (In Ktesiph., Reiske, p. 466). Lines 26–28. τὸ ἐγκτητικόν was a land-tax exacted by a deme from a member of another deme who possessed landed property within its limits (Böckh, Staatsh., i. p. 408, n.). Line 38. Of this temple of Hestia, which was of course in the Peiraeus, nothing further is known.

XII.

A slab of white marble: height, 9 in.; breadth, 9 in. Presented by the Society of Dilettanti. Chandler, Inscr., p. 74; C. I. 102.

ΔΙΙ ΙΙ'Α

ΛΙΣΗΔ . ΛΙΑΣΜΕΝΗΝΤΗΝΘΕΑΝ [κ

ΑΤΑΤ] ΑΠΑΤΡΙΑΕΑΝΔΕΜΗΠΘΗΣΛΣΙΝΚΑΤΑΤΑΣΣΥΝΘ [κ
 ΚΑΣΤΑΣΠΕΡΙΤΘΟΕΑΤΡΟΝΟΙΚΟΔΟΜΗΣΑΙΜΕΝΠΕΙΡΑ
 ΕΑΣΤΑΔΕΟΜΕΝΑΤΑΔΑΝΑΛΛΗΜΑΤΑΤΟΙΣΠΡΙΑΜΕΝΟΙΣ
 5 ΕΙΝΑΙΕΠΙΤΙΜΗΤΑΣΔΕΑΙΡΕΙΣΟΑΙΓΕΙΡΑΕΑΣΟΤΑΝΠΑ
 ΡΑΔΙΔΛΣΙΤΘΟΕΑΤΡΟΝΤΡΕΙΣΑΝΔΡΑΣΕΚΠΕΙΡΑΕΛΝ
 ΑΝΑΓΡΑΨΑΙΔΕΤΟΝΔΗΜΑΡΧΟΝΚΑΙΤΟΥΣΤΑΜΙΑΣΑΝΤΙ
 ΓΡΑΦΑΤΛΝΣΥΝΟΗΚΛΗΝΕΙΣΣΤΗΛΗΝΛΙΘΙΝΗΝΚΑΙΣΤΗΣΑ
 ΙΕΝΤΗΙΑΓΟΡΑΙΤΛΝΔΗΜΟΤΛΝΠΑΡΑΓΡΑΨΑΙΔΕΚΑΙΤΟ
 10 ΟΝΟΜΑΠΑΡΛΙΑΝΚΕΙΛΝΤΑΙΑΙΣΥΝΟΗΚΑΙΛΝΗΤΑΙΑΡΙ
 ΣΤΟΦΑΝΗΣΣΜΙΚΥΘΟ: ΠΗ: ΜΕΛΗΣΙΑΣΑΡΙΣΤΟΚΡΑΤΟ: ΧΗ
 ΑΡΕΘΟΥΣΙΟΣΑΡΙΣΤΟΛΕΛΠΗΛΗΞ: Π: ΟΙΝΟΦΛΝΕΥΦΙ
 ΛΗΤΟΥΓΕΙΡΑΙΕΥΣ: ΧΗ
 ΚΑΛΛΙΑΔΗΣΕΙΠΕΝΕΥΗΦΙΣΟΑΙΓΕΙΡΑΕΥΣΙΕΓΕΙΔΗΘΕΑΙΟΣ
 15 ΦΙΛΟΤΙΜΕΙΤΑΙΓΡΟΣΤΟΥΣΔΗΜΟΤΑΣΚΑΙΝΥΝΚΑΙΕΝΤΛΙ
 ΕΜΠΡΟΣΘΕΧΡΟΝΛΙΚΑΙΓΕΓΟΗΚΕΝΤΡΙΑΚΟΣΙΑΙΣΔΡΑ
 ΧΜΑΙΣΓΛΕΟΝΕΥΡΕΙΝΤΘΟΕΑΤΡΟΝΣΤΕΦΑΝΛΣΑΙΑΥΤ
 ΟΝΟΑΛΛΟΣΤΕΦΑΝΛΙΑΡΕΤΗΣΕΝΕΚΑΚΑΙΔΙΚΑΙΟ
 ΣΥΝΗΣΤΗΣΕΙΣΤΟΥΣΔΗΜΟΤΑΣΣΤΕΦΑΝΛΣΑΙΔΕ
 20 ΚΑΙΤΟΥΣΠΡΙΑΜΕΝΟΥΣΤΘΟΕΑΤΡΟΝΑΡΙΣΤΟΦΑΝΗΝ
 ΠΕΙΡΑΕΑΜΕΛΗΣΙΑΝΑΛΑΜΠΤΡΕΑΟΙΝΟΦΛΝΤΑ
 ΓΕΙΡΑΙΕΑΑΡΕΘΟΥΣΙΟΝΓΗΛΗΚΑ

- ἡδ[ω]λιασμένην τὴν θέαν [κ-
ατὰ τ]ὰ πάτρια. εἰδὲ μὴ ποιήσωσιν κατὰ τὰς συνθ[ή-
κας τὰς περὶ τὸ θέατρον, οἰκοδομήσαι μὲν Πειρα-
έας τὰ δεόμενα, τὰ δ' ἀναλώματα τοῖς πριαμένοις
5 εἶναι. ἐπιτιμητὰς δὲ αἰρεῖσθαι Πειραέας ὅταν πα-
ραδιδῶσι τὸ θέατρον τρεῖς ἄνδρας ἐκ Πειραέων.
ἀναγράψαι δὲ τὸν δήμαρχον καὶ τοὺς ταμίαις ἀντί-
γραφα τῶν συνθηκῶν εἰς στήλην λιθίνην καὶ στήσα-
ι ἐν τῇ ἀγορᾷ τῶν δημοτῶν, παραγράψαι δὲ καὶ τὸ
10 ὄνομα παρ' ᾧ ἂν κείωνται αἱ συνθήκαι. ὠνηταὶ Ἀρι-
στοφάνης Σμικύθου : ΠΗ : Μελησίας Ἀριστοκράτου : ΧΗ :
'Αρεθούσιος Ἀριστόλεω Πήληξ : Π : Οἰνοφῶν Εὐφι-
λήτου Πειραιεύς : ΧΗ
Καλλιάρχης εἶπεν· ἐψηφίσθαι Πειραιεῦσι· ἐπειδὴ Θεαῖος
15 φιλοτιμεῖται πρὸς τοὺς δημότας καὶ νῦν καὶ ἐν τῷ
ἔμπροσθε χρόνῳ, καὶ πεποίηκεν τριακοσίαις δρα-
χμαῖς πλέον εὑρεῖν τὸ θέατρον, στεφανῶσαι αὐτ-
ὸν θαλλοῦ στεφάνῳ ἀρετῆς ἕνεκα καὶ δικαιο-
σύνης τῆς εἰς τοὺς δημότας, στεφανῶσαι δὲ
20 καὶ τοὺς πριαμένους τὸ θέατρον, Ἀριστοφάνην
Πειραέα, Μελησίαν Λαμπτρέα, Οἰνοφῶντα
Πειραιέα, Ἀρεθούσιον Πήληκα.

The first part of this inscription (lines 1-13) is the remainder of an agreement between the Peiraecean deme on the one hand and certain lessees, who are named, on the other. We must remember that at Athens the custom was to let a theatre to a lessee (*θεατρώνης, θεατροπώλης, ἀρχιτέκτων*), who was bound to keep it in good repair and pay a certain rent to the state, or, as here, the deme. In return he was entitled to charge an entrance-fee upon all playgoers, the amount for the common seats being two obols (see Böckh, *Staatsh.*, i. 306, foll.; Schömann, *Griech. Alterthüm.*, i. 453). The contractors in this inscription are simply called *ὠνηταί*. Enough does not remain of the decree to inform us of the nature and extent of the alterations which were contracted for.

Line 1. The letters *ΙΣΗΔ.ΛΙΑΣΜΕΝΗΝ* are sufficiently clear upon the stone, so that Böckh's suggestion [*ἔστε*]γασμένην will not stand. The stone shows that the missing letter must have been written above the level of the rest of the line. This is the case only with Ω, Ο, and Θ in this inscription. Accordingly I venture to restore: —*ις ἡδ[ω]λιασμένην τὴν θέαν*. The meaning of *θέα* is either 'the right to a seat in the theatre,' or 'a seat in the theatre,' or collectively 'the auditorium:' this last is its meaning here. *Ἐδωλιάσαι* is by Suidas (s. v.) coupled with *ἱκριῶσαι*, a word well known in connection with the erection of a theatre: cp. Dio Cass. xliii. 22, *θέατρον τι κυνηγετικὸν ἱκριώσας, δ καὶ ἀμφιθέατρον ἐκ τοῦ πέριξ πανταχόθεν ἔδρας ἀνευ σκηνῆς ἔχειν προσερόρηθη*. Cp. also Harpokr., s. v. *Ἐδωλιάσαι*, who quotes the word from the orator Lykurgos. Pollux (iv. 121), speaking of the word *θέατρον* and the terms connected with it, says:—*τοὺς δὲ ἀναβαθμοὺς (εἴποισ ἀν) καὶ βάθρα, καὶ ἔδρας, καὶ ἐδῶλια. καὶ ἐδωλιάζειν, τὸ συγκαθίζειν*. It is probable that *ἡδωλιασμένην* signifies 'furnished with tiers of seats.' These would be of wood, and raised upon scaffolding. Concerning the theatre in Peiraeus, of which the remains

are still extant, see Leake, *Top.*, i. p. 387, fol.; Xen. *Hellen.* ii. 4, 32. Line 5. *Ἐπιτιμηταί* are surveyors or valuers, who are to examine the work when done, and determine whether the agreement has been fulfilled. Notice the orthography of *Πειραέας* side by side with *Πειραιεῦσι* in line 14. Wecklein (*Curae Epigr.* 1869, p. 53) remarks on this spelling that, in Arist. *Pax* 145, the MSS. have *ἐν Πειραεῖ*. He adds: 'Hoc argumento esse potest et in *Πειραιεύς* et in *δεῖλαιος* et in aliis, ubi diphthongus *αι* corripitur, simplicem vocalem scripsisse poetas.' He says the same of the form *ποιεῖν* for *ποιεῖν* (ibid.). Line 7. Concerning the demarch, treasurers, and other officers of the demes, see Schömann, *De Comit.*, p. 376, foll. Line 10. In *ὄνομα παρ' ᾧ* the immediate antecedent (*ἐκείνου*) to the relative is (as often) omitted. The name does not appear on the stone; Böckh thinks it may have been inscribed in the margin (*παραγράψαι*), but there is no indication of this remaining. The *συνθήκαι* are contrasted with the stone *στήλαι* which are to be set up in the *ἀγορά* (*ἀντίγραφα τῶν συνθηκῶν*, cp. line 8). By the former we must understand the original copy of the agreement written upon wax-tablets or parchment, and deposited in the dwelling perhaps of the demarch or a similar officer: but since the demotic magistrates would change from time to time, the name of the person who at the time is in charge of the document is to be added on the *στήλη* (cp. C. Curtius, *De Actorum Public. Cura* ap. Graec., Götting., 1865, p. 38). *Κείωνται*, for the more usual *κέωνται*, may be compared with *ΔΕΙΗΤΑΙ*, for *ΔΕΗΤΑΙ*, quoted by Franz, *El. Epigr. Gr.*, p. 150). Then follow, in lines 10-13, the names of the lessees, who are to pay to the deme 3300 drachmas a year.

The latter part of the inscription (lines 14-22) is a decree for crowning one Theaeos for his public spirit, especially for his munificence with respect to the improvements in the theatre, which form the

subject of the foregoing decree. The contractors also are to be crowned with him. Line 17. *πλέον* *εἶρεῖν* seems to mean 'to meet with advantage, or improvement:' cp. *πλέον ἔχειν*. *εὔρεῖν* is 'to meet with,' *εὔρεσθαι* 'to earn:' thus in honorary decrees *εὔρεσθαι τι ἄλλο ἀγαθόν*, 'to earn further reward:' cp. No. xxi, line 21; and Shilleto, Demosth. Fals. Leg. note to § 77. *δραχμαῖς* is the dative of measure, after *πλέον*. There is nothing in the subject of this inscription to fix its date. Smikythos is an Athenian proper name of too frequent occurrence for us to draw any conclusions from its also appearing in

C. I. 77. We are therefore thrown back upon the palaeography. Ω, Ο, and Θ are written smaller than the other letters. Another indication of a comparatively late date is the use of the forms *Ἀριστοκράτου* and *Ἀριστοφάνην* in lines 11 and 20. (See the instances cited by Wecklein, *Curae Epigr.* p. 22, foll.) On the other hand, Ο for ΟΥ in lines 11 and 18 is a remnant of archaic spelling; but it is not constant, for in line 13 we have *Εὐφιλήτου* (cp. Franz, *El. Ep. Gr.*, pp. 149, 150). On the whole I am inclined to fix the date as early in the third century B.C.

XIII.

A stelè of white marble, with plain pediment: height, 1 ft. 2 in.; breadth, 1 ft. 3 in. Presented by the Society of Dilettanti. Chandler, *Inscr.*, p. 74; Böckh, *Staatsh.*, ed. 1817, vol. ii. p. 336, and i. 329; Franz, *El. Ep. Gr.*, p. 170, after Böckh; Sir G. C. Lewis, *Translation of Böckh's Pol. Econ.*, end of book iii, from a new collation of the stone; C. I. 103.

ΕΠΙ ΑΡΧΙΠΡΟΥ ΑΡΧΟΝΤΟΣ ΦΡΥΝΙΩΝΟΣ ΔΗΜΑΡΧΟΥ[ΝΤΟΣ

- ΑΤΑΤΑΔΕ ΜΙΣΘΟΥΣΙΝ ΠΕΙΡΑΙΕΙΣ ΠΑΡΑΛΙΑΝ ΚΑΙ ΑΛΜΥΡΙ
 Δ]ΑΚΑΙ ΤΟ ΘΗΣΕΙΟΝ ΚΑΙ ΤΑ ΛΛΑ ΤΕ ΜΕΝ Η ΑΓΑΝΤΑΤΟ ΥΣ ΜΙΣΘ
 Σ]Α ΜΕΝΟΥΣ ΥΠΕΡ Δ: ΔΡΑΧΜΑΣ ΚΑΟΙΣ ΤΑΝ ΑΙΑΓΟΤΙ ΜΗΜΑΤΗΣ Μ
 5] ΣΘΩΣΕΩΣ ΑΞΙΟΧΡΕΩΝΤΟΥΣ ΔΕ ΕΝΤΟΣ Δ ΔΡΑΧΜΑΝ ΕΓΓΥΗΤΗ
 Ν] ΑΓΟΔΙΔΟΜΕΝΟΝΤΑ ΕΑΥΤΟΥ ΤΗΣ ΜΙΣΘΩΣΕΩΣ ΕΠΙ ΤΟΙΣ ΔΕ Μ
] - ΟΟΥΣΙΝ ΑΝΕΠΙΤΙΜΗΤΑ ΚΑΙ ΑΤΕΛΗ ΕΑΝ ΔΕ ΤΙΣ ΕΙΣΦΟΡΑ Γ
] ΓΝΗΤΑΙΑΓΟΤΩΝ ΧΩΡΙΩΝΤΟΥ ΤΙ ΜΗΜΑΤΟΣ ΤΟΥΣ ΔΗΜΟΤΑΣ Ε
] ΣΦΕΡΕΙΝ ΤΗΝ ΔΕ ΥΛΙΝ ΚΑΙ ΤΗΝ ΓΗΝ ΜΗ ΕΞΕΣΤΩ ΕΞΑΓΕΙΝ ΤΟ
 10 Υ] Σ ΜΙΣΘΩΣΑ ΜΕΝΟΥΣ ΜΗΤΕ ΕΚ ΤΟΥ ΘΗΣΕΙΟΥ ΜΗΤΕ ΕΚ ΤΩΝ ΑΛΛ
 ΩΝ ΤΕ ΜΕΝ ΩΝ ΜΗ ΔΕ ΤΗΝ ΥΛΗΝ ΑΛΛΩΣΗΤΩ ΧΩΡΙΩΝ ΙΟΙΜΙΣΘΩ
 ΣΑ ΜΕΝΟΙ ΤΟ ΟΕΣ ΜΟΦΟΡΙΟΝ ΚΑΙ ΤΟ ΤΟΥΣ ΧΟΙΝΟΥΝΤΟΣ ΚΑΙ Σ
 ΑΛΛΑ ΕΝΝΟΜΙΑ ΤΗΝ ΜΙΣΘΩΣΙΝ ΚΑΤΑΘΗΣΟΥΣΙ ΤΗ ΜΕΝ Η ΜΙΣ
 ΕΑΝ ΕΝΤΩΙ ΕΚ ΑΤΟΜΒΑΙΩΝ ΤΗΝ ΔΕ Η ΜΙΣΕΑΝ ΕΝΤΩΙ ΠΟΣΙΔΕ
 15 ΩΝ ΙΟΙΜΙΣΘΩΣΑ ΜΕΝΟΙ ΠΑΡΑΛΙΑΝ ΚΑΙ ΑΛΜΥΡΙΔΑ ΚΑΙ ΤΟ ΘΗΣ
 ΣΕΙΟΝ ΚΑΙ ΤΑ ΛΛΑ ΕΙΠΟΥΤΙ ΕΣΤΙΝ ΟΣ ΑΟΙΟΝΤΕ ΚΑΙ ΘΕΜΙΤΟΝ
 ΕΣΤΙΝ ΕΡΓΑΣΙΜΑ ΠΟΕΙΝ ΚΑΤΑ ΤΑ ΔΕ ΕΡΓΑΣΟΝΤΑΙ ΤΑ ΜΕΝ Ε
 ΝΝΕΑ ΕΤΗ ΟΓΩΣΑΝ ΒΟΥΛΩΝΤΑΙ ΤΩΙΔΕ ΔΕ ΚΑΤΩΙ ΕΤΗ ΤΗΝ Η
 ΜΙΣΕΑΝ ΑΡΟΥΝ ΚΑΙ ΜΗ ΠΛΕΙΛΟΓΩΣΑΝΤΩΙ ΜΙΣΘΩΣΑ ΜΕΝ ΩΙ
 20 ΜΕΤΑ ΤΑΥΤΑ ΕΞΗΙ ΥΠΕΡΓΑΙΕΣΘΑΙΑΓΟΤΗΣ ΕΚ ΤΗΣ ΕΠΙΔΕΚ
 ΑΤΟΥ ΑΝΘΕΣΤΗΡΙΩΝΟΣ ΕΑΝ ΔΕ ΠΛΕΙΛΑΡΟΣ ΕΙΗ ΤΗΝ Η ΜΙΣΕ
 ΑΝΤΩΝ ΔΗΜΟΤΩΝ ΕΣΤΩ ΟΚΑΡΠΟΣ Ο ΠΛΕΙΛΩΝ ΤΗΝ ΟΙΚΙΑΝ ΤΗ [Ν
 ΕΝ ΑΛΜΥΡΙ] ΔΙΣΤΕΓΟΥΣΑΝ ΠΑΡΑΛΛΩΝ ΚΑΙ ΙΟΡΘΗΝ ΚΑΤΑ Τ
 ΟΝ ΟΡΟΛΙ

Ἐπὶ Ἀρχίππου ἀρχοντος, Φρυνίωνος δημαρχοῦντος

Κατὰ τὰδε μισθοῦσιν Πειραιεῖς Παραλίαν καὶ Ἀλμυρί-
 δ]α καὶ τὸ Θησεῖον καὶ τὰλλα τεμένη ἅπαντα. τοὺς μισθω-
 σ]αμένους ὑπὲρ Δ: δραχμὰς καθιστάναι ἀποτίμημα τῆς μ-
 5 ι]σθώσεως ἀξιόχρεων, τοὺς δὲ ἐντὸς Δ δραχμ[ῶ]ν ἐγγυητή-
 ν] ἀποδιδόμενον τὰ ἑαυτοῦ τῆς μισθώσεως. ἐπὶ τοῖσδε μ-
 ι]σθοῦσιν ἀνεπιτίμητα καὶ ἀτελῆ· ἐὰν δὲ τις εἰσφορὰ γ-
 ι]γνηται ἀπὸ τῶν χωρίων τοῦ τιμήματος, τοὺς δημότας ε-
 ι]σφέρειν. τὴν δὲ ὕλιν καὶ τὴν γῆν μὴ ἐξέστω ἐξάγειν το-
 10 ὺ]ς μισθωσαμένους, μήτε ἐκ τοῦ Θησείου μήτε ἐκ τῶν ἄλλ-
 ων τεμενῶν, μηδὲ τὴν ὕλιν ἄλλοσ' ἢ τῷ χωρίῳ. οἱ μισθω-
 σάμενοι τὸ Θεσμοφόριον καὶ τὸ τοῦ Σχοινοῦντος καὶ [δ]σ'

15 ἄλλα ἐννόμια τὴν μίσθω[σ]ιν καταθήσουσι τὴμ μὲν ἡμισ-
 ἑαν ἐν τῷ Ἑκατομβαιῶνι, τὴν δὲ ἡμισέαν ἐν τῷ Ποσιδε-
 ῶνι. οἱ μισθωσάμενοι Παραλίαν καὶ Ἀλμυρίδα καὶ τὸ Θη-
 σεῖον καὶ τὰλλα εἴ ποῦ τι ἐστίν, ὅσα οἶόν τε καὶ θεμιτόν
 ἐστὶν ἐργάσιμα ποεῖν, κατὰ τάδε ἐργάζονται, τὰ μὲν ἐ-
 ννέα ἔτη ὅπως ἂν βούλωνται, τῷ δὲ δεκάτῳ ἔτ[ε]ι τὴν ἡ-
 μισέαν ἀροῦν καὶ μὴ πλεῖ[ω], ὅπως ἂν τῷ μισθωσαμένῳ
 20 μετὰ ταῦτα ἐξῇ ὑπεργάζεσθαι ἀπὸ τῆς ἑκτῆς ἐπὶ δέκ-
 α τοῦ Ἀνθεστηριῶνος· ἕαν δὲ πλείω ἀρόση ἢ τὴν ἡμισέ-
 αν, τῶν δημοτῶν ἔστω ὁ καρπὸς ὁ πλείων. τὴν οἰκίαν τῇ[ν]
 ἐν Ἀλμυρίδι στέγουσαν παραλαβὼν καὶ ὀρθὴν κατὰ τ . .
 ὀρθαὶ . . .

This Inscription is quite perfect so far as it goes : it is surmounted by a pediment, upon the lower ledge of which the first line, which gives the date, is written. The top corner of the right side is slightly chipped, and a letter is lost at the beginning of lines 3–10. The characters are legible, but written in a scratchy style; O, Ω, Θ are often disproportionately smaller than the other letters, and Α is scarcely distinguishable from Α and Δ. The writing is arranged *στοιχηδόν*, but without the precision which marks the inscriptions before Euklid.

Line 1. There were two archons named Archippos, one in B.C. 321, the other in 318. We may assign this document to either year; for in line 21 *ΑΡΟΣΕΙ* for ἀρόση is one of the remnants of archaic spelling which longest survived. I have written *δημαρχοῦ[ντος]*, as being more probable in itself, and because it exactly fills up the line. The demarch is mentioned in addition to the archon because this is a document published by an assembly of the deme Peiraeus (see Schömann, *De Comit.*, p. 376, foll.).

Line 2. Paralia was the name of a large district of Attika, viz. the southern and eastern coast (see Leake, *Top.*, ii. p. 16). Here it is the name of some land belonging to the Peiraeans upon the coast: so, too, was Halmyris, doubtless named from the brackish nature of the soil. Hesych., s. v. Ἀλμυρίδες: αἰγιαλοί: καὶ τόπος ἐν τῇ Ἀττικῇ παρὰ τὰς ἐσχατίας, οὗ τοὺς νεκροὺς ἐξέβαλον. Sir G. Lewis also compares Bekker, *Anecd.*, p. 383, line 16, Ἀλμυρίδες—Ἀριστοφάνης *Τηρεῖ*.*

ἔδει δὲ γέ [σε] βληθεῖσαν εἰς Ἀλμυρίδας
 . . . τηδὶ μὴ παρέχειν σε πράγματα.

Line 3. Respecting the Theseion here mentioned, Leake, *Top.*, i. p. 392, says:—‘From an extant inscription,’ [the one before us,] ‘there appears to have been a sanctuary of Theseus in Peiraeus; attached to it were lands and woods, situated perhaps in the neighbouring plain, or some other part of Attika: this Theseium was doubtless one of the four mentioned by Philochorus (apud Plutarch. *Thes.* 35). Another inscription shows that there was a temple of Vesta in Peiraeus (C. I., No. 101).’ Among the other *τεμένη* here alluded to we may include that of Athena and Zeus, mentioned by Pausanias, i. 1, 3 (θέας δὲ ἄξιον τῶν ἐν Πειραιεὶ μάλιστα

Ἀθηνᾶς ἐστὶ καὶ Διὸς τέμενος), and also τὸ Θεσμοφόριον, the sacred precinct of Demeter Thesmophoros, mentioned below, line 12. Line 4. For ἀποτίμημα, ‘security,’ see C. I. 82, 530; Böckh, *Staatsh.* i. p. 200, note c. In line 6 ἀποδιδόμενον τὰ ἑαυτοῦ τῆς μισθώσεως must mean ‘giving his property as security for the payment of the rent.’ ἀποδιδόμενον is equivalent to ὑποτιθέντα, and so Pollux, viii. 142, quotes this use from Hyperides:—Ὑπερίδης δὲ ἐν τῷ πρὸς Χάρητα ἔφη ἀποδόμενος ἀντὶ τοῦ ὑποθείς. Dobree (*Notes on Inscr.*, 1835, p. 13) wished to substitute ὑποτιθέμενον for ἀποδιδόμενον, which would mean ‘taking in pledge.’ In line 9 *ΥΛΙΝ* is clearly the reading of the stone, for which both Chandler and Böckh restore *ΥΛΗΝ*. But the word ὕλην occurs directly afterwards; and the *Etym. Mag.*, s. v. ὕλος, has the following gloss:—ὁ πηλώδης καὶ κάθυγρος τόπος.—παρὰ τὸ εἰλῶ, τὸ συστρέφω.—ἢ παρὰ τὸ ὕω, τὸ βρέχω, γίνεται ὕλη, καὶ ἐν ὑπερβιβασμῷ ὕλος· καὶ ἐκ τούτου κατὰ μετάθεσιν γίνεται ὕλις. So also s. v. ὕλις: ὕλις, ὕλιος, μεταπλάσμός ἐστιν ἀπὸ τοῦ ὕλη τοῦ μακροῦ. γίνεται παρὰ τοῦ ὕεσθαι, ὃ ἐστὶ βρέχεσθαι· ἢ δι’ ὕγρου αὐξανομένη. From these glosses it is certain that the grammarians recognised a noun substantive ὕλις, signifying alluvial or marshy soil (*uligo*); a meaning which would very well suit the present context. I have therefore retained ὕλην; although the lapidary is not to be wholly trusted after his blunders in lines 5, 12, 18, 19, where cp. the uncial with the cursive copy. In line 11 the twenty-fourth place is vacant, for no apparent reason. The text is quite certain:—μηδὲ τὴν ὕλην ἄλλοσ’ ἢ τῷ χωρίῳ, sc. ἐξάγειν. Compare the provision in the similar lease of the deme Aexoneis, C. I. 93, line 27, foll., τὴν δὲ γῆν τὴν ἐκ τῆς γεωρυχίας μὴ ἐξεῖναι ἐξάγειν μηδεμ[ί]ᾳ ἀλλ’ ἢ ἐς αὐτὸ τὸ χάριον. The construction, however, of τῷ χωρίῳ is peculiar. Line 12. In τὸ τοῦ Σχοινοῦντος understand χωρίον. Σχοινοῦς is a place grown with reeds: a place bearing the name is mentioned by Pausanias, viii. 35, 8. At the end of this line the lapidary seems to have omitted O by accident. In lines 11–15 would seem to follow conditions respecting tenants of *pasture-land*, ἐννόμια. This word is used in the slightly different sense of a *fee for pasturing*, in C. I. 1569. We may notice the form ἡμισέαν for ἡμίσειαν in lines 13, 14, 19, 21: so Ποσιδεῶνι in line 14. In lines 15 and foll. are given

* Respecting this so-called play of Aristophanes, see the criticisms of Meineke, *Frag. Com. Gr.*, ii. p. 998.

conditions applying to the tenants of *arable-land*, ἐργάσιμα. Line 16. τὰλλα εἴ ποῦ τι ἐστίν, which is certainly the reading of the stone, is a correction inscribed upon a previous mistake: hence the insertion of the iota out of the στοιχηδόν order. Line 23. The words στέγουσαν καὶ ὀρθήν, 'in sound and substantial repair,' are quite legible: ὀρθαί is repeated in line 24, which leads Sir G. Lewis to conjecture the last line to have run somewhat in this manner:—κατὰ τ[ὴν συνθήκην. πᾶσαι δὲ αἱ οἰκίαι παραδιδόσθ]ων ὀρθαί. He remarks that ὀρθός is used in this sense in Thukydides (v. 42 and 46).

For other specimens of leases see C. I. 93; Le Bas, Voyage Archéol., P^{te} v. Nos. 323–331, 416, 483; Hermes, vol. iii. p. 237. Rangabé, Ant. Hell., Nos. 475, 476, have a similar subject; the one relating to

a lease of land for twenty-five years to one Sokles; the other to the inspection of certain farms owned by the tribe Erechtheis. 'Εφ. 'Αρχ. No. 3139 is a curious proclamation issued by a priest of Apollo, on behalf of one of the demes, threatening penalties for theft or trespass in the precinct of the god. It is forbidden:—μὴ κόπτειν τὸ ἱερόν τοῦ 'Απόλλωνος, μὴδὲ [φ]έρει[ν](?) ξύλα, μὴδὲ κοῦρον (= κουράν(?), 'clippings'), μὴδὲ φρύγανα, μὴδὲ φυλλόβολα ἐκ τοῦ ἱεροῦ. 'Εφ. 'Αρχ., New Series, 404 a, is a curious decree of the Eretrians of Euboea, granting a lease on advantageous terms to one Chaerephanes on condition that he shall reclaim certain lands from the marsh by means of a reservoir, and bring them into cultivation. On the letting of τεμένη, see Schömann, Gr. Alt., ii. p. 188.

XIV.

A slab of white marble: height, 2 ft. 1½ in.; breadth, 1 ft. 8½ in. From the Elgin Collection. Chandler, Inscr., p. 50; Osann, Syll., p. 112; C. I. 105.

Ε Π Ι Ν Ι Κ Ο Δ Ω Ρ Ο Υ Α Ρ Χ Ο Ν Τ Ο Σ
Ε Π Ι Τ Η Σ Κ Ε Κ Ρ Ο Π Ι Δ Ο Σ Ε Κ Τ Η
Σ Π Ρ Υ Τ Α Ν Ε Ι Α Σ Γ Α Μ Η Λ Ι Ω Ν Ο Σ
Ε Ν Δ Ε Κ Α Τ Η Ι Ε Κ Τ Η Ι Κ Α Ι Ε Ι Κ Ο
5 Σ Τ Η Ι Τ Η Σ Π Ρ Υ Τ Α Ν Ε Ι Α Σ Ε Κ Κ Λ Η
Σ Ι Α Τ Ω Μ Π Ρ Ο Ε Δ Ρ Ω Ν Ε Π Ε Υ Η Φ Ι
Ι Ε Ν Α Ρ Ι Σ Τ Ο Κ Ρ Α Τ Η Σ Α Ρ Ι Σ Τ Ο
Δ Η Μ Ο Υ Ο Ι Ν Κ Α Ι Σ Υ Μ Π Ρ Ο Ε Δ Ρ Ο
Ι Θ Ρ Α Σ Υ Κ Λ Η Σ Ν Α Υ Σ Ι Κ Ρ Α Τ Ο [Υ
10 Σ Θ Ρ Ι Α Σ Ι Ε Ι Π Ε Ν Δ Ε Δ Ο Χ Θ Α Ι Τ
Ω Ι Δ Η Μ Ω Ι Α Σ Α Ν Δ Ρ Ο Ν Α Γ Α Θ Ω Ν
Ο Σ Μ Α Κ Ε Δ Ο Ν Α Ε Π Α Ι Ν Ε Σ Α Ι Ο Τ
Ι Ε Σ Τ Ι Ν Α Ν Η Ρ Α Γ Α Θ Ο Σ Ι Δ Ι Α Ι
Τ Ε Π Ε Ρ Ι Α Θ Η Ν Α Ι Ο Υ Σ Τ Ο Υ Σ Α Φ
15 Ι Κ Ν Ο Υ Μ Ε Ν Ο Υ Σ Ε Ι Σ Τ Η Ν Χ Ω Ρ Α
Ν Τ Η Ν Ε Α Υ Τ Ο Υ Κ Α Ι Κ Ο Ι Ν Ε Ι Π Ε Ρ
Ι Τ Ο Ν Δ Η Μ Ο Ν Τ Ο Ν Α Θ Η Ν Α Ι Ω Ν Κ
Α Ι Π Α Ρ Α Γ Ε Ν Ο Μ Ε Ν Ο Σ Ε Ι Σ Τ Η Μ
Π Ο Λ Ι Ν Τ Α Σ Τ Ε Ν Α Υ Σ Τ Α Σ Ι Δ Ι Α
20 Σ Κ Α Ι Τ Ο Υ Σ Σ Τ Ρ Α Τ Ι Ω Τ Α Σ Π Α Ρ
Ι Θ - Ι Θ - Ε Ι Σ Τ Α Σ Χ
Ρ

Ἐπὶ Νικοδώρου ἀρχοντος, ἐπὶ τῆς Κεκροπίδος ἔκτης πρυτανείας, Γαμηλιῶνος ἑνδεκάτῃ, ἔκτη καὶ εἰκοστῇ τῆς πρυτανείας, ἐκκλησία· τῶμ προέδρων ἐπεψήφισεν Ἀριστοκράτης Ἀριστοδήμου Οἶν. καὶ συμπρόεδροι, Θρασυκλῆς Ναυσικράτης Θριάσι. εἶπεν· Δεδόχθαι τῷ δήμῳ Ἀσανδρον Ἀγαθῶνος Μακεδόνα ἐπαινεῖσαι, ὅτι ἐστὶν ἀνὴρ ἀγαθὸς ἰδίᾳ τε περὶ Ἀθηναίους τοὺς ἀφικνουμένους εἰς τὴν χώραν τὴν ἑαυτοῦ καὶ κοινῇ περὶ τὸν δῆμον τὸν Ἀθηναίων, καὶ παραγενόμενος εἰς τὴν πόλιν τὰς τε ναῦς τὰς ἰδίας καὶ τοὺς στρατιώτας παρ[έ]σχετο (?) εἰς τὰς χ

This Inscription, written in large bold characters, is not arranged στοιχηδόν, although it so happens that in most lines the letters are almost exactly

under each other. The date is given as the archonship of Nikodoros, who was archon B.C. 314.

This decree is interesting from the perfect state of the heading. The ἐπιψηφίζων, as we should expect, does not belong to the πρυτανεύουσα φυλή, viz. Kekropis: he is styled Οἶν., i. e. Οἰναῖος, and belongs to one of the two demes Οἰνῶν, being therefore either of the tribe Aeantis or Hippothontis (cp. Leake, Top. ii. p. 190). The proposer (line 10) is a Thriasian by deme, ΘΡΙΑΣΙ., i. e. Θριάσιος. From the tables that have been drawn up of the Athenian Calendar by Schömann, De Comit., p. 48, it is clear that this year (B.C. 314) must have been an intercalary year, or else the eleventh of Gamelion would

not coincide with the twenty-sixth day of the sixth prytany. *Ἀσανδρον*, line 11, which Böckh ingeniously recovered from the defective copies of Chandler and Osann, may still be read upon the stone. Böckh thinks the name may have been erased by order of Demetrios; but the injury to the stone is not intentional. An Asander is mentioned in Arrian (Exped. Alex. i. 17. 8) as receiving from Alexander the satrapy of Lydia and Ionia, after the taking of Sardes, B.C. 334. An Asander (doubtless the same) is placed over Karia by Perdikkas (Diod. xviii. 3), and again by Antipater (Diod. xviii. 39).^{*} This Asander, however, is the son of Philotas. Further, we learn from Diod. xix. 75, that, being hard pressed, he was forced to make terms with Antigonos, and give the latter his brother Agathon as hostage. This Agathon Böckh identifies with the Agathon of our inscription, line 11. His son, according to this view, would be named Asander after his uncle, the satrap of Karia, who would probably have given his nephew a share in his province (cp. *τὴν χώραν τὴν ἑαυτοῦ*, lines 15, 16). In a few days Asander broke the humiliating treaty, and, rescuing his brother Agathon from the custody of Antigonos, sent to Ptolemy and Seleukos for assistance. Thus, having broken off all hopes of

reconciliation, Asander took a bolder course, and with a fleet of thirty ships proceeded to besiege Oreos. He was on the point of taking the town when assistance came to the Oreitans from Peloponnese and from Asia. These, however, he was enabled to overcome by means of reinforcements which he received from Athens (*παραγενομένης βοήθειας ἐξ Ἀθηνῶν*, Diod. xix. 75). Böckh understands our inscription (line 18) as referring to this last circumstance. Asander, the son of Agathon, brings assistance to his uncle Asander at Oreos, and on his way thither makes a short stay at Athens: hence the expression of Diodorus, *παραγενομένης βοήθειας ἐξ Ἀθηνῶν*, and the words of this decree, *παραγενόμενος εἰς τὴν πόλιν, κ. τ. λ.* If this view be correct, then, upon the authority of this inscription, we must transfer these events, which Diodorus places in B.C. 313, to the preceding year, B.C. 314.

In a carelessly copied fragment quoted from Pit-takis, Ancienne Athènes, by Rangabé, Ant. Hell., No. 573, there occurs the following:—*Δεδόχθαι τῷ δήμῳ Ἀρσανδρον Μακε | δόνα ἐπαινέσαι*. Is not the right reading *Ἀσανδρον*? and may it possibly refer to one of the Asanders we have been discussing above?

XV.

A large slab of grey marble: height, 2 ft. 8½ in.; breadth, 1 ft. 11 in.; thickness, 6 in. From the Elgin Collection. Chandler, Inscr., p. 51; Raoul-Rochette, Antiq. du Bosphore Cimm., p. 212; Osann, Syllog., p. 119, foll.; C. I. 107. For the editors who have published the inscription since the discovery of the other fragment, see below.

Ε Π Ι Δ Ι Ο Τ Ι Μ Ο Υ Α Ρ Χ Ο Ν Τ Ο Σ Ε Π Ι Τ Η Σ Α Ν Τ Ι [Ο Χ Ι Δ Ο Σ Ε
Β Δ Ο] Μ Η Σ Π Ρ Υ Τ Α Ν Ε Ι Α Σ Η Ι Λ Υ Σ Ι Σ Τ Ρ Α Τ Ο [Σ Α Ρ Ι Σ Τ Ο Μ Α
Χ Ο Υ] Π Α Ι Α Ν Ι Ε Υ Σ Ε Γ Ρ Α Μ Μ Α Τ Ε Υ Ε Ν Γ Α [Μ Η Λ Ι Ω Ν Ο Σ Ε Ν Η
Κ Α Ι] Ν Ε Α Ι Ε Ν Α Τ Η Ι Κ Α Ι Ε Ι [Κ Ο Σ] Τ Η Τ Η [Σ Π Ρ Υ Τ Α Ν Ε Ι Α Σ
5 Ε Κ Κ] Λ Η Σ Ι Α Τ Ω Ν Π Ρ Ο Ε Δ Ρ [Ω Ν Ε Π Ε Υ Η Φ Ι Ξ Ε Ν
. . . Ο Σ Θ Ε Ν Ο Υ Ξ Υ Γ Ε Τ [Α Ι Ω Ν Κ Α Ι Σ Υ Μ Π Ρ Ο Ε Δ Ρ Ο Ι Ε Δ Ο
Ξ Ε Ν] Τ Ω Ι Δ Η Μ Ω Ι Α Γ Υ Ρ [Ρ Ι Ο Σ Κ Α Λ Λ Ι Μ Ε Δ Ο Ν Τ Ο Σ Κ Ο Λ Λ Υ
Τ Ε Υ Σ Ε Ι Π Ε Ν Ε Π Ε Ι Δ Η [Κ Α Ι Ο Ι Π Ρ Ο Γ Ο Ν Ο Ι Β Α Σ Ι Λ Ε Ω Σ
Σ Π Α Ρ Τ Ο Κ Ο Υ Χ Ρ Ε Ι Α Σ [Π Α Ρ Ε Σ Χ Ο Ν Τ Ο Τ Ω Ι Δ Η Μ Ω Ι Κ Α Ι
10 Ν] Υ Ν Σ Π Α Ρ Τ Ο Κ Ο Σ Π Λ [Ε Ι Σ Τ Η Ν Ε Υ Ν Ο Ι Α Ν Κ Α Ι Π Α Σ Α Ν Ο Ι
Κ Ε Ι Ο Τ Η Τ Α Κ Ο Ι Ν Η Ι [Π Α Σ Η Ι Τ Η Ι Π Ο Λ Ε Ι Α Π Ο Δ Ε Ι Κ Ν Υ
Τ Α Ι Κ Α Ι Ι Δ Ι Α Ι Α Θ Η [Ν Α Ι Ω Ν Τ Ο Ι Σ Π Α Ρ Α Γ Ε Ν Ο Μ Ε Ν Ο Ι Σ
Π Ρ Ο Σ Α Υ Τ Ο Ν Α Ν Θ [Ω Ν Κ Α Ι Τ Ο Υ Σ Π Ρ Ο Γ Ο Ν Ο Υ Σ Κ Α Ι Α Υ Τ Ο Ν
Π Ο Λ Ι Τ Α Σ Ε Ρ Ο Ι Η [Σ Α Τ Ο Κ Α Ι Ε Τ Ι Μ Η Σ] Ε Ν [Ε Ι Κ Ο Σ Ι Χ Α Λ
15 Κ Α Ι Σ Ε Ν Τ Ε Τ Η Ι [Α Γ Ο Ρ Α Ι Κ Α Ι] Ε Ν Τ Ω Ι Ε Μ Π Ο Ρ Ι Ω Ι [Κ Α Ι
Α Λ Λ Α Ι Σ Δ Ω Ρ Ε Α Ι Σ [Α Ι Σ Π Ρ Ο Σ Η] Κ Ε Ι Τ Ι Μ Α Σ Θ Α Ι Τ Ο Υ [Σ
Α Γ Α Θ Ο Υ Σ Α Ν Δ Ρ [Α Σ Κ Α Ι Υ Π Ε Σ Χ Ε] Τ Ο Ε Α Ν Τ Ι Σ Β Α Δ Ι [Ξ Ε] Ι
Ε Π Ι Τ Η Ν Α Ρ Χ Η Ν Τ [Η Ν Τ Ω Ν Π Ρ Ο Γ Ο Ν Ω] Ν Α Υ Τ Ο Υ Η Τ Η [Ν Σ Π Α] Ρ
Τ Ο Κ Ο Υ Β Ο Η Θ Ε [Ι Ν Π Α Σ Η Ι Δ Υ Ν Α Μ Ε] Ι Κ [Α] Ι Κ Α Τ Α [Γ Η Ν Κ Α Ι
20 Κ Α Τ Α Θ Α Λ Α Τ [Τ Α Ν Κ Α Ι Ω Σ Σ Π Α Ρ Τ] Ο Κ Ο Σ Α Φ Ι Ι [Ο Μ Ε Ν Η Σ]
Π Ρ Ε Σ Β Ε Ι Α [Σ Τ Η Σ Η Μ Ε Τ Ε Ρ Α Σ Α Κ] Ο Υ Σ Α [Σ Ο] Τ [Ι Ο Δ Η Μ Ο Σ]
Κ Ε Κ Ο Μ Ι Σ Τ [Α Ι Τ Ο Α Σ Τ Υ Σ Υ Ν Η Σ] Θ Η Τ Ο Ι Σ Ε [Υ Τ Υ Χ Η Μ Α Σ] Ι
Τ Ο Υ Δ Η [Μ] Ο [Υ Ε Δ Ω Κ Ε Δ Ε Κ Α Ι Σ Ι Τ] Ο Υ Δ Ω Ρ Ε Α [Ν Μ Υ Ρ Ι Ο Υ] Σ
Κ Α Ι Π Ε [Ν Τ Α Κ Ι Σ Χ Ι Λ Ι Ο Υ Σ Μ Ε] Δ Ι Μ Ν Ο Υ Σ [Ε Π Α Γ Γ Ε Λ Λ Ε]

^{*} Wesseling rightly corrects the mistake in Diodoros of *Κάσανδρον* for *Ἀσανδρον*: cp. the same error in Justin. xiii. 4.

25 ΤΑΙ ΔΕ ΚΑΙ ΕΣΤΟ ΛΟΙΓΟΝ ΧΡ]ΕΙΑΝ ΓΑΡ [ΕΞ ΕΣΘΑΙ ΤΩ|
 ΔΗΜΩ ΙΑΓΑΘΟΝ ΠΟΙΩΝ ΓΑΝΟ]ΤΙΑΝ ΔΥ[ΝΗΤΑΙ ΚΑΙ ΤΑΥ|
 ΤΑ ΕΠΟΙΕΙ ΠΡΟΑΙΡΟΥΜΕΝ]ΟΣ ΔΙΑΦΥ[ΛΑΤΤΕΙΝ ΤΗΝ|
 ΙΚΕΙΟΤΗΤΑ ΠΡΟΣ ΤΟΝ ΔΗΜ]ΟΝ ΤΗΝ ΓΑ[Ρ ΑΔΕΔΟΜΕΝΗΝ|
 ΑΥΤΩ ΙΓΑΡ ΑΤΩΝ ΠΡΟΓΟΝΩ]Ν Ο ΓΩΣΑΝ[ΟΥΝ ΦΑΙΝΗΤΑΙ|
 30 Ο ΔΗΜΟΣ ΧΑΡΙΤΟΣ ΜΕΜΝΗ]ΜΕΝΟΣ ΠΡ[ΟΣ ΤΟΥΣ ΕΥΝΟΥΣ|
 ΔΙΑ ΤΟΥ ΕΜΠΡΟΣΘΕΝ ΧΡ]ΟΝΟΥ ΔΙΑΜΙ[ΜΕΝΗ ΚΟΤΑΣ ΑΥ|
 ΤΩ ΙΑΓΑΘΗ ΤΥΧΗ ΙΔΕ]ΔΟΧΘΑΙ ΤΩ ΙΔ[ΗΜΩ ΙΕΓ|ΑΙΝΕ
 ΣΑΙ ΜΕΝ ΤΟΝ ΒΑΣΙΛΕ]ΪΣ ΓΑΡ ΤΟ ΚΟΝΕ[ΥΜΗΛΟΥ|ΒΟΣ ΠΟ
 ΡΑΝΟΝ ΚΑΙ ΣΤΕΦΑΝ]ΣΑΙ ΧΡΥΣΩΙ ΣΤ[ΕΦΑΝΩ Ι|ΑΠΟΔ
 35 ΡΑΧΜΩΝ. . ΑΡΕΤΗΣ]ΕΝΕΚΑ ΚΑΙ ΕΥΝΟΙ[ΑΣ ΗΝ ΕΧΩ|Ν ΔΙ
 ΑΤΕΛΕΙ ΠΡΟΣ ΤΟΝ]ΔΗΜΟΝ ΚΑΙ ΑΝΕΙΠΕ[ΙΝ ΤΟΝ ΣΤΕ|ΦΑ
 ΝΟΝ ΔΙΟΝΥΣΙΩΝ]ΤΩΝ ΜΕΓΑΛΩΝ ΤΡΑΓΩΙ[ΔΟΙΣ ΕΝ ΤΩ|ΘΕ
 ΑΤΡΩΙΤΗΣ ΔΕΓ]ΟΙΗΣ ΕΩΣ ΤΟΥ ΣΤΕΦΑΝΟΥ[ΚΑΙ ΤΗΣ Α|
 ΝΑΓΟΡΕΥΣΕΩ]Σ ΕΠΙ ΜΕΛΗΘΗΝΑΙ ΤΟΥ ΣΕΠΙ[ΤΗ ΙΔΙΟ|Ι
 40 ΚΗΣ ΕΙΣ ΤΗΣ Α]ΔΑΥΤΟΥ ΚΑΙ ΕΙΚΟΝΑ ΧΑΛΚΗ[ΕΝ ΤΗ|Ι
 ΑΓΟΡΑ ΙΓΑΡ]ΤΟΥΣ ΠΡΟΓΟΝΟΥΣ ΚΑΙ ΕΤΕΡΑΝ Ε[ΝΑ ΚΡ
 ΟΠΟΛΕΙΟ ΓΩ]ΣΑΝ ΔΕ ΚΑΙ ΕΙΔΗΙΟ ΒΑΣΙΛΕΥΣΣ ΓΑ[Ρ ΤΟ
 ΚΟΣ ΤΑ ΕΨΗΦ]ΙΣ ΜΕΝ ΑΤΩ ΙΔΗΜΩ ΙΧΕΙΡΟΤΟΝΗΣΑΙ ΓΡ[Ε|
 ΣΒΕΙΣ ΤΡΕ]ΙΣ ΑΝΔΡΑΣ ΕΞ ΑΘΗΝΑΙΩΝ ΑΓΑΝΤΩΝ ΟΙΤΙ
 45 ΝΕΣ ΑΙΡΕΘΕ]ΝΤΕΣ ΑΓΑΡΟΥΣΙΝ ΚΑΙ ΤΟΤΕ ΨΗΦΙΣΜΑ
 ΠΟΔΩΣΟΥ]ΣΙΝ ΚΑΙ ΑΓΑΝΓΕΛΟΥΣΙ ΤΗΝ ΕΥΝΟΙΑΝ ΗΝ
 ΕΧΕΙ ΠΡΟ]Σ ΑΥΤΟΝ Ο ΔΗΜΟΣ ΚΑΙ ΠΑΡΑΚΑΛΟΥΣΙΝ ΑΥ
 ΤΟΝ ΩΦΕΛ]ΕΙΝ ΤΩ ΙΔΗΜΩ ΙΚΑΘΟΤΙΑΝ ΔΥΝΗΤΑΙ ΔΟΥ
 ΝΑΙ ΔΕ ΦΟ]ΔΙΑ ΤΩΝ ΠΡΕΣΒΕΙΩΝ ΕΚΑΣΤΩΙ ΤΟΤΕ Α
 50 ΓΜΕΝΟΝ]Ο ΓΩΣΑΝ ΔΕ ΚΑΙ ΥΠΟΜΝΗΜΑ ΗΙΤΗΣ ΟΙΚΕΙΟ
 ΤΗ ΤΟΣ Κ]ΑΙ ΤΩΝ ΔΩΡΕΙΩΝ ΤΩΝ ΠΡΟΣΤΙΘΕΜΕΝΩΝ ΑΥ
 ΤΩ ΙΓΡ]ΟΣ ΤΑΙΣ ΥΠΑΡΧΟΥΣΑΙΣ ΤΟΝ ΓΡΑΜΜΑΤΕΑ ΤΟΝ
 ΚΑΤΑ Γ]ΡΥΤΑΝ ΕΙΑΝ ΑΝΑΓΡΑΨΑΙ ΤΟ ΔΕ ΤΟΥ ΨΗΦΙΣΜΑ
 ΕΝ ΣΤ]ΗΛΗ ΙΛΙΘΙΗ ΙΚΑΙΣ ΤΗΣ ΑΙΕΝΑ ΚΡΟΠΟΛΕΙΤΟ
 55 ΔΕ Α]Ι ΑΛΩΜΑΤΟ ΓΕΝΟΜΕΝΟΝ ΜΕΡΙΣΑΙ ΤΟΥ ΣΕΠΙΤΗ Ι
 ΔΙΟ]ΙΚΗΣΕΙ

Ο Δ Η Μ Ο Σ

'Επὶ Διοτίμου ἀρχοντος, ἐπὶ τῆς Ἀντιοχίδος ἐ-
 βδόμης πρυτανείας, ἡ Λυσίστρατος Ἀριστομά-
 χου Παιανιεύς ἐγραμμάτευεν, Γαμηλιῶνος ἔνη
 καὶ νέα, ἐνάτη καὶ εἴκοστῇ τῇς πρυτανείας,
 5 ἐκκλησία, τῶν προέδρων ἐπεψήφισεν
 οσθένου Ξυπεταίων καὶ οἱ συμπρόεδροι ἔδο-
 ξεν τῷ δήμῳ Ἀγύδριος Καλλιμέδοντος Κολλυ-
 τεύς εἶπεν Ἐπειδὴ [καὶ οἱ πρόγονοι βασιλέως
 Σπαρτόκου χρείας [παρέσχοντο τῷ δήμῳ, καὶ
 10 νῦν Σπάρτοκος πλείστην εὖνοιαν καὶ πᾶσαν οἰ-
 κειότητα κοινῇ [πάσῃ τῇ πόλει ἀποδείκνυ-
 ται καὶ ἰδίᾳ Ἀθηναίων τοῖς παραγενομένοις
 πρὸς αὐτόν, — ἀνθ' [ὧν καὶ τοὺς προγόνους καὶ αὐτὸν
 πολίτας ἐποιήσατο καὶ ἐτίμησεν [εἰκόσι χαλ-
 15 καῖς ἐν τε τῇ ἀγορᾷ καὶ ἐν τῷ ἐμπορίῳ [καὶ
 ἄλλαις δωρεαῖς [αἷς προσήκει τιμᾶσθαι τοῖς
 ἀγαθοῖς ἀνδράς, καὶ ὑπέσχετο εἰάν τις βαδίξῃ
 ἐπὶ τὴν ἀρχὴν τῇ τῶν προγόνων αὐτοῦ ἢ τῇ Σπαρ-
 τόκου βοηθεῖν πάσῃ τῇ δυνάμει καὶ κατὰ γῆν καὶ
 20 κατὰ θάλατταν, — καὶ ὡς Σπάρτοκος ἀφικομένης
 πρεσβείας τῆς ἡμετέρας ἀκούσας ὅτι ὁ δῆμος
 κεκόμισται τὸ ἄστυ συνήσθη τοῖς εὐτυχήμασι
 τοῦ δήμου, ἔδωκε δὲ καὶ σίτου δωρεὰν μυρίους
 καὶ πεντακισχιλίους μέδιμνους, [ἐπαγγέλλε-
 25 ται δὲ καὶ ἐς τὸ λοιπὸν χρεῖαν παρέξεσθαι τῷ

30 δῆμος, ἀγαθὸν ποιῶν πᾶν ὅτι ἂν δύνηται, καὶ ταῦ-
 τα ἐποίει προαιρούμενος διαφυλάττειν τὴν ὀ-
 κειότητα πρὸς τὸν δῆμον τὴν παρὰδεδομένην
 αὐτῷ παρὰ τῶν προγόνων· ὅπως ἂν [οὖν φαίνεται
 35 ὁ δῆμος χάριτος μεμνημένος πρὸς τοὺς εὖνους
 διὰ τοῦ ἐμπροσθεν χρ]όνου διαμε[μενηκότας αὐ-
 τῷ, ἀγαθῇ τύχῃ, δε]δόχθαι τῷ δῆμῳ ἐπαινε-
 σαι μὲν τὸν βασιλέ]α Σπάρτοκον Ε[ὐμήλου Βοσπο-
 ρανὸν καὶ στεφανῶ]σαι χρυσῷ στ[εφάνῳ ἀπὸ δ-
 35 ραχμῶν . . ἀρετῆς] ἕνεκα καὶ εὐνοί]ας ἣν ἔχων δι-
 ατελεῖ πρὸς τὸν] δῆμον, καὶ ἀνειπε[ῖν τὸν στέφα-
 νον Διουνυσίων] τῶν μεγάλων τραγῳ[δοῖς ἐν τῷ θε-
 ἀτρῳ· τῆς δὲ ποιήσεως τοῦ στεφάνου καὶ τῆς ἀ-
 ναγορεύσεως] ἐπιμεληθῆναι τοὺς ἐπὶ [τῇ διοι-
 40 κήσει, στήσαι] δ' αὐτοῦ καὶ εἰκόνα χαλκῇν [ἐν τῇ
 ἀγορᾷ παρὰ] τοὺς προγόνους καὶ ἑτέραν ἔν ἀκρ-
 οπόλει. ὅπως ἂν δὲ καὶ εἰδῇ ὁ βασιλεὺς Σπάρτο-
 κος τὰ ἐψηφ]ισμένα τῷ δῆμῳ, χειροτονῆσαι πρ[έ-
 σβεις τρεῖς] ἀνδρας ἐξ Ἀθηναίων ἀπάντων οἵτι-
 45 νες αἰρεθ[έ]ντες ἀπαροῦσιν καὶ τό τε ψήφισμα ἀ-
 ποδώσου]σιν καὶ ἀπανγελοῦσιν τὴν εὐνοίαν ἣν
 ἔχει πρὸς αὐτὸν ὁ δῆμος καὶ παρακαλοῦσιν αὐ-
 τὸν ὠφελ[εῖν τῷ δῆμῳ καθ' ὅτι ἂν δύνηται. δοῦ-
 ναι δ' ἐφ[ό]δια τῶν πρεσβείων ἐκάστῳ τὸ τετα-
 50 γμένον. ὅπως ἂν δὲ καὶ ὑπόμνημα ἢ τῆς οἰκεί-
 τητος καὶ τῶν δωρειῶν τῶν προστιθεμένων αὐ-
 τῷ πρὸς ταῖς ὑπαρχούσαις, τὸν γραμματέα τὸν
 κατὰ π[ρυ]τανείαν ἀναγράψαι τόδε τὸ ψήφισμα
 ἐν στ[ή]λῃ λιθίνῃ καὶ στήσαι ἐν ἀκροπόλει· τὸ
 55 δὲ ἀνάλωμα τὸ γενόμενον μερίσαι τοὺς ἐπὶ τῇ
 διοικήσει.

ὁ δῆμος

This Inscription, as edited by Chandler, Raoul-
 Rochette, Osann, and Böckh, was only a fragment
 (lines 14-57); valuable indeed and interesting, but
 in many places leaving the sense incomplete and
 obscure. Another portion of the same slab of grey
 marble was discovered in the Akropolis in 1836, a
 copy of which was sent by L. Ross to Meier, 'a few
 days after its discovery,' enclosed in a letter dated
 Athens, June 4, 1836. Meier published this com-
 munication, with some valuable comments, in the
 August number of the Hallische Allgemeine Lite-
 ratur-Zeitung, Intelligenzblatt, 1836, p. 354, foll.
 The new fragment was again published, very in-
 correctly, in the *Ἑφημ. Ἀρχ.*, No. 176. Franz next
 re-edited the decree (*Elementa Epigr. Gr.*, No. 69).
 Rangabé (*Ant. Hell.*, No. 446) has followed Ross
 and Meier. Although much is still wanting, yet the
 whole may be restored with comparative certainty.
 The writing is *στοιχηδόν*, with a few exceptions which
 have been reproduced in the uncial copy; see lines
 4, 18 (bis), 43 (bis), 44, 52, 54, 55, and (according to
 probable conjecture) 19, 45.

The new fragment (lines 1-24) supplies the pre-
 amble, wherein the archonship of Diotimos is as-
 signed as the date. Two archons of the name occur
 in the lists, one in B. C. 428, the other B. C. 354.
 Neither of these is to the purpose here, as our
 inscription relates to Spartokos IV, son of Eumelos,
 whose reign began in B. C. 304 (cf. Diodor. xx. 25

and 100; C. I., vol. ii. p. 93, foll.). He died B. C.
 284, so that the date of our document must be
 sought between these limits. Mention is made in
 line 22 of the recovery of the Peiraeus, which took
 place B. C. 287. We must allow time for the news
 to have reached Spartokos, and for his message of
 congratulation to have been brought to Athens (see
 line 20, foll.). Our choice is accordingly limited to
 the years 286, 285, 284. Meier fixes upon the first
 of these dates, and Rangabé (*Ant. Hell.*, ii. p. 126,
 foll.), after a careful discussion, comes independently
 to the same conclusion. We may, if not certainly,
 at least with great probability, accept B. C. 286 as the
 date of this decree. The last day of Gamelion
 would answer to our February 15th. The archon
 Diotimos is also named in the decree in honour of
 king Audoleon (Meier, in *Hall. Allgem. Literat.-*
Zeit., May, 1834, p. 250, foll.; Rang., No. 447) and
 in another decree given in Rang., No. 2293; *Ἑφ. Ἀρχ.*
 1364. Cp. Meier, *Index Archontum*, s. v.; Dumont,
Chronologie des Archontes, p. 120; Pauly, *Real-*
Encycl., ed. 1862, s. v. Archontes, p. 1478.

In the restorations of the text I have chiefly fol-
 lowed the suggestions of Meier and Böckh; those
 of Rangabé are less trustworthy. Line 2. The
 name of the father of the secretary is recovered
 from the Audoleon decree. That decree, however,
 was passed in the same year, in the twelfth prytany
 (of the tribe Pandionis), and this in the seventh (of

the tribe Antiochis): how then does it happen that the *γραμματεὺς δὲ κατὰ πρυτανείαν* is the same in both? Rangabé has collected various instances of a similar kind (Ant. Hell., ii. p. 113), and suggests an explanation which differs from Böckh (Staatsh., last ed., i. p. 255, and note). Böckh afterwards in his *Epigraph.-Chronol. Studien* substantially adopted Rangabé's view of the case: see note on No. viii. Line 6. Observe the late form of genitive in *ου* for *ους*. Line 7. The name Agyrrhios is well known to us in the person of the Athenian demagogue, who about 395 B.C. obtained the restoration of the *θεωρικόν*, and raised the pay for attendance at the assembly to three obols. It is just possible that the Agyrrhios, son of Kallimedon, of our inscription may be the grandson of the demagogue, who was of the same deme, viz. Kollytos.

Line 8, foll. I have followed Meier's almost certain restorations. In justification of the words supplied in line 13 he observes that Demosthenes (adv. Leptin. 466, Reiske) expressly mentions that the citizenship had been granted to 'Leukon, ruler of Bosporos, and his sons,' i. e. the ancestors of Spartokos. Also in line 51, foll., we find that before the publication of this decree the Athenians had in various ways expressed their good-will to Spartokos himself: *τῶν δωρεῶν τῶν προστιθεμένων αὐτῷ πρὸς ταῖς ὑπαρχούσαις*—words which in all likelihood imply gift of citizenship.

Line 14. 'Meier here reads *πολίτας ἐποίησας ἢ πόλιν, καὶ δὲ εἰκόσι χαλκαῖς, κ.τ.λ.* I have recovered *EN* from the stone, and so restore the line somewhat differently. The words *[εἰκόσι χαλκαῖς]* are justified by lines 40, 41, where Böckh with certainty restored *στῆσαι δ' αὐτοῦ καὶ εἰκόνα χαλκῆν ἐν τῇ [ἀγορᾷ παρὰ τοὺς προγόνους]*. This sufficiently proves that bronze statues of the ancestors of Spartokos had been erected in the Athenian Agora, i. e. the old marketplace in Kerameikos (Leake, Top., i. p. 215, foll.). But further still, according to Deinarchos (adv. Demosth., p. 34, Reiske) Demosthenes had been the author of a proposal to set up in the Agora bronze statues in honour of Berisades, Satyros, and Gorgippos, all of whom were 'ancestors' of Spartokos.

The *ἐμπόριον* mentioned in line 15 is the Emporion at Athens: this was in the innermost or N. E. portion of the harbour of Peiraeus, and was lined with large warehouses and quays, as we learn from the Schol. to Aristophanes (Peace, 144): *κύκλω τοῦ λιμένος στοαὶ πέντε*. The most famous of the *στοαὶ* was the *Ἀλφειόπωλις*, built by Perikles (Schol. on Ar. Ach. 547), which doubtless adjoined that portion of the harbour where the corn-ships usually put in (cf. Thukyd. viii. 90; E. Curtius, de Portub. Athenarum, p. 38; Leake, Top., i. p. 373, foll.). Ulrichs has a valuable essay, 'Ueber des Attische Emporium im Piraeus,' in the *Zeitschr. für die Alterthumswissenschaft*, von Th. Bergk und Jul. Caesar, 1844, p. 20. For the situation of the Emporion see E. Curtius, *Sieben Karte zur Top. von Athen*, 1868, pl. ii, and p. 60 of his Text. Böckh had suggested that Theudisia was meant, the Emporion established by Leukon, and where, as at Bosporos, he had granted

the Athenians the privilege of exporting corn free of duty (Demosth. adv. Leptin. 467, Reiske): and there would be nothing in itself improbable (says Meier) if the Athenians had raised statues to such benefactors not only in the Athenian Agora, but also in Theudisia. But it is more natural to understand the Emporion in Peiraeus.

Line 16. The letter *K* can be distinctly read on the stone; therefore I have departed from Meier's restoration by reading *προσήκει*.

Line 17, foll. When Chandler first copied this inscription upon the Akropolis the stone was certainly less injured than it was by the time it was placed in the British Museum. Sometimes on the left side he gives a letter more than now remains; but at the end of the lines his additional readings are so important that I have where necessary placed a mark (|) to show how far each line was complete when he transcribed it. The brackets (|) represent its present condition.

Line 17. If Chandler's copy be right we must understand *ΒΑΔΙΖΕ[|]* as a remnant of archaic orthography for *βαδίζει* (cp. Franz, *El. Ep. Gr.*, p. 150).

Line 18. *N* being certain before *ΑΥΤΟΥ* we are obliged to vary Meier's restoration. The reading *τῇ τῶν προγόνων* seems warranted by the frequent mention of the *πρόγονοι* of Spartokos in this decree. It would appear that the territory enjoyed by his predecessors had not descended to Spartokos entire, some portions being perhaps left to his kinsmen: so that the Athenians might very well undertake to lend their aid not only when an attack was made upon Spartokos' own domain, but also if any portion of that entire territory was threatened which had once belonged to his ancestors; they equally with himself had claims upon the goodwill of Athens. Here I find I am partly anticipated by Franz, *ib.*, p. 179.

Line 22, foll. Compare the very similar expressions in the Audoleon decree, line 17, *καὶ κ[ο]μισαμένου [τ]οῦ δήμ[ο]υ τὸ ἀ[σ]τυ πυθόμενος σ[υ]νήσθη [τ]οῖς γεγενημένοις εὐτυχήμασι, κ.τ.λ.* By the word *ἀστυ* the Athenians usually designated the upper city, as opposed to the Peiraeus; and this sense would be so far possible here, as Demetrios placed a garrison not only in Munychia but also in Museion, the latter being an important post in the system of Athenian fortification, and commanding the Long Walls (Leake, Top., i. p. 405). Sometimes again *ἀστυ* means the city lying round the Akropolis, and contrasted with the citadel, which was familiarly termed *ἡ πόλις* (Thukyd. ii. 15). *Ἄστυ*, however, was the name given by the Athenians to their city as a whole, just as the Romans called theirs *Urbs*; and this is doubtless the meaning in this passage. Concerning the garrison placed in Athens by Demetrios, and its expulsion by the Athenians under the leadership of Olympiodoros (see Pausan., Attic. 25, 26). His words are striking:—*χρόνῳ δὲ ὕστερον* (i. e. after the establishment of the garrison) *ἀνδρας εἰσῆλθεν οὐ πολλοὺς καὶ μνήμη τε προγόνων, καὶ ἐς οἷαν μεταβολὴν τὸ ἀξίωμα ἦκοι τῶν Ἀθηναίων, αὐτίκα τε ὥς εἶχον αἰροῦνται στρατηγὸν Ὀλυμπιόδωρον. Ὁ δὲ σφᾶς ἐπὶ τοὺς Μακεδόνας*

ἦγε, καὶ γέροντας καὶ μεράκια ὁμοίως, προθυμῶς πλέον ἢ βώμῃ κατορθοῦσθαι τὰ ἐς πόλεμον ἐλπίζων, κ.τ.λ. That Pausanias does not misrepresent the enthusiasm of the occasion seems proved by our inscription*.

Line 23. Leukon, the ancestor of Spartokos, had been similarly generous towards the Athenians (cp. Demosth. adv. Leptin. 467).

Line 25, foll. Here the new fragment deserts us, and the beginnings of the next few lines can only be restored conjecturally: they run, however, in well-known formulas, and the sense is quite clear.

Line 33, fol. As *Παίονα* is added to the name of king Audoleon in the similar decree to his honour, so here we may safely fill up the lacuna by reading *Βοσπορανόν*, which is the usual form of the gentile derivative from *Βόσπορος*. (See the funeral inscriptions of natives of Bosporos buried at Athens in Kumanudes, *Ἀττικῆς Ἐπιγραφαὶ ἐπιτύμβιοι*, No. 1622, foll.)

Line 35. It is not uncommon to have the weight of a crown specified in honorary decrees: cp. Rang., No. 454, line 16; C. I. 99, etc.

Line 39. *τοὺς ἐπὶ [τῇ διοικήσει]*. This expression is remarkable. Mention is often made of 'a treasurer of the administration,' whose office is defined thus by Pollux (viii. 113): *ὁ ἐπὶ τῆς διοικήσεως αἰρετὸς ἦν ἐπὶ τῶν προσιόντων καὶ ἀναλισκομένων*. But in the decree in honour of Audoleon, in the decree before us, and in C. I. 112 (which is not much later in date than the other two), the board is described in the plural. It appears, however, that this change was but temporary, for in later documents *ὁ ἐπὶ τῇ διοικήσει* (or *τῆς διοικήσεως*) appears as before. See Böckh, *Staatsh.*, i. p. 230, fol.

Line 42. Demosthenes, adv. Leptin. 466, Reiske, calls Leukon *τὸν ἀρχοντα Βοσπόρου*; here the Athenians in a complimentary decree give Spartokos the

title of king. Westermann (on Demosth., l. c.) remarks that the rulers of Bosporos termed themselves *ἀρχοντες* in relation to the Greek population there, and *βασιλεύοντες* towards the barbarian tribes of the neighbourhood. See C. I. 2117, foll., where the term *ἀρχων* constantly occurs.

Line 44. Böckh observes that three was a favourite number at Athens for an embassy.

Line 49. For *ἐφόδια*, see Böckh, *Staatsh.*, i. p. 336. In Aristophanes' days (Ach. 66. 603) the travelling expenses of an ambassador were reckoned as two or three drachmas per day. The forms *πρεσβείων*, in line 49, and *δωρειῶν*, in line 51, are peculiar. We may compare them with *κείωνται* in No. xiii, line 10, and *δείηται* for *δέηται*, given by Franz, *El. Ep. Gr.*, p. 150. (See, too, his note, *ib.*, p. 179.)

For the proper understanding of this decree we must remember that the poverty of the Attic soil, and the large population it contained, rendered Athens greatly dependent upon foreign supplies of corn; as Demosthenes (adv. Lept. 466, Reiske) says:—*ἴστε γὰρ δήπου τοῦθ' ὅτι πλείστω τῶν πάντων ἀνθρώπων ἡμεῖς ἐπεισάκτω σίτῃ χρῶμεθα*. At least a third of their corn was imported from Euboea, Thrace, Pontus, Cyprus, Aegypt, and especially the Crimea. On the magnitude of the dealings of the Athenian corn-merchants at Bosporos see Grote's remarks (*Hist. Gr.*, viii. p. 654, foll., ch. xcvi). For the history of Bosporos and the Spartokid dynasty we may refer to Böckh's discussion, C. I., vol. ii. p. 90, foll.; Grote, *Hist.*, l. c.; Clinton, *Fast. Hell.*, i. p. 281; Curtius, *Griech. Gesch.*, i. p. 381. The Spartokos (the IVth) of our inscription is mentioned several times in Bosporan decrees, e. g. C. I. 2105, 2106, 2120.

Line 57. The appended *ὁ δῆμος* seems not to have been observed by previous transcribers.

XVI.

Fragment of white marble found on the Akropolis near the Erechtheion: height, 6 in.; breadth, 9 in. From the Inwood Collection, No. 37. Not before edited.

ΟΔΗΜΟΣ

Within an olive crown in relief is inscribed *ὁ δῆμος*. On the left is the broken remainder of a similar crown, which probably contained a similar inscription, e. g. *ἡ βουλή*. It is probable that these inscribed chaplets formed part of an honorary decree of the senate and people: cp. No. xv, and many similar examples. Such chaplets have been found

also upon funeral monuments (at Smyrna), where they probably denote that the state had decreed a gold crown to be placed on the corpse of the person interred, on account of distinguished services: see C. I. 3216, and foll., with Böckh's remarks there; cp. Cic. pro Flacco, 31. There is, however, no reason to suppose that this custom was known at Athens.

* It is worth while to compare the very interesting inscription published in 1859 in the *Ἐφημ. Ἀρχ.*, No. 3499. Here the Athenians do honour to one Strombichos for the following services:—*Ἐπειδὴ Στρόμβιχος στρατευόμενος πρότερο[ν] παρὰ Δημητρίῳ καὶ καταλειφθεὶς ἐν τῇ Ἰσθμῷ μετὰ Σ[πινθάρου, λαβόντος τοῦ δήμου τὰ δῶλα ὑπὲρ τῆς ἐλευθ[ερί]ας καὶ παρακαλοῦ[ν]τος καὶ τοὺς στρατιώτας τίθεσθαι πρὸς τὴν πόλιν ὑπὸ τῇ δῆμῳ εἰς τὴν ἐλευθερίαν [κα]ὶ ἔθετο τὰ δῶλα μετὰ τῆς πόλεως οἴόμενος δεῖν μὴ ἐνίσ[τα]σθαι τῇ τῆς πόλεως συμφέροντι, ἀλλὰ συναίτιος γενέσ[θαι] τῇ σωτηρίᾳ: συνεπολιόρκει δὲ καὶ τὸ Μουσ[ε]ῖον μετὰ [το]ῦ δήμου, κ.τ.λ.* It would appear from this that the tumultuous rising of the Athenians was to some extent favoured by partisans within the garrison itself.

XVII.

The upper portion of a stelè of white marble, with a pediment adorned with a small flower like a *fleurdelys*, in relief: height, 11 in.; breadth, 1 ft. 5 $\frac{3}{4}$ in. From the Elgin Collection. Osann, *Sylloge*, p. 115; C. I. 111, and Addenda, p. 901.

Ε]ΠΙ ΚΛΕΟΜΑΧΟΥ ΑΡΧΟΝΤΟΣ ΕΠΙ ΤΗΣ ΑΝΤΙΟΧΙΔΟΣ ΕΝΔΕΚΑΤΗ[Σ ΠΡΥ
ΤΑΝΕΙΑΣ ΗΙΑ[Φ]ΘΟΝΗΤΟΣ ΑΡΧΙΝΟΥ ΚΗΤΤΙΟΣ ΕΓΓΡΑΜΜΑΤΕΥΕΝ Θ[ΑΡ-
Γ]ΗΛΙΩΝΟΣ ΕΝΔΕΚΑΤΕΙ ΕΝΔΕΚΑΤΕΙ ΤΗΣ ΠΡΥΤΑΝΕΙΑΣ ΕΚΚΛ[ΗΣΙ-
Α ΚΥΡ]ΙΑ ΤΩΝ ΠΡΟΕΔΡΩΝ ΕΥΗΦΙΕΝ ΛΕΩΝ ΘΕΑΙΟΥ ΤΡΙΚΟΡ[ΥΣΙ-
5 ΟΣ ΚΑΙ ΣΥΜ]ΠΡΟΕΔΡΟΙ ΣΤΡΑΤΟΣ ΑΙΘΑΛΙΔΗΣ ΠΕΙΣΙΚΛ[ΗΣΙ-
ΟΣ [ΑΝΑΓΥ]ΡΑΣΙΟΣ ΑΝΤΙΔΩΡΟΣ ΦΙΛΑΙΔ-
ΗΣ] ΣΤΡΑΤΟΣ ΚΗΤΤΙΟΣ ΦΙΛΙΩ-
Ν] Σ ΘΕΟΦΙΛΟΣ ΑΙΞΩΝΕΥΣ
ΕΙΠΕΝ ΕΔΟΞΕΝ ΤΕΙ ΒΟΥΛΕΙ] ΚΑΙ ΤΩΙ ΔΗΜ[ΩΙ]

Ἐπὶ Κλεομάχου ἀρχοντος, ἐπὶ τῆς Ἀντιοχίδος ἐνδεκάτῃς πρυ-
τανείας, ἡ Ἀ[φ]θόνητος Ἀρχίνου Κήττιος ἐγγραμμάτευεν, Θ[αρ-
γ]ηλιῶνος ἐνδεκάτῃ, ἐνδεκάτῃ τῆς πρυτανείας Ἐκκλ[ησί-
α κυρ]ία τῶν προέδρων ἐπεψήφισεν Λέων Θεαίου Τρικορ[ύσι-
5 ος καὶ συμ]πρόεδροι στρατος Αἰθαλίδης, Πεισικλ[ῆς
.]ος[. Ἀναγυ]ράσιος, Ἀντίδωρος Φιλαῖδ-
ης] στρατος Κήττιος, Φιλίω-
ν] s, Θεόφιλος Αἰξωνεύς,
. εἶπεν. ἔδοξεν τῇ βουλῇ] κα[ὶ] τῷ δήμ[ῳ, κ. τ. λ.

This Inscription, although it is only the heading of a decree, is of great interest. Its date is posterior to the institution of the twelve tribes, B. C. 307; for in line 3 the day of the prytany is also the day of the month. On the expression ἐκκλησία κυρία in line 4 cp. Schömann, *De Comit.*, ch. i; *Antiqq. Jur. Pub. Graec.*, p. 219, fol. The name Θεαῖος is the same as Θεαιῖος, which occurs in No. xii; see Pape, s. v. In line 7 I read Φιλίω[ν], which would be formed like Ἀγαθίων, Ἀξίων, etc. Leon, son of Theaeos, of the deme Trikorythos, is the chairman (ὁ ἐπιψηφίζων) of the non-tribal proedri. After the regular formula καὶ συμπρόεδροι, there follow, in lines 5 and foll., the names of the other proedri. This is very unusual, and seems only to occur once elsewhere, viz. Rang. 427 (see Appendix on the Proedri). As the φυλὴ πρυτανεύουσα is Antiochis, and the ἐπιψηφίζων is of Aeantis, the συμπρόεδροι enumerated will belong to the other ten tribes respectively. They run as follows:—

1. — στρατος Αἰθαλίδης.
2. Πεισικλῆς —.
3. — ος — Ἀναγυράσιος.
4. Ἀντίδωρος Φιλαῖδης.
5. Wholly lost.
6. — στρατος Κήττιος.
7. Φιλίων —.
8. — — s.
9. Θεόφιλος Αἰξωνεύς.
10. Wholly lost.

They are accordingly arranged in the following demotic and tribal order:—(1) Aethalides: —. (2) —. —. (3) Anagyrasios:—Erechtheis. (4) Philaides:—Aegeis. (5) Deme lost:—Pandionis(?). (6) Kettios:—Leontis. (7) Deme lost:—Akaman-

tis(?). (8) Deme lost:—Oeneis(?). (9) Aexoneus:—Kekropis. (10) Deme lost:—Hippothontis(?).

Now we know the recognised order of precedence among the ten tribes was thus:—Erechtheis, Aegeis, Pandionis, Leontis, Akamantis, Oeneis, Kekropis, Hippothontis, Aeantis, Antiochis. Of these we may here set aside Antiochis, the tribe now πρυτανεύουσα, and Aeantis the tribe of the ἐπιψηφίζων named above. We find, therefore, that in this list of συμπρόεδροι the regular tribal order is observed from the third proedros onwards. It remains to enquire what were the two tribes to which the two first proedri belonged, and which are thus placed at the head of the list?

These two tribes cannot be Ptolemaïs, which we know to have been placed after Leontis, nor Attalis, which was placed last of all. It follows, therefore, that they were Antigonis and Demetrias, which, out of flattery to the newly-made ἐπώνυμοι, must have been placed by the Athenians at the head of the tribes. The date of the creation of these two tribes was B. C. 307, but it is a question among scholars how long they continued to exist. It has been commonly supposed that they were abolished by the Athenians B. C. 287, when Demetrios was driven from Makedonia by Pyrrhos. But it has been remarked by Dittenberger (*Hermes*, ii. 287) that no historian states these tribes to have been discontinued after the defeat of Demetrios either at Ipsos (B. C. 301) or at the hands of Pyrrhos (B. C. 287). Moreover, these names occur, says Dittenberger, in an inscription posterior to B. C. 287. If, then, these names survived the year 287, when were they discontinued? Probably B. C. 266, when a new feeling of hostility against the Antigonid family was engendered by the Chremonid war. About this time the tribe

Ptolemaïs was created in honour of Ptolemy Philadelphos, who assisted the Athenians with his fleet, and built for them a gymnasium (Leake, Top., ii. p. 12). At this time, Dittenberger thinks, the names Antigonis and Demetrias were discontinued, and the number of twelve tribes was made up by the creation of an *Ἐρεχθίδς νεωτέρα*, which probably occupied the second place, while Ptolemaïs stood next to Leontis (Hermes, ii. 288). If these dates are correct, then the date of our inscription must be placed between B.C. 307–266. See, however, Böckh, Epigr. Chronol. Studien, p. 58; Bergk, Zeitschr. f.

Alterth. Wiss., 1847, p. 1098, 1853, p. 275, 1855, p. 151; Hermann, *ibid.*, 1845, p. 580. Ancient authors are at variance as to whether Antigonis or Demetrias held the first place, Demetrias being allowed the precedence by Diodoros (xx. 46) and Plutarch (Demetr. 10); while others, as Stephanos Byz. (s. v. *Βερενικίδαι*) and Pollux (viii. 110), place Antigonis first. The question is decided in favour of Antigonis by inscriptions (Rangabé, Ant. Hell., No. 478); indeed, we should have expected Antigonis, as bearing the name of the father of Demetrios, to hold the superior position.

XVIII.

Part of a stelè of white marble: height, 11 in.; breadth, 7 in.; thickness, 5 in. From the Elgin Collection. Dodwell, Tour, vol. i. p. 372, who states that it was found near the building formerly called the Gymnasium of Ptolemy, but now recognized as the Stoa of Attalos; Osann, Sylloge, p. 136; C. I. 113.

Λ Ο Τ Α
ΤΟΝΘΑΛΛΟΥΣΤΕΦ
ΣΜΑΤΟΝΓΡΑΜΜΑΤΕΑ
ΕΙΛΙΘΙΝΕΙΚΑΙΣΤΗΣΑΙ
5 ΝΑΓΡΑΦΗΝΚΑΙΤΗΝΓΟΙ
 ΤΙΤΕΙΔΙΟΙΚΗΣΕΙΤΟΓΕ

ΑΦΑΝΑΡΧΙΔΗΝΕΠΙΤΗΣ
ΑΝΕΙΑΣΗΠΡΟΚΛΗΣΠΕΡΙ
10 ΣΚΙΡΟΦΟΡΙΩΝΟΣΕΝΕΙΚΑΙΝΕ
 ΚΛΗΣΙΑΕΝΤΩΙΘΕΑΤΡΩΙ
ΤΟΣΚΡΑΤΗΤΟΣΕΛΕΥΣΙΝΙΟΣ
 ΞΕΝΟΦΩΝΕΥΦΑΝΤ
ΟΥΣΙΝΟΙΓΡΥΤΑΝΕΙΣΤΗΣΓ
15 ΥΟΝΤΑΠΡΟΤΩΝΕΚΚΛΗΣΙΩ
 ΕΙΑΡΤΕΜΙΔΙΤΕΙΒΟΥΛΑΙ
ΑΓΑΘΕΙΤΥΧΕΙΔΕΔΟΧΘΑ
ΤΑΕΝΤΟΙΣΙΕΡΟΙΣΟΙ
ΟΥΔΗΜ ΑΙΓΑΙ
20 ΑΣΕΘ

The stone is perfect on the right side alone, where only a few letters here and there are lost. The restoration is rendered easy by a comparison of C. I. 112, and similar inscriptions. The writing is not *στοιχηδόν*, and the lines towards the end contain a greater number of letters. The dative termination *-η* is written *ΕΙ*, a remnant of archaic spelling which long survived.

. σοκλ
. καὶ στεφανῶσαι αὐτὸν θαλλοῦ στεφάνω
ἀναγράψαι δὲ τὸδε τὸ ψήφισμα τὸν γραμματέα [τ-
δὲν κατὰ πρυτανείαν ἐν στήλῃ λιθίνῃ καὶ στήσαι
5 ἐν τῷ πρυτανείῳ. εἰς δὲ τὴν ἀναγραφὴν καὶ τὴν ποιή-
σιν τοῦ στεφάνου μερίσαι τοὺς ἐπὶ τῇ διοικήσει τὸ γε-
[νόμενον ἀνάλωμα].
Επὶ ἀρχοντος τοῦ μετὰ Φαναρχίδην ἐπὶ τῆς
. ἰδος δωδεκάτης πρυτανείας ἢ Προκλῆς Περι-
10 ἐγραμμάτευεν,] Σκίροφοριῶνος ἔνη καὶ νέ-
α, τριακοστῇ τῆς πρυτανείας, ἐκκλησίᾳ ἐν τῷ θεάτρῳ
τῶν προέδρων ἐπεψήφισεν]τος Κράτητος Ἐλευσίνιος
καὶ συμπρόεδροι ἔδοξεν τῷ δήμῳ] Ξενοφῶν Εὐφάντ-

- ου εἶπεν, ὑπὲρ ὧν ἀπαγγέλλουσιν οἱ πρυτάνεις τῆς Π-
 15 ἰδος, ὑπὲρ τῶν θυσιῶν ὧν ἔθμουν, τὰ πρὸ τῶν ἐκκλησιῶν
 τῷ τε Ἀπόλλωνι τῷ προστατηρίῳ καὶ τῇ Ἀρτέμιδι τῇ βουλαίῳ
 καὶ τοῖς ἄλλοις θεοῖς οἷς πάτριον ἦν] ἀγαθὴ τύχη δεδόχθαι τὰ μὲ-
 ν ἀγαθὰ δέχεσθαι τὰ γεγονότα ἐν τοῖς ἱεροῖς οἷς [ἔθουν
 ἐπὶ σωτηρίῳ τῆς βουλῆς καὶ τοῦ δήμου καὶ παίδων καὶ γυναι-
 20 κῶν· ἐπειδὴ δὲ οἱ πρυτάνεις τὰς τε θυσιῶν ἔθουν, κ. τ. λ.

The stone contains part of two distinct decrees, both of the same date, and inscribed by the same hand. The former refers to the crowning of some individual, whose name is lost. In line 1, however, there can be traced the remains of the letters ΣΟΚΛ, which are plainly part of a proper name, probably [Κηφι]σοκλ[ῆς]. This may be the name either of the person crowned, or of his father. In line 6 I have followed Böckh in restoring τοὺς (not τὸν) ἐπὶ τῇ διοικήσει; for the plural seems to be rightly read in C. I. 112, which is manifestly of the same date as the document before us. (Cp. note on No. xv; and Dittenberger, *Hermes*, ii. 302.)

There are numerous examples of two separate documents being inscribed, as here, upon the same stelè; e. g. C. I. 99, 115.

The second decree relates to the crowning of the Prytanes because of the auspicious sacrifices which they report themselves as having offered. Sacrifices of this kind seem to have been frequently offered by the βουλή, the πρυτάνεις conducting the ceremony—how often, however, is uncertain (Schömann, *De Comit.*, p. 306; id. *Gr. Alt.*, i. 393). Antiphon (*De Choreut.*, p. 146, Reiske) speaks of a prytanis as *ιεροποιῶν καὶ θύων ὑπὲρ τῆς δημοκρατίας*; and Theophrastos (*Charact.* xxi.) says that the *μικροφιλότιμος* (as member of the βουλή) is just the man *συνδιοικήσασθαι παρὰ τῶν πρυτάνεων ὅπως ἀπαγγείλῃ τῷ δήμῳ τὰ ἱερά, καὶ παρασκευασάμενος λαμπρὸν ἱμάτιον καὶ ἐστεφανωμένος παρελθὼν εἰπεῖν ὧς ἄνδρες Ἀθηναῖοι, ἐθύομεν οἱ πρυτάνεις τῇ μητρὶ τῶν θεῶν τὰ ἱερά ἄξια καὶ καλὰ· καὶ ὑμεῖς δέχεσθε τὰ ἀγαθὰ*; (cp. *Pseudo-Demosth. Prooem.*, No. 54, p. 1460, Reiske.) It is probable that these sacrifices are to be distinguished from the sacrifice probably offered at each meeting of the senate, as well as from the *εἰσιτήρια* which were offered when a new senate entered upon its office, and the *ἐξιτήρια* offered at the end of its year. Rangabé (*Ant. Hell.*, Nos. 1161 and 1253) gives examples of votive inscriptions set up by prytanes who had been in this manner crowned; while examples of decrees closely resembling in expression the one before us are numerous: cp., in addition to C. I. 112, Köhler, in *Hermes*, ii. p. 328, fol.; Rangabé, *Ant. Hell.*, Nos. 467–469, 797.

Line 7. The formula, 'in the archonship of —, archon after Phanarchides,' is easily explained: it is to distinguish the archon in question from another of the same name, and so to avoid a confusion of dates (cp. *Plutarch, Vitae X Oratorum, Lysiae Vita*, init., ἐπὶ Φιλοκλέους ἀρχοντος τοῦ μετὰ Φρασικλῆ; and shortly afterwards, ἐπὶ Καλλίου τοῦ μετὰ Κλεόκριτον ἀρχοντος; *Athenaeos*, v. p. 217 B, ἐπὶ Ἀπολλοδώρου τοῦ μετ' Εὐθύδημον). The name of Phanarchides does not appear in the list of ascertained archons, which becomes defective at the year B. C. 291. Our inscription is therefore later than this date, and therefore later than the institution of twelve tribes (B. C. 307), from which time forward the prytanies became coincident with the months. Accordingly, as *Skirophorion* (line 9) was the twelfth month, we may restore *δωδεκάτης* in line 8. We should further expect the last day of *Skirophorion* (a κοῖλος μῆν) to correspond with the twenty-ninth day of the prytany. But the space in line 10 does not admit of this, and Böckh restores *τριακοστῇ*. For just as the last day of a 'hollow month,' although really the twenty-ninth, was yet called ἡ τριακάς, so also the last day of a prytany of twenty-nine days might be termed ἡ τριακοστή (cp. Schömann, *De Com.*, p. 35). The Π at the end of line 13 is doubtful, or we might restore either *Pandionis* or *Ptolemaïs*. The assembly is held ἐν τῷ θεάτρῳ (line 11), i. e. probably the *Dionysiac Theatre*, which almost superseded the *Pnyx* (cp. Schömann, *ib.*, ch. iii, and *Antiqq. Jur. Pub. Gr.* p. 219). Line 11. ὁ ἐπιψηφίζων is of the deme *Eleusis*, and line 10 of the tribe *Hippothoëntis*, and not of the φυλὴ πρυτανεύουσα, if Π is rightly read in line 13. Line 15. The θεοὶ βουλαῖοι were *Hestia*, *Zeus*, *Athene*, *Artemis*, and others (see Schömann, *Antt. Jur. Pub. Gr.* p. 218 n.). Lines 18, 19. This formula is a common one in documents relating to public sacrifices, and is sometimes more prolix than here, e. g. τὰ μὲν ἀγαθὰ δέχεσθαι ἃ φασιν γεγονέναι ἐν τοῖς ἱεροῖς οἷς ἔθουν ἐφ' ὑγιείᾳ καὶ σωτηρίᾳ τῆς τε βουλῆς καὶ τοῦ δήμου καὶ παίδων καὶ γυναικῶν καὶ συμμάχων. See the examples quoted by Keil, *Schedae Epigraphicae*, p. 30, and the decree cited above from *Hermes*, ii. 329. Cp. also the first of the gymnastic documents, No. xxxix.

XIX.

A fragment of white marble: height, 9½ in.; breadth, 9 in. From the Elgin Collection. Edited by Osann, Sylloge, p. 91; C. I. 118; Le Bas, pt. i. No. 394; Hermes, i. p. 405, foll.

.ΩΝ
 _ΤΑΤΤ
 ΙΟΠΩΣΛΙ
 ΖΕΛΕΥΣΕΙΝΟ
 5 ΑΔΕΛΓΛΘΗΤΥΧ
 ΩΙΚΟΣΜΗΤΗΤΩΝ
 ΗΙΕΙΝΕΛΕΥΣΙΝΑΔΕΤΟΥ
 ΤΟΥΒΟΗΔΡΟΜΙΩΝΟΣΜΕ
 ΤΗΣΛΑΜΑΙΕΡΟΙΣΠΟΜΠ
 10 ΞΜΨΩΣΙΝΤΑΙΕΡΑΜΕΝ
 ΟΛΕΙΩΣΑΝΚΟΣΜΟΣ
 ΤΑΙΕΡΑΥΠΑΡΧΟΣ
 ΑΓΓΕΛΛΕΙΚ
 ΙΕΡΑΚΑ
 15 Ε

The above uncial copy gives the Elgin fragment just as it stands. Dittenberger (Hermes, vol. i. p. 405, foll.) has happily recognised it as part of the same inscription of which a large portion was published by Kumanudes in the *Φιλίστωρ*, ii. p. 238. This portion he had pieced successfully together out of seven separate fragments, which had been discovered near the church of St. Δημήτριος Κατηφόρης in the excavations instituted by the *ἀρχαιολογικὴ ἐταιρεία* at Athens. A. Mommsen (Heortologie, p. 227) has printed this portion unaltered from the

Philistor. The restoration and accompanying commentary by Dittenberger in the Hermes are so satisfactory and complete, that I have little more left me to do beyond transcribing the results of his enquiry as clearly and concisely as I can. In one or two minute points Böckh's copy of the Elgin fragment must be corrected, and Dittenberger's restoration modified accordingly. This done, the whole document, so far as it has been preserved to us, will run as follows:—

.....ων
 προ]στατ [Εὐμο]λπιδῶν
 ἵδπως ἀ[ν ὀρθῶς ἀχθ]εῖν τὰ ἱερὰ
 5 μέχρι τοῦ ἀστεως]ς'Ελευσειν[θεν καὶ ἀπὸ τοῦ] ἀστεως'Ε-
 λευσιν]άδε· ἀγαθῇ τύχῃ [δεδοχθαι] τῷ δήμῳ προς-
 τάξει τ[ῷ] κοσμητῇ τῶν [ἐφήβων κ]ατὰ τὰ ἀρχαῖα νόμι-
 μα πέμ]πειν'Ελευσινάδε τοῦ[ς ἐφήβ]ους τῇ τρίτῃ ἐπὶ δέ-
 10 κα] τοῦ Βοηδρομιῶνος μετὰ τοῦ εἰθισμένου σχήμα-
 τος] τῆς ἅμα ἱεροῖς πομπ[ῆς, ἵ]να τῇ τετράδι ἐπὶ δέκα πα-
 ραπ]έμψωσιν τὰ ἱερὰ μέχ[ρι] τοῦ'Ελευσεινίου τοῦ ὑπὸ
 τῇ π[όλει, ὡς ἀν κόσμ]α[ς] τε πλείων καὶ φρουρὰ μείζων
 περὶ] τὰ ἱερὰ ὑπάρχ[ουσι,] ἐπειδὴ καὶ ὁ φαιδυντῆς τοῖν θε-
 οῖν] ἀγγέλλει κ[α]τὰ τὰ πάτρια τῇ ἱερείᾳ τῆς'Αθηνᾶς ὡς
 15 ἦκει τ[ὰ] ἱερὰ κα[τὰ] ἢ παραπέμπουσα στρατία· κατὰ τὰ αὐτὰ
 δὲ καὶ τῇ] ἑ[ν]άτῃ ἐπὶ δέκα τοῦ Βοηδρομιῶνος προς-
 τάξει] τῷ κοσμητῇ τῶν ἐφήβων ἀγειν τοὺς ἐφή[βους
 πάλιν'Ε]λευσινάδε μετὰ τοῦ αὐτοῦ σχήματος [παραπ-
 έμπο]ντας τὰ ἱερὰ, μέλειν δὲ τούτου τῷ κατ' ἐ[ν]αυτὸν
 20 κοσμητῇ ὅπως μηδέποτε τοῦτο ἐκλε[ι]φθεῖν μηδὲ κ-
 ατολιγωρηθεῖν ποτὲ τὰ τῆς εὐσεβείας [τῆς πρὸς τὸ Θε-
 ῶ, παραπέμπειν δὲ τοὺς ἐφήβους π[άντας ἔχοντας (?)]
 τὴν πανοπλίαν, ἐστεφανωμέν[ους μυρβρίνης στεφά-
 νῳ, βαδεῖζοντας ἐν τάξει· ἐπ[ἀναγκες δὲ εἶναι τοῖς ἐ-
 25 φήβοις τὴν τοσαύτην ὁδοιπορήσαι [ὁδὸν καὶ χορειῶν (?)]
 καὶ θυσιῶν καὶ σπονδῶν καὶ παιάνων τῶν κατὰ τὴν
 ὁδὸν μεθέξειν, ὡς ἀν τὰ τε ἱερὰ μετὰ φρουρᾶ[ς βεβαι]ο- (?)
 τέρας καὶ πομπῆς μακροτέρας ἀγοίτο, οἳ τε ἑ[φ]ῆβοι

παρακολουθοῦντες τῇ περὶ τὸ θεῖον τῆς πόλεως
 30 θεραπείᾳ καὶ ἄνδρες εὐσεβέστεροι γείνوينτο· μεθέ-
 ξουσιν δ[ὲ] καὶ οἱ ἔφηβοι πάντες τῶν τε ἄλλων ὧν ἂν
 παρέχ[η] τ[οῖς] Εὐμολπίδαις ὁ ἄρχων τοῦ γένους καὶ τῆς
 δι[αν]ομῆς· γενέσθαι δὲ τὴν γνώμην ταύτην φα[νε]-
 35 ρ]ᾶν καὶ τῇ ἐξ Ἀρείου πάγου βουλῇ καὶ τῇ βου[λῃ] τῶν
 Φ καὶ τῷ ἱεροφάντῃ καὶ τῷ γένει τῶν Εὐ[μο]λπιδῶν·
 ἀναγράφαι δὲ τὸ ψήφισμα τοῦτο τὸν [τα]μία[ν] τ[οῦ] γέ-
 νους τῶν Εὐμολπιδῶν ἐν τρισὶν [στήλ]αις καὶ στήσαι
 τὴν μὲν ἐν Ἐλευσεινίῳ τῷ ὑπὸ τῇ πόλει, τὴν δὲ ἐν
 40 τῷ Διογενείῳ, τὴν δὲ ἐν Ἐλευσεῖνι ἐν τῷ ἱερῷ πρὸ
 τοῦ βουλευτηρίου.

Thus restored the inscription is complete, with the exception of the introduction, which is utterly mutilated, and also of a serious breakage about half-way down the right side. The latter has been conjecturally restored, as far as might be, by Dittenberger, to whose commentary in the *Hermes* (l. c.) I am chiefly indebted for the remarks which follow.

The inscription is not written *στοιχηδόν*, and the number of letters contained in each line slightly varies. The portion which is edited by Kumanudes in the *Φιλίστωρ* is printed in cursive Greek; it is therefore worth while, on palaeographic grounds, for me to characterise particularly the form of the letters on the Elgin fragment. They are fairly represented in the uncial copy above, being cut with regularity and simplicity; and are about a third of an inch in height. They are almost without apices, the ends of a sigma, epsilon, etc., being merely emphasized slightly by a pressure of the chisel. Α, Δ, Λ have a very similar shape, with slanting apices: Θ encloses a line, and not a dot; both Θ, Ο, and Ω being perfectly circular. Ξ does not occur. The second leg of Π almost touches the line. The arms of Ψ are straight lines, not curves; the stem extends above and below the line, as would probably Φ, if it occurred. The iota subscript is carefully observed.

At the end of the inscription it is decreed that three separate copies of the document shall be made, of which two are to be set up in Athens, and the other at Eleusis. In C. I. 440 Dittenberger recognises a small fragment of the other Athenian duplicate, his restoration of which may be seen in the paper in the *Hermes* before cited. Unhappily it adds almost nothing to the inscription before us, corresponding only to lines 6–15 of the latter.

The introduction of our decree, which gave the date, with the names of the archon of the year, and the mover of the resolution, is wholly lost. The preamble, such as was usually prefixed to decrees of this kind, setting forth its main objects, is much mutilated (lines 2–6); but enough remains to enable us to restore, if not the exact words, yet certainly the sense and grammatical connexion. The following is probably not far wrong:—Ἐπειδὴ οἱ περὶ τῶν μυστηρίων νόμοι προστάτ[ουσι] τῷ γένει τῶν Εὐμολπιδῶν [ἐπιμελεῖσθαι], ὅπως ἂν ὀρθῶς ἀχθ[εῖ] τὰ ἱερὰ μέχρι τοῦ ἄστεως Ἐλευσειν[ί]θεν καὶ ἀπὸ τοῦ ἄστεως Ἐλευσιν[ί]δε. In line 4 (the third of the Elgin fragment) the first letter may perhaps be the remains of an H,

in which case ἐπιμελεῖσθαι will not stand. The general sense, however, is fairly certain. I have ventured in one point to depart from Dittenberger's restoration, by substituting ὅπως ἂν ὀρθῶς ἀχθ[εῖ] τὰ ἱερὰ [μέχρι τοῦ ἄστεως] Ἐλευσειν[ί]θεν καὶ ἀπὸ τοῦ ἄστεως Ἐλευσιν[ί]δε in place of his conjecture ὅπως ἂν ἀεὶ παραπεμφθ[εῖ] τὰ ἱερὰ [ἐν τῇ τῶν] Ἐλευσειν[ί]ων ἐορτῇ ἐν κόσμῳ ἐξ ἄστεως Ἐλευσιν[ί]δε. This alteration is required by the certainty of the reading ΕΛΕΥΣΕΙΝΟ in line 5, the O being quite plain: also the letter before ΕΛΕΥΣΕΙΝΟ seems, from the marks on the stone, to have been certainly Σ. Now we know that on all the Ephebic inscriptions of the second century B. C. mention is made of two different Eleusinian processions performed by the Ephebi in arms. See the inscriptions in the *Φιλίστωρ*, vol. i. pp. 56, 90, foll., 288; or in the *Ἐφημ. Ἀρχ.*, Nos. 4097, 4098, 4104; and the remarks of Dittenberger in his treatise *De Ephebis Att.*, p. 61, foll. The former of these two processions is described on those documents in these terms:—ἀπήντησαν (or ὑπαπήντησαν, τὴν ὑπαπήντησιν ἐποιήσαντο) τοῖς ἱεροῖς ἐν δπλοῖς καὶ προέπεμψαν αὐτά. This clearly refers to a procession from Eleusis to Athens which the Ephebi went forth to meet and accompany to the city. And it must be this to which the words of Philostratos refer (*Vit. Sophist.* ii. 20, end), ὄνομα μὲν δὲ τῷ προαστείῳ ἱερὰ σικῇ· τὰ δ' Ἐλευσινίῳθεν ἱερὰ ἐπειδὰν εἰς ἄστυ ἄγωσιν, ἐκεῖ ἀναπαύουσιν (cp. Leake, *Top.*, ii. p. 136, n.). In the first of the inscriptions quoted above as in the *Φιλίστωρ*, we learn that the Ephebi went out to meet the procession μέχρι τῆς Ἥχους, which was clearly some well-known spot on the sacred way (cp. for similar spots, Pausan. ii. 35. 6, and v. 21. 7; and see A. Mommsen, *Heortol.*, p. 252, n.). That is, in the second century B. C., the Ephebi only went a part of the way to meet the procession coming from Eleusis. But in our inscription, which we shall presently find to be of a much later date, the δεισιδαιμονία of the Athenians has increased, and the celebration of the Eleusinia has engrossed a larger share of public attention. Hence the Ephebi are enjoined to go in procession to Eleusis itself on the thirteenth Boedromion (lines 8, 9), so that on the following day (the fourteenth) they may accompany those who are charged with the bringing of the ἱερὰ to Athens. These considerations, taken together with the expression of Philostratos above quoted, seem to render my restoration a probable one.

Line 6. There is not room for Böckh's restoration *τῇ βουλῇ καὶ τῷ δήμῳ*, and we know that the omission of the senate is not uncommon (Franz, *Elem. Ep. Gr.*, p. 321).

Line 8. *πέμπειν* must be restored in preference to Böckh's *παραπέμπειν*, which is too long, or Dittenberger's *ἀγειν*, which is incompatible with the certain reading of *Π* at the beginning of the line. The Ephebi are, on the thirteenth Boedromion, to go in procession to Eleusis with all the pomp (although they were empty-handed) which was usual when they were conducting *τὰ ἱερά*. What is here meant by *τὰ ἱερά*? We may understand them with A. Mommsen (*Heortol.*, p. 253) to have partly consisted of objects employed in the worship of Iakchos, especially toys wrought in precious materials to delight the divine child, such as the *ἀστράγαλος*, *σφαῖρα*, *στρόβιλος*, *μῆλα*, *ρόμβος*, *ἔσοπτρον*, which are mentioned by Clemens, *Cohort. ad Gentes*, p. 5. Dittenberger believes that the *ἱερά* here mentioned included also the statues of Demeter and Kore, belonging to the temple at Eleusis. Now we know for certain (Schömann, *Gr. Alt.*, ii. p. 370; Preller's art. 'Eleusinia,' in *Pauly's Real-Encycl.*, vol. iii; A. Mommsen, *Heortologie*, p. 224, fol.) that the festival of the greater Eleusinia consisted of two portions, the first being celebrated at Athens, the second and more important at Eleusis. It was for the former introductory portion that certain sacred images or relics had to be conveyed before the commencement of the festival from Eleusis to Athens. A procession (so we learn from our inscription) left Athens on the thirteenth Boedromion for this purpose, to be accompanied by the Ephebi with all formality. On the fourteenth they return to Athens, *παραπέμποντες τὰ ἱερά* (lines 10, 11), which are brought to the Eleusinion (*μέχρι τοῦ Ἑλευσινίου*). This is further described as *ὑπὸ τῇ πόλει*, 'beneath the Akropolis,' an expression often employed to describe the situation of this sanctuary. Leake (*Top.*, i. p. 296, foll.) identifies it with the 'great cavern surmounting a slope,' which is seen 'at the eastern end' of the Akropolis, 'in the middle of the precipitous rocks, which terminate the hill on that side.' E. Curtius (*Text d. sieben Karten z. Top. Athen.*, pp. 24, 55) places it a little to the east of this grotto, and according to Bötticher (in *Philol. Suppl. Bd. iii*, 1867, pp. 292–315) it was still more to the east. Wherever it was, the Eleusinion of course formed the centre of interest during the celebrations of the following days (Schömann, *ib.*, p. 370; and No. ii C, line 39, *ν.*). Our inscription does not decide the doubtful point as to the day of the month on which the festival began. Probably this journey to and from Eleusis, on the thirteenth and fourteenth, to bring *τὰ ἱερά* is to be regarded as preparatory to the festival, the first day of which, entitled *ἀγυρμός* (Hesych., s. v.), or 'the day of assembling,' would thus fall on the fifteenth (see A. Mommsen, *Heortol.*, p. 224, foll.).

Line 13, foll. The form *φαιδυντής* for *φαιδρυντής* is only found in inscriptions. It occurs in the fragment C. I. 446; and also among the front seats (of

the time of Hadrian(?)) in the Dionysiac Theatre (excavated in 1862), which bear the titles of the priests and other officers to whom they were assigned. One is thus inscribed:—*φαιδυντοῦ Διὸς ἐκ Πείσης*: and another, *φαιδυντοῦ Διὸς Ὀλυμπίου ἐν ἄστει* (*Φιλίστωρ*, iii. p. 458, fol., Nos. 34, 36). The title is thus explained by Hesychius:—*Φαιδρυντής. ὁ τὸ ἔδος τοῦ θεοῦ θεραπεύων* (cp. No. xxix. § 40; and Keil, in *Philol.* xxiii, pp. 212–216). With what image is the officer here mentioned entrusted, and why does he announce the arrival of *τὰ ἱερά* to the priestess of Athene, who had nothing to do with the Eleusinian deities? If we may suppose with Dittenberger that the *ἱερά* conveyed from Eleusis included the images of Demeter and Kore, then all becomes clear. The *φαιδυντής* who has the especial care of these sacred statues accompanies them with the procession to the Eleusinion at Athens: having there deposited his charge, what more natural than that he should proceed to announce to the priestess of the national goddess the news of this august arrival? The term *παραπέμποντα στρατιά* would have originally designated the entire body of armed citizens, whose place in later days was on this, as on other occasions, occupied by the Ephebi. The omission of *ρ* in *φαιδυντής* is remarkable, but the analogy of *αἰσχρός*, as compared with *αἰσχύνω*, helps to explain it. Also by the side of *φαιδρός* we have *φαιδιμος*, *Φαίδων*, and the gloss *Φαίδει· δψει* in Hesychius. The latter seems to be the dative of a substantive *φαῖδος*, which stands in the same relation to *φαιδρύνω* as *αἰσχος* to *αἰσχύνω*. Cp. also the form *σκηπτούχος*.

Line 15, foll. We have here mention made of the grand procession from Athens to Eleusis on the nineteenth Boedromion, when the statue of Iakchos was brought forth from his temple and conducted by the Iakchagogos, amid a countless throng of worshippers, along the sacred way, to be at length deposited in the Eleusinian temple of Demeter and Kore.

Line 21. Dittenberger's restoration *τῆς πρὸς τὸ Θέω* is certain: the *Ω* in line 22, without iota subscript, can indicate nothing else.

Line 22. I have ventured to supply *πάντας ἔχοντας*: the sense requires something of the kind.

Line 23. Dittenberger's conjecture *μυρρίνης στεφάνῳ* is sufficiently certain; other expressions, such as *θαλλοῦ*, would be too short to fill the lacuna. Moreover, we know that the myrtle-crown played a conspicuous part at the Eleusinia in various ways: not only was it worn by the image of Iakchos himself (Aristoph., *Frogs*, 330), by all the priestly officers (Schol. *Soph. Oed. Col.* 683, quoted by Mommsen, *Heortologie*, p. 237), and by the mystae (Schol. *Aristoph., Frogs*, 330), but we also learn, from a fragmentary inscription edited by Rangabé, *Ant. Hell.*, No. 803, that persons whose services had been of value in the mystery-celebration were presented with an honorary myrtle-crown. Dittenberger gives his restoration of line 25 as a mere conjecture, based upon *Plut. Alkib.* 34, *ἀλλὰ καὶ θυσίαι καὶ χορεῖαι καὶ πολλὰ τῶν δρωμένων καθ' ὁδὸν ἱερῶν*

δταν ἐξελαύνωσι τὸν ἱακχὸν ὑπ' ἀνάγκης ἐξελείπετο: cp. Pausan., i. 38, 6. Also in Aristoph., Frogs, 324, foll., the χόροι are repeatedly mentioned as forming an essential part of the celebration. The sudden change of tense in the infinitives ὀδοιπορῆσαι and μεθέξειν is not more surprising than several other syntactical peculiarities of our inscription, which will be presently remarked.

Line 32. ὁ ἀρχων τοῦ γένους. Similarly we meet with an ἀρχων of the gens of the Κήρυκες, C. I. 397, 399. In the later times of Greece it appears that distributions of money at festivals (διανομαί) were not uncommon (C. I. 2336). The Attic Ephebi partook of such distributions not only at the Eleusinia, but also at other celebrations (Φιλίστωρ, iii. p. 444; iv. p. 548; Ἀρχ. Ἐφημ., New Series, No. 199. Cp. R. Neubauer, Commentationes Epigraph., p. 49, foll.).

Line 39. ἐν τῷ Διογενείῳ. 'Diogeneion est Epheborum gymnasium, et quidem imperatorum aetate unicum videtur fuisse.' Neubauer, ib., pp. 42, 58. This has been recently discovered: see, for its position, E. Curtius, Text d. sieben Karten z. Top. Athen., pp. 46, 54.

Line 39. The expression ἐν τῷ ἱερῷ πρὸ τοῦ βουλευτηρίου is not very clear. If we understand by βουλευτήριον a building distinct from the temple, then the words can only be meant to define more definitely the temple intended, by specifying its position relatively to the council-chamber. But in that case we should have expected ἐν τῷ ἱερῷ τῷ πρὸ τοῦ βουλευτηρίου: besides which it would seem extraordinary that the world-renowned ἀνάκτορον of Eleusis should have been defined by the help of a far less famous and less important building. Dittenberger, therefore, is no doubt right in understanding πρὸ τοῦ βουλευτηρίου to specify a spot within the sacred enclosure; in other words, the βουλευτήριον is some portion of the ἱερόν itself (see Bötticher, in Philol. xxv, p. 207, who thinks that its situation can be recognized at Eleusis). It was therefore no chamber for the political meetings of the Eleusinian deme, but was the place for meetings relating to the mystery-festival. It was doubtless the chamber of the ἱερὰ γερουσία mentioned in C. I. 399 (cp. συνέδριον, C. I. 402), which seems to have consisted of the most eminent members of the Eleusinian priesthood. Of this γερουσία we have no mention earlier than the reign of Commodus; but it is well known that the Eumolpidae were competent to deal judicially with offenders against the mysteries, deciding and giving sentence according to certain unwritten rules (Demosth., adv. Androt., p. 601, Reiske; Lys., adv. Andok., p. 204; Schömann, Gr. Alt., ii. p. 382).

What is the date of our inscription? Unfortunately its contents give no direct evidence on the point: but Dittenberger has carefully reviewed all the circumstances which might give a clue to the date. The Palaeography is not very marked, and therefore gives little assistance. By the forms Σ, Ε, Ω we learn that the inscription dates from a time when the rounded forms C, E, O had not yet succeeded in displacing the others. Franz, El. Epig.

Gr., p. 244, says of the latter, that by the time of Hadrian they were quite commonly used in Greece proper, although the older forms were still employed as well. If we confine our attention to Attika alone, this does not quite give the state of the case. Here the older characters were still the rule under Hadrian and the Antonines, so much so that any occurrence of the later forms during this period is to be regarded as something quite exceptional. With the last years of M. Aurelius the employment of the rounded forms, often indeed combined with the others in the same inscription, becomes more and more frequent, until under Septimius Severus and Caracalla they seem quite to have displaced the older forms. Such are the canons laid down by Dittenberger, for his proofs of which the reader is referred to the Hermes, vol. i. p. 412, fol. And if his results are, as they seem, trustworthy, then it follows that our inscription cannot have been written after the end of the second century A. D. (R. Neubauer, Commentationes Epigraphicae, p. 40, contends that the round and the angular forms were used contemporaneously under the Empire. I doubt this, but should like to see the palaeography of later Athenian inscriptions more exactly determined.)

The careful observance of the iota subscript, certainly in the Elgin fragment, and apparently in the other portion, would tend to the same result. The omission of this letter began as early as the first century B. C., but it did not become the rule until the time of Septimius Severus (Franz, El. Ep. Gr., pp. 233, 247). Another orthographical peculiarity of this inscription is the use of εῖ for ι long. With the sole exception of Ἐλευσινάδε, in line 8, the oblique cases or derivatives of Ἐλευσίς are written with εῖ (five times over, lines 5, 8, 10, 37, 38), not to mention γείνονται, line 30. Now it seems that this mode of spelling did not become common in Attika, whatever may be true of the rest of Greece, before the Roman supremacy. In Augustus' time εῖ and ι were used quite indiscriminately, whereas an attempt seems to discover itself in the Antonine era towards employing εῖ consistently for ι alone, and the simple ι for ῑ. Dittenberger cites, in proof of this, inscriptions like that in Φιλ. iv. p. 76, foll. Our inscription contains too few examples of ι long by nature to enable us to conclude anything with certainty on these grounds: we cannot do more than infer the probability of its having been drawn up somewhere about the time of Hadrian. There occurs a single instance of εῖ used for ι short by nature and long by position, viz. βαδείζοντας in line 24. Upon this, however, we must not lay too much stress. Certainly the usage of the Imperial period seems to grow more and more capricious in this matter, but in No. xxix, a document belonging to the year 397 B. C., we find already the form σύμμεικτος (side B, lines 13, 22).

The syntax of our inscription displays a peculiarity which seems to imply a very late date; this is the barbarous use of the moods in final sentences. We find ὅπως with the optative after a present tense (line 19, μέλειν—τῷ—κοσμητῇ, ὅπως μηδέποτε τοῦτο

ἐκλειφθείη μὴδὲ κατολιγωρηθείη, κ.τ.λ.): ὡς ἂν occurs twice with the optative (lines 12, 27; cp. line 4). In contrast to these solecisms once only does ἵνα occur with a subjunctive (line 10). Cp. the decree of the Emperor Hadrian given in C. I. 355. By a comparison of the latter we are led to assign the second century as the probable date of our inscription.

The mention of the Areopagus (line 34) is a circumstance that would suit one portion of the Imperial period as well as another. We know that in the Roman times it acquired a more prominent position than before, and its association, as here, with the δῆμος and the βουλή is frequent enough (see C. I. 313, 318, 320, 361, 372, 381, 397, 415, 417, 420, 421, 438; Ross, Deme, No. 141. Cp. Pauly, Real-Encycl., ed. 1866, art. 'Areopagus,' p. 1503). Equally unimportant is the mention of the Diogeneion (line 39), on which we commented above. By far the most significant indication of date is to be found in the mention of the senate of five hundred. Of course the old senate, as it existed from the time of Kleisthenes, B. C. 510, down to the addition of the tribes Antigonis and Demetrias, B. C. 307, is here quite out of the question. From the institution of the twelve tribes down to the reign of Trajan it appears that the senate always numbered six hundred. Our inscription belongs to the period during which the old number of five hundred was (nominally at least) restored. When did this take place? Böckh, C. I., i. p. 902, shows that the change must have occurred between the reigns of Claudius and Marcus Aurelius. The inscriptions recently discovered at Athens, especially on the site of the Dionysiac Theatre, enable Dittenberger to speak more definitely. The senate of six hundred is proved to have still existed as late as the earlier part of Hadrian's reign by the inscriptions published in the *Φιλίστωρ*, iii, Nos. 364, 463, 565. *Αὐτοκράτορα Καίσαρα θεοῦ Τραϊανοῦ Παρθικοῦ υἱόν,*

θεοῦ Νερούα υἱωνόν, 'Αδριανὸν σεβαστὸν ἢ ἐξ 'Αρείου πάγου βουλή καὶ ἡ βουλή τῶν Χ καὶ ὁ δῆμος, κ.τ.λ. On the other hand the senate of five hundred invariably occurs under the Antonines. Accordingly no more probable date could be assigned (says Dittenberger) for the change from the six hundred to the five hundred than the time at which the twelve tribes became thirteen by the addition of Hadrianis. The two changes clearly stand in close connection with each other, and no year can be assigned for both of them with more probability than A. D. 132, the year in which Hadrian visited Athens and showed the city many tokens of his munificent favour. It follows then, from the mention of the five hundred, that our document cannot be earlier than A. D. 132, nor much later than the middle of the third century, since a βουλή of seven hundred and fifty is found (C. I. 380) about the year 270; and still later, at the commencement of the fourth century, a senate of three hundred is mentioned (C. I. 372). These, then, are the extreme limits within which the date must be found. But we may narrow them still further. On the one side, the palaeography and the observance of the iota subscript cannot be later than the opening of the third century; on the other side, the orthography and syntax are hardly correct enough for the time of Hadrian. This inscription, therefore, may very probably have been issued in the reign of M. Aurelius; and a confirmation of this conjecture may be found in the general tendency of the decree, which is to add new lustre to the Eleusinian festival, as is expressly stated in lines 12, foll., 27, fol. Now it is known that M. Aurelius, following the example of Hadrian, visited Eleusis and obtained initiation in the mysteries (Jul. Capitolin. M. Ant. Phil., ch. 27); and this interest shown by the Emperor in the worship of the Eleusinian deities must, according to the state of feeling in that day, have stimulated the Athenians to bestow an extraordinary care in the management of the celebration.

XX.

A fragment of grey marble: height, 6½ in.; breadth, 6¾ in. From the Elgin Collection. C. I. 119.

X ΙΤΗΣΒC
PO ΓΑΡΓΗΤΤΙΟ
ΠΙΔΕΚΑΑΓΟΡΑΚΥΡΙ
Δ Ρ Ο Σ Λ Ε Ω
5 ΗΙΔΕΔΟΧΘΑΙΤΟΙΣ/
ΙΚΥΡΙΑΣΕΠΕΙΛ
ΟΝΟ ΤΗΙΔΕΚΑΤΗΚ
ΝΟΣΘΥΣΙΑΝ
ΕΣΤΙΝ

From line 5, [ἀγαθῇ τύχῃ] δεδόχθαι τοῖς . . . , it appears that this fragment is part of a decree; not, however, a decree of the senate and people, but of

some deme or tribe, like Nos. i, xi, xii. Accordingly, instead of ἐκκλησία, in line 3, ἀγορά is used. The decree had some reference to a sacrifice, line 8.

The following is all that can be made out. Line 1. τῆς βα[υλῆς(?)] ; the χ is dubious. Line 2. Γαργή- τια[s]. Lines 3, 4. [τοῦ δεινὸς μηνὸς τρίτῃ (or the like) ἐ]πὶ δέκα· ἀγορὰ κυρί[α· ὁ δεῖνα ἐπεψήφισε,] δρος Λεω [εἶπεν]. On the words ἀγορὰ κυρία, cp. Schömann, Antiqq. Jur. Publ. Gr., pp. 203, 205. C. I. 85 is a decree of the tribe Kekropis, passed at

a κυρία ἀγορὰ ἐν ἀκροπόλει. Line 5. [ἀγαθῇ τύχῃ] δε- δόχθαι τοῖς Line 6. κυρίας· ἐπε[ιδὴ . . .]. Line 7. . . . τῇ δεκάτῃ κ Line 8. νος θυσίαν. Line 9. . . . ἐστίν.

The characters are quite late, certainly not earlier than the first century A. D.

XXI.

A slab of white marble: height, 1 ft. 2 in.; breadth, 11½ in. From the Elgin Collection. Osann, Syll., p. 169; C. I. 120; Le Bas, pt. i, No. 381; Foucart, Des Associations Religieuses chez les Grecs, Paris, 1873, p. 207, No. 24; Lüders, Die Dionys. Künstler, Berlin, 1873, p. 159, No. 26.

ΟΣ ΙΙΑ ΙΙΑΔ
ΕΓΕΙ]ΔΗΟΤΑΜΙΑΣΤΩΝΣΑΡΑΓΙΑΣΤΩ[ΝΙΩΠΥΡΟΣ
ΚΑΙΟ]ΓΡΑΜΜΑΤΕΥΣΘΕΟΦΑΝΗΣΚΑΙΟΕ[ΓΙΜΕΛΗ
ΤΗΣ]ΟΛΥΜΠΙΧΟΣ[Α]ΝΕΓΚΛΗΤΟΥΣΕΑΥΤΟ[ΥΣΠΑΡΕ
5 ΣΚΕ]ΥΑΚΑΣΙΝΠΛΕΟΝΑΚΙΣΜΕΝΚΑΙΠΡΟΣ
. ΕΝΤΑΙΣ[ΕΓ]ΙΜΕΛΕΙΑΙΣ[ΤΑ]ΥΤΑΙΣ . Ν . . . ΕΥ
. ΔΕΔΩΚΑ[ΣΙΝ]ΠΕΡΙ . . . ΩΝΠΑΡΑΤΩΝ
ΚΑΤΑΣ]ΤΑΘΕΝΤ[ΕΣ]ΔΕΚΑΙΕΓΙΑΓΝΙΟΥΑΡΧΟΝ[ΤΟΣΙ
ΕΡΟΠΟ]ΙΟΙΚΑΙ . Σ . ΕΝ . Α ΕΝΙΑΥΤΟΝ
10 ΔΕΔΟΧΘΑΙΤΟΙΣ[ΣΑΡΑ]ΓΙΑΣΤΑΙΣΕΓΓΑΙΝΕ
ΣΑΙΑ]ΥΤΟΥΣΚΑΙ[Σ]ΤΕΦ[ΑΝΩΣ]ΑΙΘΑΛΛΟΥ[ΣΤΕΦΑΝΩΙ
ΕΝΣΑΡ]ΑΙΠΙΔΙΩΙΟΤΑΝΠΡ[Ω]ΤΟ[Ν]ΟΥΩΣΙΝΟ[ΙΣΑΡΑΓΙ
ΑΣΤ]ΑΙΚΑΙΑΝΑΓΟΡΕΥΕΙΝ[ΑΥ]ΤΩΝΤΑΟΝ[ΟΜΑΤΑ
Τ]ΟΥΣΙΕΡΟΠΟΙΟΥΣΑΕΙΚΑ[ΘΕ]ΚΑΣΤΗΝΟ[ΥΣΙΑΝΜΕ
15 Τ]ΑΤΑΙΕΡΑΕΑΝΔΕΜΗΑΝΑΓΟΡΕΥΣΩΣ[ΙΝΗΜΗΣΤΕ
ΦΑ]ΝΩΣΩΣΙΝΑΠΟΤΕΙΣΑΤΩΚΑΣΤΟΣΑΥ[ΤΩΝ
Δ]ΡΑΧΜΑΣΙΕΡΑΣΤΟΙΣΣΑΡΑΓΙΑΣΤΑΙΣ[ΟΓΩΣΑΝ
Ε]ΦΑΜΙΛΛΟΝΗΤΟΙ[ΣΕΙΣ]ΑΥΤΟΥ[Σ]ΦΙΛ[ΟΤΙΜΟΥ
Μ]ΕΝΟΙΣΟΤΙΤΙΜΗΘΗΣΟΝΤΑΙΚΑΤΑΞΙΩ[ΣΕΣΤΑΙ
20 Δ]ΕΑΥΤΟΙΣΚΑΙΕΙΣΤΟΛΟΙΓΟΝΦΙΛΟΤΙΜ[ΟΥΜΕ
Ν]ΟΙΣΕΥΡΕΣΘΑΙΤΙΑΛΛΟΑΓΑΘΟΝΓ[ΑΡ]ΑΤΟ[ΥΚΟΙΝΟΥ
Τ]ΩΝΣΑΡΑΓΙΑΣΤΩΝ ΕΓΓΑΙΝΕΣΑΙΔΕΚΑ[ΙΣΤΕΦΑ
Ν]ΩΣΑΙΚΑΙΤΗΝ[Γ]ΡΟΕΡΑΝ[ΙΣ]ΤΡΙΑΝΝ[Ι]ΚΙ[ΓΓΗΝΟΤΙ
Ε]ΟΥΣΕΤΑΣΘΥΣΙΑΣΕΝΤΟ[ΙΣ]ΧΡΟΝΟΙΣΤΟ[ΙΣΤΕΤΑΓ
25 Μ]ΕΝΟΙΣ ΑΝΑΓΡΑΨΑΙΔΕΤΟΔΕΤΟΥΗ[ΦΙ]Σ[ΜΑΕΝΣΤΗ
ΛΕΙΛΙΘΙΝΗΚΑΙΑΝΑΘΕΙΝΑΙΕΙΣΤΟ[ΣΑΡΑΓΙΔΙΟΝ
ΤΟ]ΔΕΓΕΝΟΜΕΝΟΝΕΙΣΤΑΥΤΑΑΝΑΛΩ[ΜΑΔΟΥΝΑΙΕΚ
Τ]ΟΥΚΟΙΝΟΥΤΟΝΤΑΜΙΑΝΩΠ[Υ]ΡΟΝ
ΠΡΟ]ΕΡΑΝΙΣΤΡΙΑ ΣΕΛΕΥΚΟΣ Γ
30 Ν[Ι]ΚΙΓΓΗ ΔΩΡΙ[Ω]Ν
ΤΑΜΙΑ[Σ] ΕΥΠΟΥΛΙΔ[ΗΣ
ΩΠΥΡΟΣ ΑΝΤ
Γ]ΡΑ[ΜΜΑ]ΤΕΥΣ ΞΕ
[ΘΕΟΦΑΝΗΣ]

This inscription is written in small scratchy let- ters, not arranged *στοιχηδόν*. The left side alone is unbroken. The surface has been much worn away, but by assiduously poring over the stone I was able to arrive at a considerably more perfect copy than is given in the Corpus. In the orthography there is little to remark. In line 5 we should expect some word like *παρεσχέκασιν*; but I think I can read Υ clearly on the stone, and *παρασκευάζειν* is not an unlikely word, although I have never seen it

used quite in this connection. The characters are in other respects very similar to those of Nos. xii, xiii, xiv, xvii, and others; but the legs of Α fre- quently do not meet at the apex. In line 12 Böckh reads [Σ]α[ραπε]ί[φ], a form familiar to us from the Serapeium at Alexandria; but the reading [ΣΑΡ]ΑΙΠΙΔΙΩΙ is quite certain, and I have edited accordingly. The diphthong in the second syllable is peculiar. On the spelling of *ἀποτεισάτω*, line 16, I have spoken elsewhere. It seems that in derivatives

of *τίνω* especially the Athenians were inclined to substitute *ει* for *ι*. [*ΣΤΗΛΕΙ* in line 26 is a remnant of archaic spelling. Compare No. xvi, line 17, and Franz, *El. Ep. Gr.* p. 150. In line 31 *ΕΥΠΟΥΛΙΔ* is clearly a lapidary's error for *ΕΥΒΟΥΛΙΔ*.

'Επειδὴ δὲ ταμίαι τῶν Σαραπιαστῶν Ζώπυρος
 καὶ δὲ γραμματεὺς Θεοφάνης καὶ ὁ ἐπιμελη-
 τὴς Ὀλύμπιχος [ἀν]εγκλήτους ἑαυτοὺς παρε-
 σκευάκασιν, πλεονάκεις μὲν καὶ πρὸς
 5 ἐν ταῖς [ἐπ]ιμελείαις [τα]ύταις ἀντ
 δεδώκα[σιν] περι ὡν παρὰ τὸν ?
 κατασ[ταθέντ]ε[ς] δὲ καὶ ἐπὶ Ἀγνίου ἀρχ[οντος] ἱ-
 εροπο[ιοὶ] καὶ . . σ . α ἐνιαυτὸν
 δεδύχθαι τοῖς [Σαρα]πιασταῖς ἐπαινέ-
 10 σαι αὐτοὺς καὶ [σ]τεφ[ανῶ]σαι θαλλοῦ [στεφάνω]
 ἐν Σαρ[α]πιδίῳ, ὅταν πρ[ῶ]τα[ν] θύωσιν οἱ Σαραπι-
 αστ[αί], καὶ ἀναγορεύειν [αὐ]τῶν τὰ ὀ[φ]ήματα
 τ[ο]ὺς ἱεροποιοὺς ἀεὶ κα[θ'] ἑκάστην θυσίαν με-
 15 τὰ τὰ ἱερά· ἐὰν δὲ μὴ ἀναγορεύσωσιν ἢ μὴ στε-
 φα[νῶ]σωσιν, ἀποτεισάτω ἕκαστος αὐτῶν
 δ[ρα]χμὰς ἱερὰς τοῖς Σαραπιασταῖς, [ὅπως] ἀν
 ἐφάμιλλον ἢ τοῖς [εἰς] αὐτοῦ[ς] φιλ[οτιμου-]
 μ[έ]νοις ὅτι τιμηθήσονται καταξίω[ς], ἔσται
 20 δὲ αὐτοῖς καὶ εἰς τὸ λοιπὸν φιλοτιμ[ουμέ-]
 ν[οις] εὐρέσθαι τι ἄλλο ἀγαθὸν π[α]ρὰ τοῦ κοινοῦ
 τῶν Σαραπιαστῶν. ἐπαινέσαι δὲ κα[ὶ] στεφα-
 νῶσαι καὶ τὴν [π]ροεραν[ίσ]τριαν Ν[ικί]ππην ὅτι
 ἔθυσσε τὰς θυσίας ἐν ταῖς χρόνοις ταῖς τεταγ-
 25 μ[έ]νοις. ἀναγράψαι δὲ τόδε τὸ ψ[ήφισ]μα ἐν στή-
 λῃ λιθίνῃ καὶ ἀναθεῖναι εἰς τὸ [Σαραπιδίου]
 τὸ δὲ γενόμενον εἰς ταῦτα ἀνάλω[μα] δοῦναι ἐκ
 τοῦ κοινοῦ τὸν ταμίαν Ζώπυρον.
 προ[ε]ρανίστρια Σέλευκος Π
 Ν[ικί]ππη Δωρί[ων]
 30 ταμίαις Εὐ[β]ουλίδ[ης]
 Ζώπυρος Ἀντ
 γραμματεὺς Ξε
 [Θεοφάνης]

It was only from conjecture that Böckh assigned this inscription to Attika, on the ground that the Elgin collection, to which it belonged, came almost wholly from Athens, and that the numerous formulas comprised in it are such as are very common in Attic decrees. This opinion becomes a certainty now that the name of the archon Hagnias is recovered in line 7. The only other mention of this archon that I can find is in a mutilated preamble of a decree respecting the Ephebi, published in the *Ἐφ. Ἀρχ.*, No. 3479. A. Dumont, (*Essai sur la Chronologie des Archontes Athén.*, 1870, p. 40,) places Hagnias (on somewhat vague grounds) in the first century B.C., and the palaeography of our inscription would very well accord with such a date. A consideration of the history of Sarapis-worship will lead us to a date certainly not much earlier than the first century. It is well known that this worship was introduced at Athens in the time of Ptolemy Philadelphos (B.C. 285–247). Pausan. i. 18. 4, ἐντεῦθεν ἰοῦσιν ἐς τὰ κάτω τῆς πόλεως Σαράπιδος ἐστὶν ἱερόν, δὲν Ἀθηναῖοι παρὰ Πτολεμαίου θεὸν ἐσηγάγοντο. The traveller does not indeed say which Ptolemy this was; but there can be no doubt that he means the monarch who defended the Athenians against Antigonos

Gonatas and the Macedonians (Pausan. i. 7, and i. 1), who built them a gymnasium named after himself (Pausan. i. 17. 2), and in whose honour they established the new tribe *Πτολεμαῖς*. Our inscription is a decree of a society or college (*θίασος*, *ἐρανός*) of Sarapis worshippers. The club has its own common funds, its own treasurer, scribe, sacrificial officers (*ἱεροποιοί*), and other functionaries. It also numbered women among its members, for a *προερανίστρια*, or 'head of the *ἐρανίστριοι*,' is named (see Foucart, as quoted in heading, p. 6). Associations of this kind were very common in Greece; indeed it may be affirmed that no private association was ever formed by the Greeks, for whatever purpose, without the accompaniment of a common worship. (Compare the interesting chapter on *Cultgenossenschaften* in Schömann's *Gr. Alterth.*, vol. ii. p. 516, foll.; and Wescher, *Revue Archéol.*, N. S., xii. p. 219.) Thus, when Sophokles founded a literary club, he is said (*Vita Soph.*, § 10) ταῖς Μούσαις θίασον ἐκ τῶν πεπαιδευμένων συναγαγεῖν. The profligate Konon (*Demosth. adv. Con.*, Reiske, pp. 1262, 1267) throws a mock-religious character over his riotous gatherings. In C. I. 124 we learn of a *σύνδοδος*, or corporation of Delian merchants, who have Zeus Xenios as their

tutelary god (cp. C. I. 2271). Dramatic companies, united by a common worship of some deity, especially Dionysos, were quite common (cp. Strabo, xiv. p. 643); and in No. xlviii we shall meet with a theatrical association of this kind with the Roman emperor as their patron-god.

The corporation mentioned in the inscription before us seems to exist only for a religious purpose, and perhaps stood in some special relation to the temple of Sarapis mentioned by Pausanias. Many similar names of associations have come down to us, such as Haliasts, Paniasts, Dionysiasts, Aphrodisiasts, Adoniasts, Asklepiasts, Agathodaemonists, and others mentioned by Schömann (l. c.). Various inscriptions relating to such private religious societies have been found at Athens, especially in the Peiraeus, where the numerous resident foreigners retained their native worships with the full toleration of the government (cf. Rang. Ant. Hell. 809, 810, 811; 'Εφ. 'Αρχ. 2583; and Schömann, Opuscula, iii. p. 428, De Religio-nibus exteris apud Athen.). The worship of Sarapis in particular is a very interesting phenomenon in the history of Greek religion; and it is worth while here to state the principal facts certainly known concerning it, which have been conveniently collected by E. Plew in a dissertation De Sarapide (Regimonti Pr., 1868). Sarapis is preeminently an Alexandrian divinity, but he is first heard of at Babylon in connexion with the death of Alexander (Arrian, Exped. Alex. vii. 26. 2; Plutarch, Life of Alex., §§ 73, 76). This worship seems to have been introduced by Ptolemy Soter (B. C. 323–285) into Alexandria (cp. Tacitus, Hist. iv. 83). The Greeks appear to have identified Sarapis (for the

most part) with their own Pluto and with the Egyptian Osiris; the latter having been almost entirely displaced by Sarapis, who henceforth became the chief deity in the Egyptian, or Graeco-Egyptian Pantheon in association with Isis. From Alexandria the worship of Sarapis spread widely throughout Greece during the third and second centuries B. C. Its popularity was partly owing to the influence of the Alexandrian court and to that strange charm which Egypt seems to have had for the Greek imagination from the days of Herodotos down to those of Iamblichos. But a deeper cause is to be found in the fact that Sarapis was at once a Chthonian deity, and also a god of healing; thus appealing to the two most powerful cravings of human nature, and that precisely at a time when the old Greek religion was fast losing its hold upon the general mind.

A similar decree of a college of Sarapiasts from the island of Keos is published in the 'Εφ. 'Αρχ., No. 2629 (and again from a more accurate copy, No. 3003). Its object is to present a crown to one Epameinon for his munificence towards the society (θίασος) in lending it a sum of money free of interest for the purchase of timber (εἰς ξυλωνίαν). Letronne, in a valuable paper in the Annali d. Inst. Arch. xvii. 1845, p. 255, foll. ('Observations sur l'étude des Noms propres grecs'), has some interesting remarks on the frequent appearance throughout Greece of proper names derived from Sarapis from the second century B. C. onwards. On the whole, I think our inscription cannot be much older than B. C. 150, nor much later than B. C. 100.

XXII.

Part of a slab of white marble: height, 10½ in.; breadth, 13½ in. From the Elgin Collection. Osann, Sylloge, p. 716; C. I. 2155.

The inscription given below in uncials formed part of the Elgin Collection, which chiefly consisted of Athenian antiquities. From the subject, however, of the document Böckh was led to place it among the Lemnian inscriptions (C. I. 2155); but of its Athenian origin there is now no doubt, since another fragment of the same inscription was discovered upon the Akropolis in May, 1836, and was edited by Rangabé, Ant. Hell. 407, and by Pittakis in the 'Εφ. 'Αρχ. 1848. The two portions were per-

ceived by A. Kirchhoff to belong to the same document, and were edited by him in the Hermes, i. p. 217, foll. I shall, for the most part, be content to reproduce his comments. In several places, however, Böckh's copy of the Elgin fragment requires correction, and this will involve a modification of Kirchhoff's restorations. The following is a carefully revised copy of the fragment in the British Museum:—

5
10

ΑΝΑΓΟΡΕΥΞΕ
ΠΑΤΗΓΟΥΣΕΡΕΜΨ
ΟΧΡΥΣΟΝΓΕΝΤΗΚΟΝΤΑ
ΟΥΝΓΑΡΧΕΙΠΑΡΑΤΕΙΘΕΩΙΥΠΟΜΝΗΜΑ
ΗΕΠΡΟΣΤΟΝΔΗΜΟΝΕΥΝΟΙΑΣΚΑΙΠΟΙΗΣΑΣΘΑ
ΗΝΑΙΩΝΤΩΝΕΜΜΥΡΙΝΗΧΑΡΙΣΤΗΡΙΟΝΤΕΙ
ΗΕΡΟΛΕΩΣΥΠΕΡΤΗΣΕΓΕΓΟΝΕΙΑΣΕΠΙΤΗΣΕΡΩΜΑΙΩ
ΝΥΓΑΡΧΟΥΣΩΝΝΗΣΩΝΤΩΙΔΗΜΩΙΤΩΙΑΘΗΝΑΙΩΝ
ΨΟΡΑΙΤΑΣΤΟΔΕΥΤΕΡΟΝΗΡΑΚΛΕΙΤΟΥΤΟΥΡΟΣΕΙΔΙΠΡΟΥ
ΟΥΝΤΟΣΦΙΛΑΡΧΙΔΟΥΓΡΑΙΑΝΙΕΩΣΙΠΠΑΡΧΟΥΝΤΟΣΤΟΔΕΥ

ΙΟΥΕΚΑΛΗΘΕΝΧΕΙΡΟΤΟΝΗΞΑΙΔΕΤΟΝΔΗΜΟΝΗΔΗΠΡΕΞΕΡ
 ΑΝΤΩΝΟΙΤΙΝΕΞΑΦΙΚΟΜΕΝΟΙΕΙΞΑΘΗΝΑΣΚΑΙΑΓΩ
 ΙΟΥΞΟΥΞΙΝΤΙΛΟΗΝΑΙΚΑΙΚΑΛΛΙΕΡΞΕΑΝΤΙ
 ΞΙΑΞΕΤΕΚΑΙΞ[Ω]ΤΗΡΙΑΞΚΑΙΤΗΞΕΤΩΝΦΙΑ
 15 ΜΥΡΙΝΕΙΠΟΛΙΤΩΝ[Α]ΝΑΘΕΝΤΕΞΔΕΚΑ
 ΗΞΕΡΙΓΡΑΦΗΞΥΠΟΓΡΑΨΑΝΤΕΞΚΑ
 ΙΓΩΝΓΡΟΙΗΞΟΝΤΑΙΤΗΝΠΡΟΞΟΔΟΝΕ
 ΜΕΝΟΙΑΥΤΟΥΞΞΥΝΧΑΡΗΞΟΝΤΑ
 ΕΙΛΗΦΕΝΑΙΤΑΞΥΠΕΡΤΩΝΝΗΣ
 20 ΥΞΙΝΔΕΤΟΝΔΗΜΟΝΤΗΝΕΝΔΕΧ
 ΕΜΜΥΡΙΝΕΙΙΝΑΔΕΚΑΙΥΓΟΜΝΗ
 ΤΟΝΔΗΜΟΝΤΟΝΑΘΗΝΑΙΩΝΕΥΧ
 ΙΞΕΤΗΛΑΞΕΛΙΘΙΝΑΞΔΙΤΤΑΞ
 ΤΕΤΕΡΑΝΕΜΜΥΡΙΝΕΙΦ
 25 ΝΟΝΚΑΙΤΗΝΟΥ
 ΡΑΦΗΞ

There are some traces of letters in the line above line 1, but nothing can be recovered. Lines 3-10 are complete on the right, and the edge of the marble is here uninjured. The characters are without apices, and clearly and simply formed, with the exception of *A*, which is often open at the top, and approximates to *H*: in this, as in other points, the writing resembles that of the Sarapiast inscription and the Peiraecean decree. The letters are not at all arranged στοιχηδόν.

With respect to the new fragment I have followed the copy used by Kirchhoff (see uncial copy in *Hermes*, l. c.), which appears to be more accurate than those of Pittakis or Rangabé. It will be seen that line (1) of the new portion completes the left of line 10 of the Elgin fragment, and so onwards. When the two are reunited the whole inscription, as far as we can restore it, will read as follows:—

. ἀναγορεύσας τοῦ
 στεφάνου ἐπιμεληθῆναι τοὺς στ]ρατηγοὺς. πέμψ[αι δὲ
 εἰς Ἀθήνας τὸν στέφανον καὶ πινάκιον ὀλ]όχρυσον πεντήκοντα
 καὶ δραχμῶν, ὅπως ἀν ἀίδι]ον ὑπάρχη παρὰ τῇ θεῷ ὑπόμνημα
 τῆς τῶν οἰκούντων ἐμ Μυρίνῃ ὑπαρχού]σης πρὸς τὸν δῆμον εὐνοίας, καὶ ποιήσασθα- (5)
 ι τὴν ἐπιγραφὴν τήνδε· τὸ κοινὸν Ἀθ]ηναίων τῶν ἐμ Μυρίνῃ χαριστήριον τῇ
 Ἀθηνᾷ τῇ Ἀρχηγέτιδι τ]ῆς πόλεως ὑπὲρ τῆς γεγονείας ἐπὶ τῆς Ῥωμαίω-
 ν συγκλήτου τῶ]ν ὑπαρχουσῶν νήσων τῷ δήμῳ τῷ Ἀθηναίων
 Ἀθήνησι στρατηγοῦντος ἐπὶ τοῦ]ς ὀπλίτας τὸ δεύτερον Ἡρακλείτου τοῦ Ποσειδίππου
 , ἐπὶ δὲ Λῆμνον στρ]ατηγ]οῦντος Φιλαρχίδου Παιανιέως, ἱππαρχοῦντος τὸ δεύ- (10)
 τερον Τ]ελεσιδήμου τοῦ Ἀλ[ε]ξίου Ἐκαλῆθεν. χειροτονῆσαι δὲ τὸν δῆμον ἥδη πρέσβ[ε]ις
 τρεῖ]ς ἀνδρας ἐξ Ἀθηναίων ἀ[π]άντων, οἵτινες ἀφικόμενοι εἰς Ἀθήνας καὶ ἀ[π]ο]δόντες
 τόδε] τὸ [ψ]ήφισμα πρῶτομ μ[ε]ν θύσουσιν τῇ Ἀθηνᾷ καὶ καλλιερῆσαντ[ε]ς ὑπὲρ τῆς τ-
 5 οῦ δῆ]μου τοῦ Ἀθηναίων εὐδ[ο]ξίας τε καὶ σ[ω]τηρίας καὶ τῆς τῶν φίλ[ων] καὶ τῶν συμμάχων
 τῶ]ν αὐτοῦ, ὁμοίως δὲ καὶ τῶν ἐ[μ] Μυρίνῃ πολιτῶν, [ἀ]ναθέντες δὲ κα[ὶ] καθιερώσαντες τὸν
 στ]έφανον μετὰ τῆς προειρημ[ε]ν]ῆς ἐπιγραφῆς, ὑπογράψαντες κα[ὶ] τὰ ὀνόματα τῶν Ἀθῆνη- (15)
 σιν] καὶ τῶν ἐμ Μυρίνῃ στρατ[η]γῶν, ποιήσονται τὴν πρόσοδον ε πρὸς τὴν
 βουλὴν] καὶ τὸν δῆμον καὶ ἀσπα[σά]μενοι αὐτοὺς συνχαρήσοντα[ι] ἐπὶ τῷ νενικηκέναι τὸ
 10 γενόμε]νον κῆμα καὶ τέλος αὐτοῖ]ς] εἰληφέναι τὰς ὑπὲρ τῶν νήσων
 τὰς]· πρῶτ[η]ρ]ας, παρακαλέσ[ο]υσιν δὲ τὸν δῆμον τὴν ἐνδεχ[ο]μένην παρέχεσθαι (20)
 ἀεὶ προθυμίαν ὑπὲρ τῶν οἰκούντων | ἐμ Μυρίνῃ. ἵνα δὲ καὶ ὑπόμνη[μα] ὑπάρχη τῆς τῶν ἐμ
 Μυρίνῃ οἰκούντων] πολιτῶν εἰς [τ]ὸν δῆμον τὸν Ἀθηναίων εὐχ[αριστίας] τε καὶ φιλοτιμί-
 ας, ἀναγράψαι τόδε τὸ ψήφισμα [εἰς] στήλας λιθίνας διττὰς [καὶ] στήσαι τὴν μὲν ἐτέραν
 15 αὐτῶν Ἀθῆνησιν ἐν] ἀκροπόλει, τὴν [δὲ] ἐτέραν ἐμ Μυρίνῃ ἐ
 εἰ δὲ τῶν εἰς τὸν [στέφα]νον καὶ τὴν θυ[σίαν] (25)
 καὶ τὰ ἐφόδια τ]ῶν πρεσβευτῶν καὶ [τῆς ἀναγ]ραφῆς κ[αὶ]
 τὴν [βουλὴν] κ[αὶ] τοὺς στρατηγ[ο]ύς
 οὐ Φρεάρριος, Φαιδρία]ς
 20 . . οὐ Ἀ[ραφ]ήν[ι]ος, Μνησικλῆς Μνησ[ι]

The junction of the two stones is in general marked by the lacunas, but as no letter is wanting in lines 15 and 21 I have marked the division by a stroke. It is observable how often *EI* is employed for *η*, this being a remnant of archaic writing which

long survived. Line 7: the reading ΓΕΓΟΝΕΙΑΣ is quite certain; this form is the common one in late inscriptions. Line 11: Ἐκαλῆθεν may be clearly read upon the stone.

The subject of this inscription is simple and

interesting. The 'Athenians living at Myrina,' i. e. the Athenian kleruchs there, hearing that a decision has been given by the Roman senate in favour of Athens respecting certain islands, decree a crown in honour of Athens, and proceed to elect envoys who shall convey the crown to Athens and dedicate it to Athena, and shall also formally congratulate the Athenian people on the success they have met with in their suit before the Roman senate.

We will now follow Kirchhoff in his remarks upon the inscription. The first lines cannot be completely restored; but the word ἀναγορεύσε[ως] in line (1) obviously refers to the proclamation of some crown—the same, no doubt, which in line (15) is to be dedicated to Athena on the Akropolis, having been decreed by the kleruchs at Lemnos in honour of the people of Athens. The mention of στρατηγοί in line (2) seems to be connected with this proclamation. They must have been magistrates at Myrina to whom was entrusted the duty of proclaiming the crown. This would take place at Myrina, as was customary at Athens and elsewhere, upon some festal occasion. Cp. the crowns voted to Athens by Byzantium and Perinthos (Demosthenes, *De Corona*, Reiske, p. 255). The words πέμψ[αι δὲ] in the same line mark the commencement of a fresh sentence, in which the crown is ordered to be carried to Athens, and there, as was usual, to be dedicated to Athena. This is clear from line (4), and completely accords with Kirchhoff's restoration of line (5). The restoration of line (3) is more difficult. The numeral can hardly give the weight of the crown, since this would already have been specified earlier in the inscription—certainly before the mention of the proclamation in line (1). Moreover, Böckh's reading στέφανον θαλλ[ο]ῦ χρυσοῦν cannot stand; for ο would not be thus employed twice over for ου in a document like this of the Roman times. If the word then be δ[ι]όχρυσον or the like, of what object is it the epithet? Kirchhoff supposes a reference to a casket (κιβώτιον) containing the crown: but a more probable restoration is πινάκιον, the label on which the inscription is to be placed; the crown and the label being made of one piece, δ[ι]όχρυσον (cp. No. xxix, §§ 34, 42; and Gerhard, *Ant. Bildwerke*, pl. lx, where a gold crown with its dedicatory inscription, found at Armento, is engraved). With ποιησάσθ[αι] in line (5) a new clause begins, the drift of which is at once seen from line (6), foll., containing the words of an inscription to be placed upon the πινάκιον (cp. line (16), μετὰ τῆς προειρημέ[ν]ης ἐπιγραφῆς). At the beginning of line (7) Böckh conjectured τῇ [θεῷ] τῇ Ἀρχηγέτιδι καὶ σωτείρᾳ τῇ πόλεως, which I have followed, after Kirchhoff, with a slight change to suit the real length of the lacuna. To restore lines (8) and (9) is impossible. We learn indeed from line (19) that the subject of congratulation on the part of Myrina was a judicial decision in favour of Athens (κρίμα), which had put an end to certain vexatious disputes. These disputes were concerning certain islands—lines (8) and (19)—of which Lemnos does not appear itself to be one. We may accordingly restore with certainty ἐπὶ τῆς Ῥωμαίων συγκλή-

του, i. e. 'before the tribunal of the Roman senate.' We cannot go further, since we are unaware whether this decision of the senate merely confirmed Athens in the possession of the islands in question (in which case Lemnos *may* have been one), or restored to her possessions of which she had for a time been deprived. Perhaps the latter is more probable, and we should restore τῶν πρότερόν ὑπαρχουσῶν. Next follows a date—lines (9–11)—which is evidently that of the year in which the decision so favourable to Athens was given. It is noticeable that in line (16) we do not find the names of the magistrates who are to mark the date of the dedication of the crown. The reason evidently is, that the decree before us was passed towards the end of the official year but before the election of magistrates for the ensuing year (ἀρχαιρεσίαι); otherwise the people of Myrina, among the instructions given to their envoys, would have included the names of magistrates—line (17)—by way of date. As it is, they know that the στρατηγοί will be changed by the time of the dedication of the crown, but are not aware as yet who will fill the office. It is remarkable that the Archon is wholly unmentioned. It is well known that since the days of Augustus the στρατηγὸς ἐπὶ τοὺς ὀπλίτας was regularly named in documents side by side with the Archon; but for the mention of the former alone Kirchhoff can quote only one instance beside our present inscription, viz. a document of emancipation from Delphi, of similar age, published by Wescher-Foucart, 'Inscriptions recueillies à Delphes,' No. 424, p. 273, which gives the Attic date thus:—ἐν Ἀθήναις στραταγέοντος Ξενοκλέος μηνὸς Ποσειδεῶνος. The στρατηγὸς ἐπὶ τοὺς ὀπλίτας is undoubtedly meant.

From χειροτονῆσαι δὲ—line (11)—down to ἐμ Μυρίνη—line (21)—follows a second paragraph, prescribing the election of envoys who shall convey the congratulatory decree and crown to Athens, and specifying what they shall do upon their arrival. If the Σ at the beginning of line (12) is correct, we are tempted to read τρεῖς; but in lines (28), (29) we find traces of four names, and space for more. In line (14) I have recovered traces of Ξ, and so can at once restore εὐδ[ο]ξίας. Kirchhoff conjectured εὐδίας, which is unlikely. I can suggest nothing to fill up the lacuna in line (17). In line (19) Kirchhoff suggests τὰς ὑπὲρ τῶν νήσων ἀμφισβητήσεις or the like, with which substantive τὰς] προ[τ]ε[ρ]ῶν] in line (20) would agree. Being sure of the X at the end of line (20) I suggest ἐνδεχ[ομένην, κ.τ.λ., as probably giving the drift of the sentence.

Lines (21)–(24) bring us to a third paragraph, specifying, as would be natural in such a case, that two copies of this decree are to be made, the one to be set up in the Akropolis of Athens, the other at Myrina. The restorations so far are certain enough, and doubtless after ἐμ Μυρίνη, in line (24), there was specified the exact place in which the stelè should be erected. The restoration of the succeeding lines is impossible, but their general meaning is quite clear. Provision is made for the necessary expenses which will be incurred in carrying out the decree.

These expenses would comprise, (1) the making of the said crown, (2) the sacrifice to be offered at Athens by the envoys, (3) the travelling expenses of the embassy, and (4) the erection of the two stelae at Athens and Myrina. The reference of τὴν [βουλὴν κ]αὶ τοὺς στρατηγούς, in line (27), is uncertain. In lines (28), (29) followed the names of the envoys elected in accordance with the above decree. They would be introduced by οἷδε ἡρέθησαν, or some such formula.

We have next to determine the date of our inscription. The mention of the decision of the senate respecting the claim of Athens to certain islands, suffices at once to stamp the document as belonging to the later years of the Roman republic, i. e. somewhere between 200 and 50 B.C. It appears also from the whole tone of the decree, and especially from the mode of dating the dedication of the crown—lines (9)–(11)—that Lemnos was at the time one of the possessions of Athens. And if, as seems likely, the decision of the senate had restored to Athens certain islands formerly hers, but of which she had been for an interval deprived, then Lemnos cannot have been one of these. Unfortunately, as we have already seen, the inscription is defective at the passage where this would have appeared—line (8). In these circumstances it is scarcely possible to determine the date more accurately than within 150 years, especially as our notices of the relations between Lemnos and Athens during the Roman period are but meagre. Various inscriptions indeed have been found relating to the Athenian kleruchia at Lemnos, but they do not assist us, being either of an earlier date than the present document, or themselves of doubtful age*.

One thing, however, we know for certain; that upon the conclusion of the Macedonian War (B.C. 167) the Athenians sent an embassy to Rome to ask for the restoration to them of the islands of Lemnos and Delos, and that the request was granted by the senate. We learn this from Polybios (xxx. 18), whose words are as follows:—οἱ Ἀθηναῖοι παρεγένοντο πρεσβεύοντες τὸ μὲν πρῶτον ὑπὲρ τῆς τῶν Ἀλιαρτίων σωτηρίας, (Haliartos had been razed to the ground by the Romans in the late war,) παρακούμενοι δὲ περὶ τούτου τοῦ μέρους, ἐκ μεταθέσεως διελέγοντο περὶ Δήλου καὶ Λήμνου καὶ τῆς τῶν Ἀλιαρτίων χώρας, εἰς ἑαυτοὺς ἐξαιτούμενοι τὴν κτήσιν· εἶχον γὰρ διττὰς ἐντολάς. οἷς περὶ μὲν τῶν κατὰ Δήλον καὶ Λήμνον οὐκ ἂν τις ἐπιτιμήσειε διὰ τὸ καὶ πρότερον ἀντιπεποιῆσθαι τῶν νήσων

τούτων, περὶ δὲ τῆς τῶν Ἀλιαρτίων χώρας ἐκδότως ἂν τις καταμέμψαιτο—πλὴν ἥ γε σύγκλητος καὶ τὴν Δήλον αὐτοῖς ἔδωκε καὶ τὴν Λήμνον. It appears from this circumstantial account that Lemnos was not, in B.C. 167, and had not been for some time past, in possession of the Athenians; but that it was restored to them in this year, along with Delos, by the favour of the Roman senate, the same request having, it may be presumed, been previously made. It is not known in what way Athens had thus come to lose her old possession Lemnos. The connection seems not to have been severed until the convulsions which followed upon the death of Alexander. Then we hear of Lemnos as siding with Antigonos (Diod. xix. 68), but upon his defeat at Ipsos (B.C. 301) the island appears to have passed into the power of Lysimachos, from whose harsh sway it was liberated by the victory of Seleukos, B.C. 281. This we learn from Athenaeos (p. 255 A), who mentions the gratitude which οἱ Λημνῶθεν Ἀθηναῖοι, i. e. the Athenian kleruchia at Myrina, displayed towards Seleukos. Very probably from this time onward the island remained independent, until its restoration to Athens mentioned by Polybios. This seems to be confirmed by the circumstance which Livy (xxxiii. 30) quotes from Valerius Antias, although the silence of Polybios throws some doubt upon its accuracy. Livy says that after the defeat of Philip at Kynoskephalae (B.C. 197), the Athenians, in B.C. 196, were granted the possession of Paros, Imbros, Delos, and Skyros by the Romans; where, from the omission of Lemnos, it would appear that it was still independent of Athens. To make the statement of Livy accord with that of Polybios, we must suppose that between B.C. 196 and 167 Delos had become lost to Athens, an event which we may well conceive, knowing as we do that the Delians subsequently sought several opportunities of throwing off the Athenian yoke. (Appian, Mithr. 28. Compare Polybios, xxx. 18; xxxii. 17.)

We may then with safety conclude that our inscription is later than 167 B.C., in which year the Athenians, after a long interruption, recovered possession of Lemnos. But which was the precise year, or which the islands that had formed the subject of the decision of the senate, and what was the point in dispute respecting them, we are not in a position to conjecture.

* I need therefore do no more than refer to them. They may be found in Rang. 406, 2323 (Ἐφ. Ἀρχ. 1375, 2626); Ἐφ. Ἀρχ. 2772; Rang. 408 (Ἐφ. Ἀρχ. 1047); Rang. 496 (Ἐφ. Ἀρχ. 1950); Ἐφ. Ἀρχ. 3617, 1379, 3650.

CHAPTER II. — FINANCE.

INTRODUCTION.

THE class of documents contained in Chapter I is familiar to all readers of Greek literature from the specimens of *ψηφίσματα* which occur in Demosthenes and other authors (cp. Thukyd. iv. 118; Andokid., *De Mysteriis*, *passim*), and the parodies of their formulae which amuse us in Aristophanes (*Thesmoph.* 372, foll.) and Lukian (*Deor. Concil.* 14; *Timon*, 50, foll.). The documents which occupy Chapter II are of a less familiar kind, and require a few words of introduction: I shall, however, be as brief as possible, and would refer the reader who wishes for a comprehensive treatment of the subject to Böckh, C. I., p. 176, foll.; Staatsh. i. p. 217, foll., 575, foll.; Kirchhoff, *Abhandlungen* d. Berlin. Akad., 1864; Michaelis, *Parthenon*, p. 288, foll.

Upon the completion of the Parthenon (B. C. 438) the treasures which had been hitherto kept elsewhere on the Akropolis, were transferred (with one or two exceptions) to the newly-dedicated building: indeed it seems to be established that the Parthenon was not an ordinary temple for worship, but was itself a magnificent *ἀνάθημα* to Athena Polias, and intended partly to form the centre of the Panathenaic festival, and partly to serve as a storehouse of sacred treasure. The treasure here deposited was placed under the charge of a board of ten *ταμίαι*, appointed by lot yearly, one from each tribe, from among the wealthiest class in the state (*πεντακοσιομέδιμνοι*). Their office extended from one Panathenaic festival to another, and each recurrence of the Great Panathenaea marked the beginning of a new financial period (*πεντετηρίς*—*αἱ τέτταρες ἀρχαί*). The expression *ἱερὰ χρήματα τῆς Ἀθηναίας* was of wide import. It included not only the valuables of all kinds which were offered to the goddess as *ἀναθήματα*, and the money accruing to her treasury from sacred lands or from the tenth of the spoils of war, but also to her were dedicated all honorary gifts presented by other states to Athens (*ἀριστεία τῆς πόλεως*), while even the national treasure (i. e. the balance of the national income which was not required for current expenses) was considered as dedicated to her. This balance could not be drawn upon for state-purposes without

an *ἄδεια* previously obtained (see No. xxiii, line 3.) Accordingly, Harpokration thus defines the functions of the *ταμίαι* (s. v.): *ἀρχή τις παρ' Ἀθηναίοις ἦν οἱ ταμίαι, δέκα τὸν ἀριθμὸν παραλαμβάνουσι δ' οὗτοι τὸ τε ἄγαλμα τῆς Ἀθηνᾶς (the chryselephantine) καὶ τὰς Νίκας καὶ τὸν ἄλλον κόσμον καὶ τὰ χρήματα ἐναντίον τῆς βουλῆς, ὥς φησιν Ἀριστοτέλης ἐν Ἀθηναίων πολιτείᾳ.*

Not long after the institution of these officers we hear of another board similar to them in all respects, and bearing the title of *ταμίαι τῶν ἄλλων θεῶν*. This new board was appointed to take charge of the treasures of the 'other gods,' an expression that included all shrines upon Attic soil, with the exception only of the treasuries of Athena Polias and the Parthenon. More will be said of these *ταμίαι* in the notes on No. xxix.

All the inscriptions comprised in Chapter II (except Nos. xxxv, xxxvi) are accounts drawn up by *ταμίαι* of Athena. They fall into two classes: (1) accounts of expenditure; (2) inventories of *ἱερὰ χρήματα* handed on from one board to another.

Nos. xxiii and xxiv, and the last few lines of No. xxxii, are of the former kind, and may be compared with several other documents of a similar character published by Böckh (*Staatsh.* ii. p. 2, foll.) and Rangabé (*Ant. Hell.*, vol. i. p. 166, foll.). These accounts of expenditure were made out yearly, and refer only to money, and not to other kinds of treasure. This money was almost always drawn from the Opisthodomos, or national treasury; in other words, the money was paid out of the surplus funds, and not from the revenue annually raised, by taxation and in other ways, to meet current expenses. The accounts are arranged according to prytanies, and it is usually specified to whom, and for what purpose, the payment is made; also from what source it is taken, viz. *ἐξ ὧν αὐτοὶ ξυνελέξαμεν*, or *ἐξ ὧν παρελάβομεν παρὰ τῶν προτέρων ταμιῶν*. In one or two cases it appears that the sum is furnished not from the Opisthodomos, but from other treasuries, as from that of 'Athena Nike' (No. xxiv A, line 15; B, line 23).

The second and more numerous class of financial documents consists of inventories of temple-trea-

asures. These valuables were kept in three separate treasuries—the Proneos, the Hekatompedos, and the Parthenon (proper). The *Proneos* (πρόνεως, also προνήϊον: see note on No. xxv) was the compartment of the Parthenon into which the great eastern entrance immediately opened: in it was kept a large collection of sacred objects, chiefly of silver (see Nos. xxv, xxvi). From the Proneos a massive door (see No. xxxi, § 3) led into the cella, called the *Hekatompedos* (νέως δ' ἐκατόμπεδος) because it measured in length exactly one hundred Attic feet. The treasure here bestowed consisted chiefly of chaplets (στέφανοι χρυσοῖ) and other objects of gold (see Nos. xxvii, xxviii): after the archonship of Eukleides, however, this collection became more multifarious, and the Hekatompedos assumed greater importance in the inventories. The eastern portion of the cella was railed off by κιγχλίδες, and formed the *Parthenon* proper, the adytum occupied by the chryselephantine statue of Athena Parthenos. This treasury, in the times before the Anarchy, was remarkable for containing a large number of silver bowls (φιάλαι ἀργυραῖ, over one hundred and fifty) and articles of furniture, such as chairs (δίφροι), etc., all of which were employed at festival-time, besides a quantity of weapons and musical instruments which we may suppose to have been used in the various contests at the Panathenaea. The British Museum possesses no inventory of this collection earlier than after the fall of Athens (B. C. 404): see Nos. xxxii, xxxiii. The *Opisthodomos*, which served as the national treasury, was immediately behind the Parthenon proper; and at the extreme west of the building was a compartment answering to the Proneos on the east, which was probably used as the office of the treasurers (ταμιεῖον). On these divisions of the temple the reader is referred to Michaelis, *Parthenon*, p. 21, foll., and plate i, 3*.

Although the office of treasurer was an annual one, and the treasures were duly revised every year, yet it was only at the great Panathenaea (at least before the Anarchy) that the inventories of the whole πεντετηρίς were brought together and inscribed upon stelae. These stelae were three in number, and related to the Proneos, Hekatompedos, and Parthenon respectively. The first year of the quadriennium is introduced by the words—*Τάδε παρέδοσαν αἱ τέτταρες ἀρχαὶ αἱ ἐδίδουσιν τὸν λόγον ἐκ Παναθηναίων ἐς Παναθήναια τοῖς ταμίαισι οἷς δ' δεῖνα ἐγραμμάτευε, οἱ δὲ ταμίαι οἷς δ' δεῖνα ἐγραμμάτευε παρέδοσαν τοῖς ταμίαισι οἷς δ' δεῖνα ἐγραμμάτευε, ἐν τῷ Πρόνεω (or Παρθενῶνι, or τῷ νέῳ τῷ ἐκατομπέδῳ, as the case may be). For the*

other three years the formula is—*Τάδε οἱ ταμίαι τῶν ἱερῶν χρημάτων τῆς Ἀθηναίας, ὁ δεῖνα καὶ ξυνάρχοντες, οἷς δ' δεῖνα ἐγραμμάτευε, παρέδοσαν τοῖς ταμίαισι οἷς δ' δεῖνα ἐγραμμάτευε, παραδεξάμενοι παρὰ τῶν προτέρων ταμιῶν οἷς δ' δεῖνα ἐγραμμάτευε, ἐν τῷ, κ.τ.λ.* At the end of each year's inventory there is appended a list of objects added during the office of the outgoing board—*Ἐπέτεια ἐπεγένετο, or Ἐπέτεια ἐπεγένετο ἐπὶ τῶν ταμιῶν οἷς δ' δεῖνα ἐγραμμάτευε.*

The series of these treasure-lists, as now recovered, is nearly complete from B. C. 434 down to the fall of Athens; and though many of the slabs on which they were inscribed are much mutilated, yet the recurrence of the same objects in each register renders the task of restoration comparatively easy (see Rangabé, *Ant. Hell.*, i. pp. 92–165; Böckh, *Staatsh.*, ii. pp. 145–228; cp. Michaelis, *Parthenon*, p. 295, foll.). The British Museum contains a sufficient number of these documents to enable the reader to gain an adequate idea of their character in the following chapter.

One or two objects of value, however, which we should expect to find mentioned in these lists are omitted. One is the chryselephantine statue itself. Böckh (*C. I.*, p. 177) explained its omission by supposing that the account of this statue was kept in separate documents, which future excavations would bring to light. This expectation has not been realized, and it is more natural to conclude with Michaelis (*Parthenon*, p. 291) that the annual cleansing and re-adorning of the statue was considered sufficient to secure its safe custody, no document being drawn up concerning it except in the rare event of repair or restoration (cp. Michaelis, *ibid.*, p. 315, fol.). Another interesting relic not mentioned in the lists is the throne upon which Xerxes sat to watch the battle of Salamis: Harpokration, s. v. ἀργυρόπους δίφρος· ὁ Ξέρξου, δὲ αἰχμάλωτος ἐπεκαλεῖτο· ἐφ' οὗ καθεζόμενος ἐθεώρει τὴν ναυμαχίαν. ἀνέκειτο δὲ εἰς τὸν Παρθενῶνα τῆς Ἀθηνᾶς. So Suidas, s. v. ἀργυρόπεζα (cp. Demosthenes, *adv. Timokr.*, p. 741, Reiske). Perhaps Harpokration here confused the temple of Athena Polias with the Parthenon, a mistake all the more excusable owing to the number of δίφροι actually kept in the Parthenon proper (see note on xxxii, § 10): δίφροι ἀργυροῦ [π]οδες are indeed mentioned in a late list of the Parthenon in Michaelis, p. 297, No. 14.

What has hitherto been said refers only to the lists before Eukleides: in the later ones considerable changes are noticeable. Although some objects reappear which were mentioned in the earlier lists, yet

* All that is here said entirely accords with Thukyd. ii. 13. There Perikles first mentions the surplus funds that were kept in the Opisthodomos: θαρσύν τε ἐκέλευε προσιόντων μὲν ἑξακοσίων ταλάντων ὡς ἐπὶ τὸ πολὺ κατ' ἐναντιὸν ἀπὸ τῶν ξυμμάχων τῇ πόλει ἄνευ τῆς ἄλλης προσόδου, ὑπαρχόντων δὲ ἐν τῇ ἀκροπόλει (i. e. in the Opisthodomos) ἔτι τότε ἀργυρίου ἐπισήμου ἑξακισχιλίων ταλάντων. Next to this national fund he places the ἱερὰ χρήματα stored in the three treasuries of the Parthenon, viz. Proneos, Hekatompedos, and Parthenon proper: χωρὶς δὲ χρυσίου ἀσήμευ καὶ ἀργυρίου (kept in the Opisthodomos; see No. xxiv B) ἐν τε ἀναθήμασιν ἰδίῳις (dedicated by individuals) καὶ δημοσίῳις (by the state) καὶ ὅσα ἱερὰ σκεύη περὶ τε τὰς πομπὰς καὶ τοὺς ἀγῶνας καὶ σκεύη Μηδικὰ (this describes the contents of the Parthenon proper, which comprised few real ἀναθήματα) καὶ εἴ τι τοιοῦτότροπον, οὐκ ἐλάσσονος [ἦν] ἢ πεντακοσίων ταλάντων. He goes on to allude to the treasuries of the 'other gods': ἔτι δὲ καὶ ἐκ τῶν ἄλλων ἱερῶν προσετίθει χρήματα οὐκ ὀλίγα, οἷς χρῆσθαι αὐτοῖς:—and finally suggests the possible dismantling of the chryselephantine statue itself: καὶ ἦν πάνυ ἐξείργωνται πάντων, καὶ αὐτῆς τῆς θεοῦ τοῖς περικειμένοις χρυσοῖς. In mentioning the statue last of all, and as if quite distinct from the contents of the various treasuries, Thukydides is also in agreement with the extant lists, which never include it.

by far the larger part are new accessions; indeed, in the later years of the Peloponnesian War, the desperate efforts made by the Athenians, especially in fitting out the one hundred and ten vessels to go to Konon's assistance (Xen. Hellen. i. 6. 24), rendered it necessary, as Perikles had foreseen (Thukyd. ii. 13), to draw largely upon the sacred treasures, and the treasury of the Proneos was all but emptied. After Eukleides the lists are drawn up not quadriennially, but yearly, and the distinction between the several treasuries was less and less maintained. Moreover, many of the articles are described as in bad repair (οὐχ ὑγιή, κατεαγότα, ἐρρώγατα, ἐπισκευῆς δεόμενα, ἀποστατεῖ διὰ ἐλχε, etc.). Considerable light is thrown upon the later history of the treasures by the speeches of Demosthenes against Timokrates and against Androtion; but the most important historical fact in this connection is the financial administration of Lykurgos (B. C. 338–325), to which reference will be made in the commentary.

Those who are unfamiliar with the old Attic numeration may here note that X = 1000 (χίλιοι),

H = 100 (HEKATON), Δ = 10 (δέκα), Γ = 5 (πέντε); these referring always to drachmas, unless other money is specified, as T = one talent, Σ = stater. One drachma is marked by Ϛ, an obol by ι, and a half-obol by ϙ. Certain combinations are employed—Ϟ = 5000, ϙ = 500, ϙ = 50. Again, Ϡ = 1000 talents, ϙ = 50 talents, and so on. To take an example: ϠTXXXϙHHϙΔΔΔΔΓϚϚϚϚC means 11 talents, 3797 drachmas, 4½ obols (No. xxiii, line 4).

I append, for convenience of reference, a list of treasurers of Athena and of secretaries to the board, arranged in order, from the time of the institution of the office down to the taking of Athens by Ly-sander. This list is chiefly from Böckh, Staatsh., ii. p. 148, foll. (cp. his Kleine Schriften, vol. vi. p. 407, foll.; and Kirchhoff, Corpus Inscr. Att., i. p. 225), but in several particulars I have been able to introduce corrections. It will be seen at a glance how nearly complete is the series of documents relating to the temple-treasures, and also how well this class of inscriptions is represented in our collection.

List of Treasurers of Athena, and their Secretaries.

OLYMPIAD.	B.C.	PENTETERIS.	FIRST TREASURER.	No.	SECRETARY.	No.
85, 3	438		Dedication of the Parthenon			
4	437					
86, 1	436					
2	435					
3	434	i. 1	..... ἐκ Κεραμείων		Κράτης Ναύωνος Λαμπτρέυς	
4	433	2	..... ἡς Ἐρχιεύς		Εὐθίας Αἰσχρωνος Ἀναφλύστιος	
87, 1	432	3	Εὐρέκτης Ἀτηνεύς		Ἀπολλώδωρος Κριτίου Ἀφιδναῖος	
2	431	4	Ἀντι... μῆδης Κυδαθηναίους		Δίονυς Ἰσάνδρου Πειραιεύς	
3	430	ii. 1	.....		Θέολλος Χρωμάδου Φλυεύς	
4	429	2	Ἀρχέστρατος		Μελισσίας Πολυκλέους Ὀαιεύς	
88, 1	428	3	Παντακλῆς		Μεγακλῆς Μεγακλέους Ἀλωπεκεῖους	
2	427	4	... μαντ	xxv	Εὐβουλος Φιλογείτονος Ἀχαρνεύς	xxv
3	426	iii. 1	Ἀνδροκλῆς Φλυεύς	xxv	Κηφισοφῶν Κηφισοδώρου Ἑρμείος	xxv
4	425	2	Φωκιάδης ἐξ Οἴου	xxv	Λυσίστρατος Μορυχίδου Παλληνεύς	xxv
89, 1	424	3	Θουκυδίδης Ἀχερδούσιος	xxv	Σμίκυθος	xxv
2	423	4	Τιμοκλῆς Εἰταῖος	xxv	Τελέστης Θεόγνιδος Ἀγνούσιος	xxv
3	422	iv. 1	Εὐφίλῆτος Κηφισιεύς		Πρεσβίας Σημίον Φηγαίους	xxv, xxvii
4	421	2	Εὐφῆμος Κολλυτεύς	xxvii	Νικέας Εὐθυκλέους Ἀλιμουσίος	xxvii
90, 1	420	3	.....		Ἐπιγένης Λυσάνδρου Αἰγλιεύς	xxvii
2	419	4	Λύκων Πρασιεύς	xxvii	Λυσίδικος	xxvii
3	418	v. 1	{ Χαρίνος Ἀλεξιμάχου Πήληξ	xxvii }	Φορμίων Ἀριστίωνος Κυδαθηναίους	xxvii, xxviii
			{ Πυθόδωρος Ἀλαιεύς	xxviii }		
4	417	2	Ἀναξικράτης Λαμπτρέυς	xxviii	Εὐξείνος Εὐφάνους Προσπάτιος	xxviii
91, 1	416	3	Δεξιθέος	xxviii	Λυσικλῆς Δρακοντίδου Βατήθεν	xxviii
2	415	4	Λεωχάρης	xxiii, xxviii	Τελέας Τελενίκου Περγασῆθεν	xxiii, xxviii
3	414	vi. 1	Τεισαμενὸς Παινεύς	xxvi, xxviii	Πολυμήδης Κηφισίωνος Ἀτηνεύς	xxvi, xxviii
4	413	2	Πολυξενίδης Ἀχαρνεύς	xxvi	Λευκαῖος Κωμάρχου Ἀφιδναῖος	xxvi
92, 1	412	3	Κάλλαισχος Εὐπυρίδης	xxvi	Αὐτοκλείδης Σωστράτου Φρεάβριος	xxvi
2	411	4	Ἀσωπύδωρος Κυδαθηναίους	xxvi	..... ἰωνος Εὐωνυμεύς	xxvi
3	410	vii. 1	Καλλίστρατος Μαραθώνιος	xxvi	.....
4	409	2	Ἀμεινιάδης .....		.....
93, 1	408	3	Φι..... Μαραθώνιος		..... ἡς Ἐλευσίσιος	
2	407	4	Καλλι..... Ἀγρυλλῆθεν		..... Εὐθίου Λευκοκοιεύς	
3	406	viii. 1	.....		.....
4	405	2	.....		.....
94, 1	404		Fall of Athens			

XXIII.

A slab of white marble: height, 1 ft. 10 in.; breadth, 1 ft. 2½ in. From the Elgin Collection. Published by Chandler, *Inscr.*, p. 40; Böckh, *Staatsh.* (1st ed.), taf. i. 2, and ii. pp. 182-198; Osann, *Sylloge*, p. 33, foll.; Rose, *Inscr. Gr.*, p. 235; C. I. 144; cp. Addenda to vol. i. p. 903; Rangabé, *Ant. Hell.*, i. p. 214, foll.; Böckh, *Staatsh.* (2nd ed.), ii. p. 26, foll.; Kirchhoff, *Corpus Inscript. Att.*, i. p. 79, No. 180^d.

This, and No. xxiv, are the only specimens in the British Museum of that class of Attic inscriptions which record the disbursements of the Athenian state. On their general character I have already spoken in the Introduction to this Chapter, to which the reader is referred.

When the *Corpus Inscriptionum* was published our inscription was but a solitary fragment. Since then, however, four other fragments have been found upon the Akropolis, and Rangabé (*Ant. Hell.* 119, foll.) has reunited all the five portions with equal success and ingenuity into one document. Finally, Böckh, in the last edition of the *Staats-haushaltung* (ii. p. 26, foll.) has re-edited them with all the accuracy that was possible without a fresh collation of the stone itself. A scrupulous re-examination of the stone has led me to several important modifications of the hitherto received text, which will be noticed in their place. In the uncial copy I have given, together with the Museum Inscription, just so much of the supplementary fragments published by Rangabé as suffice to make one year's accounts complete. For the original document, when entire, was an account issued by the Treasurers of Athena of the expenditure of a quadriennium, viz. from Ol. 90. 3 (B. C. 418) to Ol. 91. 2 (B. C. 415). The date is identified by the mention of the Archon Chabrias; and by reference to the list of Treasurers and Secretaries given above it will be seen that the treasurer Leochares was in office in the fourth year of the πεντετηρίς, so that our inscription comprises the last year of the quadriennium.

a. 1. [Ἀθηναῖοι ἀνέλωσαν ἐπὶ Χαβρίου ἀρχοντος καὶ ἐπὶ τῆς βουλῆς ἧ] δὲ πρῶτος ἐγραμμάτευε ταμίαι ἱερῶν χρημάτων

2. [τῆς Ἀθηναίας, Λεωχάρης καὶ ξυνάρχοντες, οἷς Τελέας] Τελενίκου Περγασῆθεν ἐγραμμάτευε, παρέδωσαν στρ-

3. [α]τηγοῖς Τηλεφόνῳ [. καὶ Ἐλληνοταμία καὶ] παρέδρω Φερεκλείδῃ Πειραιεῖ, ψηφισαμένου τοῦ δήμ-

4. [οὐ] τὴν ἄδειαν, ἐπὶ τῆς Αἰαντίδος τρι[της] πρυτανευούσης] ἐρ[α] τῆς πρυτανείας ΑΤΧΧΧΠΗΗΠΔΔ ΔΔΠΤΗΠΙΙΙC τε καὶ χρυσίου

5. Κυζικηνοῦ ΗΗΔΔΔΔΠΣΣΣ. τιμὴ τούτων ΑΙΑΝ

Line 1. Chabrias was Archon B. C. 415 (see Clinton). It is important to remember that this was the year, the seventeenth of the Peloponnesian War, in which the great Sicilian expedition sailed from Athens. Line 2. For Leochares, see the list given above: his deme is unknown. See *ibid.* for Teleas the secretary. Line 3. The name of the general Telephonos, though faint, is still certainly recover-

able from the stone. Rangabé (*ad loc.*) raises the question who the πάρεδρος here mentioned is. Elsewhere (lines 9, 11, 13, 15, but not line 17) the word is in the plural: elsewhere, too, the name of the Hellenotamias is followed by the formula καὶ ξυνάρχουσι. He suggests that an assessor of the Hellenotamiae may have accompanied the Sicilian fleet, to whom these payments were made. On the meaning of ψηφισαμένου τοῦ δήμου τὴν ἄδειαν see *Staatsh.*, ii. pp. 40, 41. There Böckh, after mentioning the various usages of the word ἄδεια at Athens, speaks thus of its force in this connection: 'What is implied by ἄδεια in respect of payments or loans from the treasury has been briefly and correctly explained by a conjecture of my friend Meier (*Corp. Insc.*, vol. i. p. 903): his view may be more definitely stated now that more documents have come to light. At certain times, then, it happened that certain portions of the public treasure were set apart as especially sacred, or were declared absolutely inalienable or unavailable, except for the particular purposes for which they were intended. In that case the temple-treasurers were bound to make no payments from such treasure. Still the state could draw upon it in cases of necessity. But this step could not be proposed until the people had passed a previous indemnity-bill for the proposal (ἐψηφίσατο τὴν ἄδειαν). This circumstance occurs several times in this document.' Comp. also Böckh's remarks, *Staatsh.*, ii. p. 64; Thuk. ii. 24. In the law-language of modern Greek ἄδεια means 'permission,' or 'legal warrant for an act.'

Line 4. The reading of the stone is indisputably ΤΡΙ[ΤΕΣ]. Rangabé, followed by Böckh, would correct this into πρώτης, inasmuch as the next prytany mentioned is the second (line 7). It is certainly true that in other documents of this kind the order of the prytanies is observed. Yet, where the reading is unmistakable, I think it is safer to attribute the irregularity to a blunder of the drawer-up, or of the lapidary, of the document. In the Choiseul Inscription (C. I. 147), which may be taken as the model of this class of documents, the payments of each prytany are invariably introduced by the words Ἐπὶ τῆς —ίδος —της πρυτανευούσης. In the inscription before us this formula does not assume its right place until the fourth prytany (line 9). Does not this prepare us for a certain irregularity in the earlier portion of the document? Both Rangabé and Böckh restore τριακοστῇ as the day of the prytany: but I cannot make this word coincide with the lacuna, which I therefore leave doubtful. Notice the particle τε following the numerals, as if it were 'so many drachmas and so many Kyzikene staters.'

Line 5. That the Kyzikene stater was current at

Athens is well known (cp. Staatsh. i., 35, foll.). It is with reluctance that I am compelled to differ from Böckh and Rangabé in the explanation of this line. Firstly, of the number of staters. It is well known that the usual way of expressing staters resembled that of drachmas, Σ being substituted for † (see C. I. 3140; Franz, *El. Ep. Gr.*, p. 348). Thus ΗΗΔΔΔΔΓΣΣΣ stand for 248 staters; nor will the plain text of the stone allow of the alteration, with Rangabé and Böckh, of the first Η into Π. Underneath these ciphers are seven sigmas, cut quite small, and merely interlined apparently as an afterthought, in exactly the position represented in my uncial copy. These seven staters are by Böckh and Rangabé regarded as the interest payable on the loan just mentioned in the previous line: the word *τιμή* they take as synonymous with *τόκος*, and the letters ΛΙΑΝ . . . , i. e. ΔΙΑΝ . . . (which the stone unquestionably gives), they correct to δαν[εισθέντων]. But no example is to be found of *τιμή* in this signification: when the interest of loans is mentioned *τόκος* is the word used, as in Rang., Nos. 116, 117. Can we doubt that the lapidary found he had blundered, or that the treasurers found a mistake had been made; and that accordingly, to make the right number of 255 staters, instead of 248, seven staters were interlined? Lastly, the reading ΔΙΑΝ . . . forces us to depart from Böckh's view of the passage. What these last letters stand for seems extremely doubtful: the reading may, however, have been δι[ανομολογήματος], for which cp. C. I. 147, *passim*, and especially Staatsh., ii. p. 12, foll., where *ἀνομολόγημα* is explained by Böckh as a payment by a 'money-order.' The passage before us would then run thus:—'in the third prytany, that of Aeantis, on the — day of the prytany; 11 talents, 3797 drachmas, 4½ obols, and of Kyzikene gold 255 staters. The value of these sums was paid over by means of a bill-transaction: i. e. the Generals in Sicily had raised money by drawing a bill upon the Athenian treasury. The bill is now presented, and cashed by the treasurers in such coin as they find convenient: *τιμή* may signify the countervalue of a bill calculated at the current rate of exchange, with any charges for interest, etc.

δ. 6. 'Ελληνοταμίαις καὶ προέδροις ἐδανείσα[μεν . . .
.....] 'Αριστοκράτει Εὐώνυμει καὶ ξυνάρχουσι,
ΠΤΤΤΤ, οὗτοι δ-

7. ἐ ἔδοσαν 'Αθλοθέταις ἐς Παναθήναια, 'Αμέμπτφ [. . .
..... καὶ] ξυνάρχουσι, ἐπὶ τῆς 'Ερεχθίδος δευτέρας πρυ-
τανευούσης-

8. 5, εἰκοστῇ ἡμέρᾳ τῆς πρυτανείας.

For which celebration of the Panathenaea was this payment made? Rangabé, i. p. 226, thinks it is for the Great Panathenaea, which took place in the third year of each Olympiad, and so would fall the next year after our inscription (B. C. 414); and A. Mommsen, *Heortologie*, p. 125, seems to favour this view. Böckh, however, Staatsh., ii. p. 46, thinks that these nine talents are intended to cover the expenses of the lesser Panathenaea, which had lately been celebrated, i. e. at the end

of Hekatombaeon. He points out that the rule in official language was to write Παναθήναια τὰ μεγάλα when the Great Panathenaea were meant (see his arguments, Staatsh., ii. p. 762; and Michaelis, *Parthenon*, p. 319, foll.) It is noticeable that in the Choiseul Inscription (ib., p. 6; C. I. 147) the payment in the second prytany for the Great Panathenaea is only five talents and a thousand drachmas. This Böckh explains by pointing out that these payments from the sacred treasure did not cover the whole expenditure, but were in supplement of what was wanting from other sources. The Hellenotamiae had to supply, from the moneys in their hands, the sums necessary for the festival; and, if their funds ran short, they borrowed from the sacred treasury so much as was needed. This explains the disproportion between the five talents and one thousand drachmas paid for the Great Panathenaea and the nine talents for the Lesser. The chief expenses at the Panathenaea would be for victims to be sacrificed by the tribes successful in the tribal contests (*νικητήρια*), and prizes of oil to individual competitors (see Sauppe, *Comment. de Inscript. Panathenaea*, Gotting. 1858; Schömann, *Gr. Alt.*, ii. p. 446; Michaelis, *Parthenon*, p. 322). In line 6 Böckh proposes to fill up the lacuna of fourteen places with ἐκ τοῦ 'Οπισθοδόμου, or ἐκ τοῦ Παρθενῶνος.

ε. 9. 'Επὶ τῆς Κεκροπίδος τετάρτης πρυτανευούσης ἔ[κτη
ἡμέρᾳ τ]ῆς πρυτανείας, 'Ελληνοταμίαις καὶ παρέδροις 'Αρι-
στοκρ-

10. ἀτει Εὐώνυμει καὶ ξυνάρχουσι, στρατιώταις ε
..... ΔΔ

'Ε[κτη], in line 9, seems certain, as just filling the space.

Line 10. The last letter visible on the stone is Ε. Böckh conjectured ἐπὶ μισθοδοσίαν: more probably ἔ[ν], expressing the place where the soldiers were serving, as in line 12. ΔΓ is all that remains of the numerals expressing the sum expended.

δ. 11. 'Επὶ τῆς 'Αντιοχίδος ὀγδόης πρυτανευούσης δε-
κ[άτῃ ἡμέρᾳ τῆς] πρυτανείας, 'Ελληνοταμίαις καὶ παρέδροις
'Αριστοκρ[ά-]

12. τει Εὐώνυμει καὶ ξυνάρχουσι στρατιώταις ἐμ
Μ

At the end of line 12 the second Μ is quite certain. This sets aside the suggestion of Böckh and Rangabé to read ἐμ [Πελοποννήσῳ], or ἐμ [Πύλῳ]. Perhaps we may read ἐμ Μ[εσσήνῃ], which would be equivalent to the latter. Pylos was of course at this time occupied by the Athenians.

ε. 13. 'Επὶ τῆς 'Αντιοχίδος ὀγδόης πρυτανευούσης τρίτ[ῃ
ἡμέρᾳ τῆς πρυ]τανείας, 'Ελληνοταμίαις καὶ παρέδροις 'Αρι-
στοκρ[άτ-]

14. εἰ Εὐώνυμει καὶ ξυνάρχουσι, ΗΗΗΗ. οὗτοι δ' ἔδοσαν
[τῇ ἐν Σικελίᾳ στ]ρατίᾳ.

In line 13 the stone must certainly have given 'the third day of the prytany,' for the lacuna does not admit of a longer restoration. Yet this would be contrary to the regular order, since the preceding entry belonged to the tenth day of this same prytany. Rangabé attempts, but hardly with success,

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to find a reason for this inversion of the order. I think possibly it may be a simple blunder of the framer of the document or of the lapidary (cp. note above, on line 4). Böckh thinks that the lapidary has accidentally omitted *καὶ δεκάτῃ* after *τρίτῃ*.

Line 14. The first leg of the *N* in *ἔδοσαν* is alone visible on the stone. The ciphers *HHHH* are quite legible. There can be no question as to the destination of this fragment. The verbal restoration is of course uncertain. Rangabé would read *ἔδοσαν [τὰ χρήματα τῇ στρατίᾳ]*. I have, however, given Böckh's restoration, as exactly filling the lacuna. He says:— 'The payment is made on the thirteenth (? third) day of the eighth prytany, that is, somewhere about the twenty-third (? thirteenth) of Elaphebolion, the ninth month. Now in the winter of this year, Olymp. 91. 2 (B.C. 415–414), Nikias dispatched a trireme to Athens to ask for money and cavalry (Thuk. vi. 74. 93). In the spring, possibly in the tenth month, Munychion, the cavalry arrived in Sicily, two hundred and fifty strong, fully equipped, but without horses, together with thirty mounted archers and three hundred talents of silver (Thuk. vi. 94; Diod. xiii. 7). Here we may at once recognise the three hundred talents which our inscription records as paid about the twenty-third (? thirteenth) of Elaphebolion. Nikias had asked for the money as *τροφὴν τῇ στρατίᾳ*, as Thukydides says (vi. 93). It would almost seem as if the expression of our inscription, *οὗτοι δ' ἔδοσαν τῇ ἐν Σικελίᾳ στρατίᾳ*, was borrowed from the wording of the decree of the people, and that the formula quoted from it by Thukydides incorporated to some degree the demand of Nikias.'

f. 15. 'Ἐπὶ τῆς Ἀντιοχίδος ὀγδόης πρυτανευούσης, εἰκοσ[τῇ ἡμέρᾳ τῆς πρ]υτανείας, Ἑλληνοταμίαις καὶ παρέδροις Ἀριστοκρ[ά-]

16. *τει Εὐωνυμεὶ καὶ ξυνάρχουσι, ἐς τὰ[ς] ναὺς τὰς ἐς Σ[ικελίαν παρέδομεν] τὰ χρ[ή]ματα, TTTTXX.*

In line 16 I have adopted the certain restoration of Rangabé and Böckh. It will be noticed in the uncial copy that the lapidary has omitted a *Σ* by mistake.

g. 17. 'Ἐπὶ τῆς Ἀντιοχίδος ὀγδόης πρυτανευούσης δευ-
τέ[ρᾳ ἡμέρᾳ τῆς πρυτα]νείας, Ἑλληνοταμίᾳ καὶ παρέδρῳ
Φιλομή[λῳ Μ-]

18. *αραθωνίῳ, καὶ στρατηγῷ ἐν τῷ Θερμαίῳ κόλπῳ*

h. [Τῇ] αὐτῇ ἡμέρᾳ Ἑλληνοταμίᾳ κ[αὶ παρέ-]

19. *δρῳ Φιλομήλῳ Μαραθωνίῳ καὶ στρατηγῷ ἐν Ε*

20. *Κεφάλαιον ἀνα[λώματος τ]οῦ ἐπὶ τ[ῆς]*

21. *ἀρχῆς HHHH TTT . . .*

In line 17 Böckh has been led, by similar reasons to those mentioned above (line 14), to question the correctness of the date: he would read *δευτέ[ρᾳ καὶ εἰκοστῇ]*, or *[καὶ τριακοστῇ]*. Not that the lacuna admits of so long an expression; but he supposes the lapidary to have dropped out the words. As before, I can see no need to distrust the reading of the stone (see note on line 14). Line 18. The 'General in the Thermaic Gulf' is probably, as Rangabé conjectures, Euetion, who, at the beginning of Olymp. 91. 3 (B.C. 414), at the end of the summer, made a fruitless attempt to recover Amphipolis (Thuk. vii. 9). In line 19 the concluding *E* is quite certain: perhaps we may restore *ἐν Ἡϊόνι*, for this would accord with the account given by Thukydides (l. c.) of Euetion's design.

Line 21. We see here that the grant of three hundred talents to Nikias in Sicily was by far the heaviest payment during the year. The third *T* is quite certain, although only partially visible on the stone.

XXIV.

A slab of white marble: height, 3 ft. 5½ in.; breadth, 1 ft.; thickness, 4 in. From the Elgin Collection. Inscribed on the front (A) and on the right side (B). Published by Osann, *Sylloge*, p. 38, foll.; Rose, *Inscr. Graec.*, p. 258. tab. xxxvi; Böckh, *Staatsh.*, 1st ed., ii. p. 210, foll.; C. I. 145 (side A), cp. Addenda to vol. i. p. 903; C. I. 146 (side B); *Staatsh.*, 2nd ed., ii. p. 67, foll.; Kirchhoff, *Corpus*, p. 82, Nos. 184, 185.

Although Böckh has re-edited this document in the second edition of the *Staatshaushaltung*, it is without a fresh examination of the marble; and his notes there are scarcely more than an epitome of his commentary in C. I., ad loc. Defaced as the marble is, yet, on account of the rarity of documents of this class, it is very precious. I have accordingly re-examined the stone with great care, and with important results: in particular, I have determined the exact relation which side A bears to B. The recovery of the first letters of B proves that this side (which Böckh conjectured either to be a continuation of A, or to contain the accounts of the following year) contains a summary analysis of the items of expenditure detailed more at large in side A. The

only doubts that now remain are concerning A. It resembles other documents of the same kind in giving a detailed account of payments made by the treasurers of *τὰ ἐκὰς χρήματα* for various state purposes, especially to the Hellenotamiae, and for war expenses. The sums paid are taken partly from the Parthenon proper (A, line 13; B, line 28), but mainly, no doubt, from the Opisthodomos, which seems to be mentioned in B, line 9 (and perhaps line 28), for here the various funds (*τὰ ἐς τὰς τριήρεις*, A, line 6, and so on; cp. line 14) would of course be kept. Some of the payments, however, probably came from the treasury of Athena Nike on the Akropolis (A, line 15; B, line 23). In most cases also, it is stated whether the sum expended came

XXIV, B.

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SUMMARY OF PAYMENTS.

- (i) From the treasure of Athena.
- (ii) In Staters.
- (iii) In various foreign silver, coined and bullion.
- (iv) In Athenian money.
- (v) From the year's receipts.
- (vi) From Athena Nike.

Grand total.

Inventory of balance in hand(?).

ΑΘΕΝΑΙΟΙ ΑΝΕΛΟΣΑΝ ΕΠΙΧΑΒΡΙΟ ΑΡΧΟΝΤΟΣ ΚΑΙ ΕΠΙΤΕΣ
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 15 ΕΠΙΤΕΣ ΑΝΤΙΟΧΙΔΟΣ ΟΛΔΟΕΣ ΠΡΥΤΑΝΕΥΟΣ ΕΣ ΕΙΚΟΣ[ΤΕΙ
 ΤΕΙ ΕΥΟΝΥΜΕΙ ΚΑΙ ΧΣΥΝΑΡΧΟΣ ΙΕΣΤΑΝ ΑΥΣΤΑΣΕΣ ΣΙ[ΚΕΛ
 ΕΠΙΤΕΣ ΑΝΤΙΟΧΙΔΟΣ ΟΛΔΟΕΣ ΠΡΥΤΑΝΕΥΟΣ ΕΣ ΔΕΥΤΕ[ΡΑΙ
 ΑΡΑΘΟΝΙΟΙ ΚΑΙ ΣΤΡΑΤΕΛΟΙ ΕΝ ΤΟΙΘΕΡΜΑΙΟΙ ΚΟΛΡΣ [Ι . .
 ΔΡΟΙ ΦΙΛΟΜΕΛΟΙ ΜΑΡΑΘΟΝΙΟΙ ΚΑΙ ΣΤΡΑΤΕΛΟΙ ΕΝΕ
 20 Κ Ε Φ Α Λ Α Ι Ο Ν Α Ν Α
 Α Ρ Χ Ε Σ Η Η Η Π Τ Τ -

[To face p. 49.]

. .]ΔΕΣΠΡΟΤΟΣΕΛΡΑΜΜΑΤΕΥΕΤΑΜΙΑΙΗΙΕΡΟΝΧΡΕΜΑΤΟΝ
ΣΤΕΛΕΝΙΚΟΠΕΡΛΑΣΕΘΕΝΕΛΡΑΜΜΑΤΕΥΕΠΑΡΕΔΟΣΑΝΣΤΡ
ΑΡΕΔΡΟΙΦΕΡΕΚΛΕΙΔΕΙΠΕΙΡΑΙΕΙΦΣΕΦΙΣΑΜΕΝΟΤΟΔΕΜ
/ .ΤΕΣΠΡΥΤΑΝΕΙΑΣΦΤΧΧΧϞΗΗϞΔΔΔΔΠΗΙΙΙΙΣΤΕΚΑΙΧΡΥΣΙΟ

ΙΣΤΟΚΡΑΤΕΙΕΥΟΝΥΜΕΙΚΑΙΧΣΥΝΑΡΧΟΣΙϞΤΤΤΤΗΟΥΤΟΙΔ
ΝΑΡΧΟΣΙΕΠΙΤΕΣΕΡΕΧΘΕΙΔΟΣΔΕΥΤΕΡΑΣΠΡΥΤΑΝΕΥΟΣΕ

ΡΥΤΑΝΕΙΑΣΗΕΛΛΕΝΟΤΑΜΙΑΙΣΚΑΙΠΑΡΕΔΡΟΙΣΑΡΙΣΤΟΚΡ
Δ Vacant space.

ΥΤΑΝΕΙΑΣΗΕΛΛΕΝΟΤΑΜΙΑΙΣΚΑΙΠΑΡΕΔΡΟΙΣΑΡΙΣΤΟΚΡ[Α

]ΤΑΝΕΙΑΣΗΕΛΛΕΝΟΤΑΜΙΑΙΣΚΑΙΠΑΡΕΔΡΟΙΣΑΡΙΣΤΟΚΡ[ΑΤ
Τ]ΡΑΤΙΑΙ Vacant space.

Ρ]ΥΤΑΝΕΙΑΣΗΕΛΛΕΝΟΤΑΜΙΑΙΣΚΑΙΠΑΡΕΔΡΟΙΣΑΡΙΣΤΟΚΡ[Α
Ν]ΤΑΧΡΕ[Μ]ΑΤΑΤΤΤΤΧΧ Vacant space.

ΡΥΤΑ]ΝΕΙΑ[Σ]ΗΕΛΛΕΝΟΤΑΜΙΑΙΚΑΙΠΑΡΕΔΡΟΙΦΙΛΟΜΕ[ΛΟΙΜ
.ΤΕΙ]ΑΥΤΕΙΗΕΜΕΡΑΙΗΕΛΛΕΝΟΤΑΜΙΑΙΚ[ΑΙΠΑΡΕ

Α Τ Ο Σ Τ] Ο Ε Γ Ι Τ [Ε Σ

from the balance handed over by the previous treasurers (ἐξ ὧν παρελάβομεν παρὰ τῶν προτέρων ταμιῶν) or from the moneys raised by the present board (ἐκ τῶν ἐπετείων ὧν αὐτοὶ ξυνελέξαμεν, or ἐκ τοῦ ἐπετείου οὗ αὐτοὶ ξυνελέξαμεν, the singular and plural forms being used in this document indifferently).

But what is the date of **A**? and also did it, when entire, comprise the accounts of a whole πεντετηρίς (like No. xxiii, as completed in Kirchhoff, Corpus, Nos. 180-3; Böckh, Staatsh., ii. p. 31, foll.; see also Rangabé, Nos. 116, 117) or only those of a single year (like C. I. 147)?

And firstly, of the date. The magnitude of the payments, and their warlike object (as appears, for instance, from the phrase κατὰ γῆν καὶ κατὰ θάλατταν, **A**, 38, 62) would stamp this document as of the date of the Peloponnesian War. And Böckh's restoration in line 6, ἐκ τῶν ἐς τὰς τριήρεις, a conjecture which has extreme probability, would further fix the date as not earlier than B. C. 412. In that year the Athenians, in their agony of alarm at the revolt of Chios, removed the penalties which hitherto threatened such a proposal, and so made it legal to draw upon the one thousand talents deposited early in the war (Thuk. ii. 24; viii. 15; cp. Böckh, Staatsh., ii. 41, 64). Again, the constant use of ΧΣΥΝ for ΣΥΝ in our inscription marks it as older than C. I. 147, which contains the accounts of B. C. 410, in the archonship of Glaukippos. Still more does it contrast in orthography with the yet later inscriptions C. I. 148, 149, which Böckh assigns, with probability, to B. C. 409-407, and Kirchhoff, p. 88, to B. C. 407. It follows, then, that our inscription relates to one or both of the years B. C. 412, 411. And this brings us to the second question.

How many years' accounts were included in the document when originally entire? At the first glance the expression [ξύμ]παν κεφάλαιον in **A**, line 16, seems to indicate that at this point one year's accounts ended, and those of the following year began: so Kirchhoff, p. 84. Böckh (Staatsh., vol. ii. p. 72, fol.) decided, for various reasons, against this view, and would regard **A** as pertaining to one year only. The truth is, that, in the mutilated state of the stone, we have no data to determine the question. One or two points are noteworthy. The formulas in this document are comparatively simple and brief, and also not rigidly constant. Thus neither the number nor the day of each prytany is mentioned, and ἐπὶ τῆς —ίδος πρυτανείας and πρυτανευούσης are employed indiscriminately. We now come to the details of side **A**.

Side A. Line 2. 'Επὶ τῆς 'Ερεχθίδος πρυτανευούσης, or πρυτανείας], for both forms occur in this document. Line 3. [ἐκ τοῦ ἐπ]ετείου οὗ αὐτοὶ [ξυνελέξαμεν Line 4. [ἐς Πελο]πόννησον ἀργύριον . . . , doubtless of some payment to the στρατηγοί for warlike operations in Peloponnese; cp. line 9. Böckh thinks the reference is to Pylos, which the Athenians still held until B. C. 409. Line 5. ['Εκ τῶν] ὧν παρελάβομεν παρὰ [τῶν προτέρων ταμιῶν]. Line 6. ['Εκ τῶν ἐς τὰς τρι]ήρεις, ὧν παρελάβομεν παρὰ τῶν προτέρων ταμιῶν]. On this conjecture of Böckh enough has

been said above, in discussing the date of our inscription. The two last places in line 6 are left vacant on the stone. Line 7. + + . These numerals are quite certain. Τῶν ἐπετείων ὧν αὐτοὶ ξυνελέξαμεν. Line 8. 'Εκ τῶν ἐπετείων αὐτοὶ ὧν ξυνελέξαμεν]. The lapidary, forgetting ὧν before αὐτοί, has placed it after. Line 9. ['Ες Πε]λοπόννησον χρυσίου Κ[υζικηνού]: see on line 4. For the mention of Kyzikene staters cp. No. xxiii. In line 10 occurs the name of a new prytany. ['Επὶ τῆς] Οἰνηίδος πρυτανείας[. Line 11. [. φ(?)] 'Αλωπεκεῖ, 'Επικούρῳ Possibly this native of the deme Alopeke was the same as the one mentioned in line 30. Meier's restoration ΕΠΙΚΟΡΟ[Σ] (ἐπικούροις), i. e. 'for mercenary troops,' is at least ingenious. Line 12. [Φυ]λασίφ 'Ερμού, ἀπὸ πρυτανείας]. The letters ΗΕΡΜΟ are perfectly plain; it is the name of the father of the person immediately preceding, who belonged to the deme Φυλή. 'Ερμῆς was no uncommon name; see Pape, s. v., and Keil, Spec. Onomat. Graec., p. 25. Böckh's ingenious conjecture ΗΗΗC is inadmissible. The letters ΑΠΟΠΡΥ . . . probably point to a sum total of various payments from such and such a prytany (e. g. ἀπὸ πρυτανείας τῆς πρώτης μέχρι τῆς πέμπτης, Böckh, Staatsh., ii. 72). This total was given in line 13; of which only +, i. e. one drachma, remains. Line 13. 'Εκ τοῦ Παρθενῶνος ἀργύριον . . .]. By the Parthenon is here meant the Parthenon proper, or adytum of the goddess, as distinguished from the Hekatompedos, Proneion, and Opisthodomos: see the Introduction to this Chapter. Line 14. [χρυσίου οὗ οἱ ξύμμαχοι [ἐσ]ενηνόχασι . . .]. This restoration is due to Osann. Line 15. ΤΤΧΧΧΧ. 'Αθηναίαις Μ[ίκης]. This treasury is often mentioned: comp. C. I. 147, pryt. 1; Böckh, Staatsh., ii. 5, and C. I., i. p. 178. Line 16. [Ξύμ]παν κεφάλαιον This seems to be the sum total for the period specified in line 12, ἀπὸ πρυτανείας, κ. τ. λ.]. Line 18. [Κη]φισ[οδ]ότης εἰ (possibly Πειραιεῖ, or the like) Πολυ Line 19. ['Εκ τῶν] ὧν παρελάβομεν παρὰ τῶν [πρ]οτέρων ταμιῶν Line 20. ΤΤΗΗΗ + . 'Ετερον τῇ αὐτῇ ξύμ πρυτανεία.]. Previous editors failed to read this line; but the letters are quite certain. The same formula seems to recur below, lines 25, 26. 'Ετερον signifies 'a further payment;' cp. C. I. 147, 3rd and 4th prytanies. So ἐτέρα δόσις, in Rangabé, Ant. Hell., No. 117, line 20. Line 21. ['Εκ τῶν] ὧν παρελάβομεν παρὰ τῶν προτέρων ταμιῶν, σταθμὸν τοῦτων]. Line 22. + + + + . τοῦτο ἐδόθη Περι The last word was some proper name in the dative case. Line 23. [Επὶ τῆς] ἰδος πρυτανευούσης 'Ελληνοταμίαις]. Line 24. . . . φ 'Αγκυλεῖ ἀργύριον]. Line 25. ΗΗΗΔΔΔΔΗΗΗ. 'Ετερον τῇ αὐτῇ ἐν πρυτανεία.]. I have followed the formula found above in line 20; cp. line 26. Böckh compares C. I. 147, 3rd prytany, and reads ἔτερον τοῖς αὐτοῖς 'Ελληνοταμίαις.]. Line 26. [. . . νόμι(?)]σμα, σταθμὸν ΧΠ. 'Επ[ερον τῇ αὐτῇ ἐν πρυτανεία . . .]. See note on preceding line. The ends of lines 25-35 are quite uninjured upon the stone; cp. line 6. Line 27. σταθμὸν ΠΗΗΗΠΗΗΗΗ. Line 28. . . . ['Εκ] τοῦ ἐπετείου οὗ αὐτοὶ ξυνελέξαμεν]. Line 29. ['Επὶ τῆς] 'Ιπποθωντίδος πρυτανείας . . .]. The

form *Ἰπποθωντίς*, with one *ο*, is the regular orthography of this word in old Attic: Böckh, Staatsh., ii. 18. Line 30. . . . φ Ἀλωπεκεῖ, Πολυ What letter preceded *Ο* is uncertain, possibly *Μ*; but the traces are very dim. The names, as elsewhere, are those of magistrates to whom the payment was consigned. Line 31. . . . [ἀργύριον ἐπίσ]ημον ἡμεδαπόν, τοῦ ἐπετείου οὐ αὐτοὶ ξυνελέξαμεν]. The reading here is perfectly certain, though misread by previous editors. The absence of *ἐκ* before τοῦ ἐπετείου need not cause surprise. The preposition was omitted certainly in some, perhaps in all, places in this inscription; see above, line 7; also **B**, line 23. Line 32. [ἐκ τοῦ ἐπετείου οὐ αὐτοὶ] ξυνελέξαμεν ΗΠΔΔ. Line 33. [ἐκ τῶν ἐπετείων ὧν] αὐτοὶ ξυνελέξαμεν. Line 34. [Ἀθηναί]ας [Ν]ίκης ἀργύριον. Line 35. The reading here, as given in the uncial copy, is absolutely certain; nor can I make anything of it but as follows: ς καὶ περὶ πόλεσι κα[ι] (?).]. *περί*, with the dative, signifies a position of rest close around something, as in Plato, Rep. p. 359 D, *περὶ τῇ χειρὶ δακτύλιον*, or else has a causal sense, as in Plato, Phaedo 114 D, *θαρρέειν περὶ τινι*, while Thuk. i. 69, *αὐτὸν περὶ αὐτῷ σφαλέντα*, is an example of the local and causal usages combined. If this inscription relates to B. C. 412, as was shown above to be probable, then most of these payments were towards the efforts which Athens was heroically making to prevent the general revolt of her allies in the Aegean and on the Asiatic coast. In no year of the war was there a heavier strain upon the energy of Athens, as witness the busy chapters of Thukyd. viii. 14, 15, and foll. Accordingly, I have fancied our text might relate to payments made on account of the troops engaged in blockading and reducing the revolted cities (τοῖς στρατιώταις τοῖς περὶ πόλεσι κα[ι] . . .), such as Klazomenae and Chios (Thuk. viii. 23, 24). But I only offer this as a conjecture. Line 36. ΠΕΜΠ doubtless represents some inflexion of *πεμπτός* or of *πέμπω*, probably the latter, as—*παρέδομεν πέμπειν* . . .]. The letters ΣΙ before *παρέδομεν* remind us of the expression [*περὶ πόλεσι* in the line preceding. Line 37. ἀργύριον ἐπίσημόν ἡμεδαπόν (?). Line 38. . . . [καὶ κατὰ γῆν καὶ κατὰ θάλατταν]. This expression, which occurs again in line 61, fits in admirably with the operations of B. C. 412 (see note on line 35, above). Line 39. ρφ Κοπρείφ ἀργύριον . . .]. The demotic name *Κόπρειος* is sufficiently well known (see Leake and Ross on the demes): it supplies Aristophanes with an unsavoury jest (Knights, 896; Ekkles. 317). Line 40. . . . [ἐκ τοῦ ἐπετείου οὐ αὐτοὶ ξυνελέξαμεν] 444ΤΤΤΧ The *T* is scarcely traceable in the third of these cyphers. Line 41 is much defaced: I have given in the uncial copy what letters can be traced. Line 42. Apparently [. . Κο]πρείφ . . ., as in line 39. Lines 43 and 44 are wholly defaced. Line 45. . . [ἀργύριον]. Line 46. [στα]θμόν τούτων . .]. Line 47. . . . ΤΤΤ . . . Böckh has here reckoned one line too many. Line 49. [παρελ]άβο[μ]εν παρὰ [τῶν] προτέρων ταμιῶν . . ., and similarly in line 50. Line 51. . . ἀργύριον ἐπίσημον ἡμεδαπόν . ., cf. line 31. Line 52. [. . . π]αρελάβομεν παρὰ τῶν προτέρων ταμιῶν . . . Line 53. . .

. . δέκα, στα[θ]μόν . . Χρυσίου φθ[ι]δας] After σταθμόν the lapidary seems to have left no room for a cypher. Line 54. [. . . σταθμόν τούτων] ΤΧΧΗΗΗΗ . . These numerals are much defaced. Line 55. [ἀργύριον ἀσ]ημον καὶ ἐπί[σ]ημόν] δ παρελ[ά]βομεν παρὰ τῶν προτέρων ταμιῶν. Line 56. . . [π]αρελάβομεν παρὰ τῶν προτέρων ταμιῶν . . Line 57. χρυσίου στατήρας οὐ παρελ[ά]βομεν παρὰ τῶν προτέρων [ταμιῶν σταθμόν] ἔλκοντας . . . This almost certain restoration of lines 57, 58, as given by Böckh, determines, within a few letters, the original width of our inscription. Line 58. [ἐκ τοῦ ἐπετείου] οὐ αὐτοὶ ξυνελέξαμεν ἀργυρίου . . . Line 59. [ἐκ τοῦ ἐπετείου οὐ αὐτοὶ ξυνελέξαμεν] ΗΗΔΔΔ. ἀργύριον . . .]. Line 60. . . [στατήρας Αἰγίνα]ίους σταθμόν ἔλκοντας Line 61. [ἐκ τοῦ ἐπετείου] οὐ αὐτοὶ ξυνελέξαμεν . . . Line 62. [κατὰ γῆν καὶ κατὰ θάλατταν, χρυσίου καὶ ἀργυρίου . . . After this line the stone has never been inscribed. Here, then, the inscription on this side ended.

Side B presents an abstract of the expenditure which was detailed in order of time in **A**. Here the payments are classified according to the source from which they were taken, and the total given in each case. Such at least is the character of lines 1–26. Then, in lines 26–29, comes the grand total of all these previous sums. After this point the nature of the document seems changed, and we probably have an inventory of the moneys remaining, after deducting the foregoing payments. The first line of **B** is on a level with line 10 of **A**, yet no writing can be traced above it: the beginning of **B** is therefore entire.

Line 1. Κεφάλαιον ὧν τοῖς Ἑλλη- SUMMARY OF PAY-
νηνοταμί[αις] παρέδομεν. MENTS.

This seems to be the general heading.

Line 2, foll. [Ἀρ- (i) From the trea-
γύριον ἐκ τῶν ἱερῶν χρημά- sure of Athena.
των οὐ π[α]ρελάβομεν παρὰ
τῶν προτέρων ταμιῶν . . .
.. του Ἑρ

Lines 7 and 8 are wholly defaced. My restoration of lines 2–5 is somewhat uncertain: this first total I take to be that of the payments made from the sacred treasure of Athena (e.g. from the Parthenon proper, **A**, line 13), as distinguished from payments out of the national exchequer, lines 9–22. With the exception of *T*, which is doubtful, the other letters in line 6 are certain: they seem to be the remnant of proper names, probably the names of previous treasurers. *HEP* may have been *Ἑρμείου*, of the deme *Ἑρμος*. The list of treasurers given on p. 48 does not help us, whether our present document belong to B. C. 412 or 411.

Line 8. [Ἐκ τοῦ Ὀπισθο- (ii) Staters.
οδ]όμου στ[ατήρες ἐκ τῶν πα-
ρὰ τῶν προτέρων ταμιῶν .
.. ΗΗΗΗΠΔΔ . . .

We have here the total number of staters paid from the national treasury in the Opisthodomos. Two cyphers are lost from the beginning, such as XX or ΧΠ, and at least three at the end.

[Γ]	Α	[Σ	Ι	
Ο[ΛΟΝ]ΕΚΠΑΝΑΘΕΝΑΙΟΝΕΣΠΑΝΑΘΕΝΑΙΑ[ΗΟΙΤ				
Σ[ΦΙΛ]ΟΛΕΙΤΟΝΟΣΑΧΑΡΝΕΥΣΕΛΡΑΜΜΑΤ[ΕΥΕ				
Κ[ΕΦΙΣ]ΟΦΟΝΚΕΦΙΣΟΔΟΡΟΗΕΡΜΕΙΟΣΕΛ[ΡΑΜΜΑ				
Ο[ΣΕΛΡ]ΑΜΜΑΤΕΥΕΠΑΡΕΔΟΣΑΝΤΟΙΣΤΑ[ΜΙΑΣΙΦ	5			
Α[ΤΟΣΜΟ]ΡΥΧΙΔΟΓΑΛΛΕΝΕΥΣΕΛΡΑΜΜ/[ΤΕΥΕΝ				
ΑΟ[ΜΟΣΦΙ]ΑΛΑΙΑΡΛΥΡΑΙ:ΗΔΔΙ:ΣΤΑΘΜ[ΟΝΤΟΥΤΟ				
Η:Ι[ΟΤΕΡΙ]ΑΑΡΛΥΡΑ:Γ:ΣΤΑΘΜΟΝΤΟΥΤΟ[Ν:ΗΡΔΓΗΗ				
ΙΓ[ΙΙ:ΣΤΑ]ΘΜΟΝΤΟΥΤΟΝ:ΓΗΗ:ΣΤΕΦΑΝΟΣ[ΧΡΥΣΟΣΣ				
Η:ΗΗ:ΦΙ]ΑΛΑΙΑΡΛΥΡΑΙ:ΙΙΙ:ΣΤΑΘΜΟΝΤΟΥ[ΤΟΝ:ΗΗΗΔ	10			
ΔΔ[Δ:]				
Ν:ΡΗ[ΗΗΗ]ΔΔ:				

ΙΑ[ΔΕΣ]ΕΧΣΟΙΟΚΑΙΧΣΥΝΑΡΧΟΝΤΕ[ΣΗΟΙΣΛΥ				
ΑΝ[ΤΟΙ]ΣΤΑΜΙΑΣΙΝΗΟΙΣΣΜΙΚΥΘ[ΟΣ.				
ΠΡΟ[Τ]ΕΡΟΝΤΑΜΙΟΝΗΟΙΣΚΕΦΙΣΟ[ΦΟΝΚΕΦΙΣΟ	15			
ΣΕΕ[ΧΣ]ΕΣΑΓΟΡΡΑΙΝΟΝΤΑΙΑΣΤΑ[ΘΜΟΣΦΙΑΛ				
ΡΛΥ[ΡΑ:]Η:ΣΤΑΘΜΟΝΤΟΥΤΟΝ:ΡΔΔΓΗΗ[ΗΗ:ΠΟΤΕΡΙ				
ΜΟΝ[ΤΟΥ]ΤΟ:ΔΔΔΓΗΗΗ:ΦΙΑΛΑΙΑΡΛ[ΥΡΑΙ:ΓΙΙ:				
ΔΗΙ[ΗΗ:ΦΙ]ΑΛΑΑΡΛΥΡΑΣΤΑΘΜΟΝΤ[ΟΥΤΟΙΝ:ΗΗ:				
ΟΝΑΡ/[Υ]ΡΟΝΧΑΛΚΙΔΙΚΟΝΣΤΑΘΜ[ΟΝΤΟΥΤΟ:ΔΔ	20			

ΟΡΥΧ[ΙΔΟ]ΓΑΛΛΕΝΕΥΣΕΛΡΑΜΜΑΤ[ΕΥΕ				
ΛΥΡΟ[ΝΣΤ]ΑΘΜΟΝΤΟΥΤΟ:ΔΔΔΔ				
ΕΣΑΧΕ[ΡΔ]ΟΣΙΟΣΚΑΙΧΣΥΝΑΡΧΟΝΤΕΣΗ[ΟΙΣΣΜΙΚΥΘΟ				
ΣΙΝΗΟ[Ι]ΤΕΛΕΣΤΕΣΘΕΟΛΝΙΔΟΣΗΑΛΝ[ΟΣΙΟΣΕΛΡΑΜ	25			
ΙΠΑΡΑ[Τ]ΟΜΠΡΟΤΕΡΟΝΤΑΜΙΟΝΗΟΙΣΛΥ[ΣΙΣΤΡΑΤΟΣΜ				
ΣΕΕΧΣ[Ε]ΣΑΓΟΡΡΑΙΝΟΝΤΑΙΑΣΤΑΘΜΟ[ΣΦΙΑΛΑΙΑΡΛΥ				
ΜΟΝΤΟ[Υ]ΟΝ:ΡΔΔΓΗΗΗ:ΠΟΤΕΡΙΑΑΡΛΥ[ΡΑ:Γ:ΣΤΑΘΜΟΝΤ				
ΙΑΡΛΥ[ΡΑ:Γ:ΠΙΙ:ΣΤΑΘΜΟΝΤΟΥΤΟΝ:ΡΗΗ:ΣΤΕΦΑΝΟΣΧΡΥΣ				
ΦΙΑΛΑ[Ι]ΑΡΛΥΡΑΙ:ΙΙΙ:ΣΤΑΘΜΟΝΤΟΥΤΟΝ[ΗΗΗΔΔΓΗΗΗ:	30			
ΡΛΥΡ[ΑΙ:ΓΙΙ:]ΣΤΑΘΜΟΝΤΟΥΤΟΝΡΗΗΗΗΔΔ[ΦΙΑΛΑΙΑΡΛΥ				
ΥΤΟ:Δ[ΔΔΔ:Ε]ΓΕΤΕΙΑΕΓΕΛΕΝΕΤΟΕΠΙΤΟ[ΝΤΑΜΙΟΝΗΟΙ				
ΡΑΙ:Γ[ΙΙ:ΣΤ]ΑΘΜΟΝΤΟΥΤΟΝΡΗΔΔΔΔΗΗΗ				

ΣΕΙΤΕ[Α]ΙΟΣΚΑΙΧΣΥΝΑΡΧΟΝΤΕΣΗΟΙΣ[ΤΕΛΕΣΤΕ				
ΣΙΝΗ[ΟΙ]ΣΠΡΕΣΒΙΑΣΣΕΜΙΟΦΕΛΑΙΕΥΣ[ΕΛΡΑΜΜΑ	35			
ΠΑΡΑ[ΤΟΝ]ΠΡΟΤΕΡΟΝΤΑΜΙΟΝΗΟΙΣΣΜΙΚ[ΥΘΟΣ.				
ΧΣΕΣ[ΑΓΟ]ΡΡΑΙΝΟΝΤΑΙΑΣΤΑΘΜΟΣΦΙΑΛ[ΑΙΑΡΛΥΡΑΙ				
ΝΤΟΥ[ΤΟΝ:Ρ]ΔΔΓΗΗΗΠΟΤΕΡΙΑΑΡΛΥΡΑΓ[ΣΤΑΘΜΟΝΤΟΥ				
ΡΛΥΡ[ΑΙ:ΓΙΙ:]ΣΤΑΘΜΟΝΤΟΥΤΟΝΡΗΗΣΤΕΦΑΝ[ΟΣΧΡΥΣΟΣ				
ΑΛΑΙΑ[ΡΛΥ]ΡΑΙΙΙΙΣΤΑΘΜΟΝΤΟΥΤΟΝΗΗΗΔ[ΔΓΗΗΗΓΟ	40			
ΥΡΑΙ:ΓΙΙ:[ΣΤ]ΑΘΜΟΝΤΟΥΤΟΝΡΗΗΗΗΔΔΦΙΑΛ[ΑΙΑΡΛΥΡΑ				
ΟΔΔΔΔΦ[ΙΑΛ]ΑΙΑΡΛΥΡΑΙΓΙΙΣΤΑΘΜΟΝΤΟΥΤ[ΟΝΡΗΔΔΔ				
ΟΛΝΙΔΟ[ΣΗΑΛ]ΝΟΣΙΟΣΕΛΡΑΜΜΑΤΕΥΕΦΙΑΛ[ΑΙΑΡΛΥΡ				
ΔΓΗΗΥ[ΧΝΟΣΑΡΛΥ]ΡΟΣΣΤΑΘΜΟΝΤΟΥΤΟΔΔΗ				

Line 11. [Ξενικόν (iii) Various foreign
ἀργύριον [ξύμικτον ἀση- silver, coined and
μ]ον καὶ ἐπ[ίστημον δ παρ- uncoined.
λ]άβομεν [παρὰ τῶν προτέρ-
ω]ν ταμιῶν, [σταθμὸν τούτου
. ΤΤΡΡΗΗ....

I have restored ξενικόν from Rangabé, Ant. Hell., No. 124, line 7, fol., a fragment evidently closely similar in character to the present document. The cyphers are incomplete at beginning and end.

Line 17. Ἀργύριον [ἐπίσημον ἡμε- (iv) From Athe-
δ]απὸν δ πα[ρελάβομεν πα- nian coinage.
ρ]ὰ τῶν προ[τέρων ταμιῶν .
. ΤΡΡΡΗΗ....

The cyphers are here also deficient.

Line 20. [Ἐκ τοῦ ἐπετείου (v) From money col-
οὗ αὐτοὶ ἐ[υνέλεξαμεν lected by the pre-
ἀργυρίου Ρ sent board.
IIII

Some twelve cyphers are lost from line 22. Only the beginning and end remain, viz. fifty talents and five obols.

Line 23. Ἀθηναίας Νίκης, τοῦ ἐπε- (vi) From the trea-
τείου οὗ αὐ[τοὶ ἐυνελέξα- sury of Athena
μεν ἀργυρίου Nike.
. II

For the omission of ἐκ before τοῦ ἐπετείου see note on A, line 31. Some eleven cyphers are lost in lines 25, 26. Only two concluding obols remain.

Line 26. Σύμ[παν τὸ κεφάλαιον Grand total.
τοῦ ἀργυρίου ἐκ τοῦ Παρθενῶν-
ο]ς καὶ τ[οῦ] Ὀπισθοδόμου
.. ΗΡΑ....

There is no trace of X before Σ in line 26, the space being left blank, as in lines 23 and 40. The older form XΣΥΜ- occurs everywhere else in this inscription (see note on A respecting the date of the document). Six cyphers are lost at the beginning; and since Η cannot be repeated more than four times, being then replaced by Ρ, it follows that at least two or three of the numerals must have indicated large sums, such as X or the like.

Line 30. The letters ΑΦΣ (... αψ...) are quite certain: they probably represent some part of the verb γράφω. And this would quite accord with the probable import of lines 30, foll., for Böckh seems right in thinking that at this point begins the list of moneys handed over by the present board to their successors.

Line 31. [Η]ΗΡΣΣ... The form of these cyphers is quite distinct, the inserted Σ being unmistakable: I have never elsewhere found staters thus expressed, except in one inscription, Ἐφ. Ἀρχ. 3368. The first Η and second Σ are almost effaced.

Line 35. The first letter here is probably I; certainly not M, as if [σταθ]μόν.

Line 36. [Δ]ΤΤΤΧΧ..., thirteen talents, two thousand drachmas.

Line 37. [Κυζικην]οὶ στατ[ῆρες], or the like.

Line 39. [σταθμὸν τ]ρύτων Α... This last letter is

unquestionably gamma, as also in line 59, below: we are reminded of ΑΙΑΝ in line 49.

Line 40. Φ[θοῖδες χρυσίου Σκ-
α]πτησυλ[ικοῦ]... σταθμὸν
ἐ]λκοντες.....

The use of the word φθοῖδες in connection with metallurgy, says Böckh, is mentioned by Hesychios alone, in the following gloss: Φθοῖς, πλακοῦς, καὶ τὰ πρὸς λεπτόν ἀλληλεσμένα. καὶ τὸ ἀπὸρρέον ψῆγμα τοῦ χρυσίου. By the Greek medical writers it was used for a pill or bolus, and it here means round lumps or bars of gold. The mines of Skaptesyra seem not to have been in the possession of Athens at this time, from the fact of Thukydides' banishment to that place; but these bars may have been brought to Athens at an earlier date, or even acquired in the way of ordinary commerce. I have restored the adjectival form in accordance with line 54.

Line 42. ...[Ἀρ-
γ]ύριον το
. ΤΧΧΧΗΗ

The last cypher was probably Η.

Line 45. δ]έκα, στα[θμὸν] Χρυ-
σ]ίου φθοῖ[δες σταθμὸν] . Κέ-
ρ]ατε δύο [ἀργυρῶ, σταθμὸν] .
. ΧΧΗΗΗΗ

By κέρατε, here we are probably to understand horn-shaped bars of bullion: unless silver drinking-horns are meant, as in the lists of the Proneion, Nos. xxv, xxvi.

Lines 49–51. ΑΙΑΝ.... seems to point to some part of the verb γίγνομαι (cp. lines 39 and 59). ΡΑΘΕ, in line 50, may possibly represent [π]ραθ[ε]ν-των]: for it is well known that the sacred treasure of Athena was enriched by a tithe of confiscated goods δημίοπρατα, (see Böckh, Staatsh., i. p. 217), and τὸ γιγνόμενον would be the proper phrase to express a share of something claimed by another (see the commentators on Demosthenes, De Cor., p. 261, Reiske; Lukian. Somnium, ch. 1, Timon, ch. 49). The first Ν in line 49 is dubious; so we might possibly read [ΤΟ]ΑΙΑΝ[ΟΜΕΝΟΝ].

Line 51. [Τῶν ἐπετε-
ίων ὧν [αὐτοὶ ἐυνελέξα-
μεν, φθοῖ[δες χρυσίου Σκαπτ-
ησυλικού] [σταθμὸν ἐλκοντ-
ες ΗΗΗ . Ἀργ]ύριον

The adjectival form Σκαπτησυλικός is clearly to be read here, and I have restored it above, line 41.

Line 57. ...[δ]έκα, στα[θμὸν ἐλκοντες].... Ten valuables, we know not what.

Line 58. [Σ]τατῆρες [σταθμὸν τ]ρύτων Α...., see line 49.

Line 60. The earlier portion of this line is left blank. The bottom of the inscription on this side is broken, so that it is uncertain how much further side Β extended. This side is beautifully inscribed. As in A the letters are carefully arranged στοιχηδόν, but are slightly smaller than those on the other side. Line 59 of Β is exactly upon a level with the last line of A.

XXV.

A block of white marble, on the other side of which is inscribed No. xxvi: height, 2 ft. 10½ in.; breadth, 1 ft. 8½ in.; thickness, 5¾ in. From the Elgin Collection. Osann, Sylloge, p. 51; Rose, Inscr., p. 226. tab. xxvi; C. I. 138, cp. Addenda, vol. i. p. 902; Böckh, Staatsb., ii. p. 204, foll.; Kirchhoff, Corpus, Nos. 129-32; cp. Michaelis, Parthenon, p. 295.

Θεοῖς [π]ᾶσι.

I. Ol. 88. 3, B. C. 426 (lines 2-12). [Τάδε παρέδοσαν αἱ τέτταρες ἀρχαί, αἱ ἐδίδουσιν τὸν λᾶγον] ἐκ Παναθηναίων ἐς Παναθήναια· [οἱ ταμίαι ... μαντ ... καὶ ξυνάρχοντες, οἷς Εὐβουλος [Φιλ]ογείτονος Ἀχαρνέως ἐγραμμάτευε τοῖς ταμίαισιν Ἀνδροκλεί Φλυεὶ καὶ ξυνάρχουσιν οἷς Κ[ηφισ]οφῶν Κηφισοδώρου Ἑρμείως ἐγγραμμάτευε· οἱ δὲ ταμίαι, οἷς Κηφισοφῶν Κηφισοδώρου Ἑρμείδης ἐγγραμμάτευε, παρέδοσαν τοῖς ταμίαισι Φωκιάδῃ ... ἐξ Οἴου καὶ ξυνάρχουσιν,] οἷς Λυσίστρατος Μορυχίδου Παλληνεὺς ἐγραμμάτευεν, ἐν τῷ προνητῷ.

- (α) Φιάλη χρυσῇ ἐξ ἧς ἀπορραίνονται, ἀσταθμός.
(β) Φιάλαι ἀργυραῖ ΗΔΔΙ σταθμὸν τούτων ΤΤΗΗΗΗΔ ΔΔΤΤ.
(γ) Κέρατα ἀργυρᾶ ΙΙΙ σταθμὸν τούτων ΠΔΔΓΤΤΤ.
(δ) Ποτήρια ἀργυρᾶ Γ σταθμὸν τούτων ΗΠΔΓΤΤΤ.
(ε) Λύχνος ἀργυροῦς, σταθμὸν τούτου ΔΔΔΓΤΤΤ.
(ς) Φιάλαι ἀργυραῖ ΓΙΙ σταθμὸν τούτων ΓΗΗ.
(ζ) Στέφανος χρυσοῦς, σταθμὸν τούτου ΔΔΔΤΤΤΙΙΙ.
(η) Φιάλα ἀργυρᾶ ΙΙ σταθμὸν τούτων ΗΗ.
(θ) Φιάλαι ἀργυραῖ ΙΙΙΙ σταθμὸν τούτων ΗΗΗΔΔΓΤΤΤΤΤ.
(ι) Ποτήριον ἀργυροῦν Χαλκιδικόν, σταθμὸν τούτου ΔΔΔΔ.
(κ) Ἐπέτεια ἐπεγένετο· φιάλαι ἀργυραῖ ΓΙΙ σταθμὸν τούτων ΠΗ[ΗΗΗ]ΔΔ.

II. Ol. 88. 4, B. C. 425 (lines 13-23). [Τάδε οἱ ταμίαι τῶν ἱερῶν χρημάτων τῆς Ἀθηναίας, Φωκιάδης] ἐξ Οἴου καὶ ξυνάρχοντες, οἷς Λυσίστρατος Μορυχίδου Παλληνεὺς ἐγραμμάτευε, παρέδοσαν τοῖς ταμίαισιν οἷς Σμίκυθος ... ἐγραμμάτευε, παραδεξάμενοι παρὰ τῶν προτέρων ταμιῶν, οἷς Κηφισοφῶν Κηφισοδώρου Ἑρμείως ἐγραμμάτευε, ἐν τῷ προνητῷ.

- (α) Φιάλη χρυσῇ ἐξ ἧς ἀπορραίνονται, ἀσταθμός.
(β) Φιάλαι ἀργυραῖ ΗΔΔΙ σταθμὸν τούτων ΤΤΗΗΗΗΔ ΔΔΤΤ.
(γ) Κέρατα ἀργυρᾶ ΙΙΙ σταθμὸν τούτων ΠΔΔΓΤΤΤ.
(δ) Ποτήρια ἀργυρᾶ Γ σταθμὸν τούτων ΗΠΔΓΤΤΤ.
(ε) Λύχνος ἀργυροῦς, σταθμὸν τούτου ΔΔΔΓΤΤΤ.
(ς) Φιάλαι ἀργυραῖ ΓΙΙ σταθμὸν τούτων ΓΗΗ.
(ζ) Στέφανος χρυσοῦς, σταθμὸν τούτου ΔΔΔΤΤΤΙΙΙ.
(η) Φιάλα ἀργυρᾶ, σταθμὸν τούτων ΗΗ.
(θ) Φιάλαι ἀργυραῖ ΙΙΙΙ σταθμὸν τούτων ΗΗΗΔΔΓΤΤΤΤΤ.
(ι) Ποτήριον ἀργυροῦν Χαλκιδικόν, σταθμὸν τούτου ΔΔΔΔ.
(κ) Φιάλαι ἀργυραῖ ΓΙΙ σταθμὸν τούτων ΠΗΗ[ΗΗΗ]ΔΔ.
[Ἐπέτεια ἐπεγένετο ἐπὶ τῶν ταμιῶν, οἷς Λυσίστρατος Μορυχίδου Παλληνεὺς ἐγραμμάτευε·
(μ) Φιάλαι ἀργυραῖ ΙΙΙΙ σταθμὸν τούτων ΗΗΗΗΔΔ.
(ν) Ποτήριον ἀργυροῦν, σταθμὸν τούτου ΔΔΔΔ.

III. Ol. 89. 1, B. C. 424 (lines 24-33). [Τάδε οἱ ταμίαι τῶν ἱερῶν χρημάτων τῆς Ἀθηναίας Θουκυδίδης Ἀχέρδουσιος καὶ ξυνάρχοντες, οἷς Σμίκυθος ... ἐγραμμάτευε, παρέδοσαν τοῖς ταμίαισιν, οἷς Τελέστῃς Θεογνίδος Ἀγνούσιος ἐγραμμάτευε, Τιμοκλεί Εἰτεαίφ καὶ

ξυνάρχουσι, παραδεξάμενοι παρὰ τῶν προτέρων ταμιῶν, οἷς Λυσίστρατος Μορυχίδου Παλληνεὺς ἐγραμμάτευε, ἐν τῷ προνητῷ.

- (α) Φιάλη χρυσῇ ἐξ ἧς ἀπορραίνονται, ἀσταθμός.
(β) Φιάλαι ἀργυραῖ ΗΔΔΙ σταθμὸν τούτων ΤΤΗΗΗΗΔ ΔΔΤΤ.
(γ) Κέρατα ἀργυρᾶ ΙΙΙ σταθμὸν τούτων ΠΔΔΓΤΤΤ.
(δ) Ποτήρια ἀργυρᾶ Γ σταθμὸν τούτων ΗΠΔΓΤΤΤ.
(ε) Λύχνος ἀργυροῦς, σταθμὸν τούτου ΔΔΔΓΤΤΤ.
(ς) Φιάλαι ἀργυραῖ ΓΙΙ σταθμὸν τούτων ΓΗΗ.
(ζ) Στέφανος χρυσοῦς, σταθμὸν τούτου ΔΔΔΤΤΤΙΙΙ.
(η) Φιάλα ἀργυρᾶ, σταθμὸν τούτων ΗΗ.
(θ) Φιάλαι ἀργυραῖ ΙΙΙΙ σταθμὸν τούτων [ΗΗΗΔΔΓ ΤΤΤΤ.
(ι) Ποτήριον ἀργυροῦν Χαλκιδικόν, σταθμὸν τούτων ΔΔΔΔ.
(κ) Φιάλαι ἀργυραῖ ΓΙΙ σταθμὸν τούτων ΠΗΗΗΗΔΔ.
(λ) Φιάλαι ἀργυραῖ ΙΙΙΙ σταθμὸν τούτων ΗΗΗΗΔΔ.
(μ) Φιάλαι ἀργυραῖ ΙΙΙΙ σταθμὸν τούτων ΗΗΗΗΔΔ.
(ν) Ποτήριον ἀργυροῦν, σταθμὸν τούτου ΔΔΔΔ.
Ἐπέτεια ἐπεγένετο ἐπὶ τῶν ταμιῶν οἷς Σμίκυθος ... ἐγραμμάτευε·
(ο) Φιάλαι ἀργυραῖ ΓΙΙ σταθμὸν τούτων ΠΗΔΔΔΔ ΤΤΤΤ.

IV. Ol. 89. 2, B. C. 423 (lines 34-44). [Τάδε οἱ ταμίαι τῶν ἱερῶν χρημάτων τῆς Ἀθηναίας Τιμοκλῆς Εἰτεαίφ καὶ ξυνάρχοντες, οἷς Τελέστῃς Θεογνίδος Ἀγνούσιος ἐγραμμάτευε, παρέδοσαν τοῖς ταμίαισιν οἷς Πρεσβίας Σημίου Φηγαίως ἐγραμμάτευε, ... καὶ ξυνάρχουσιν, παραδεξάμενοι παρὰ τῶν προτέρων ταμιῶν, οἷς Σμίκυθος ... ἐγραμμάτευε, ἐν τῷ προνητῷ.

- (α) Φιάλη χρυσῇ ἐξ ἧς ἀπορραίνονται, ἀσταθμός.
(β) Φιάλαι ἀργυραῖ ΗΔΔΙ σταθμὸν τούτων ΤΤΗΗΗΗΔ ΔΔΤΤ.
(γ) Κέρατα ἀργυρᾶ ΙΙΙ σταθμὸν τούτων ΠΔΔΓΤΤΤ.
(δ) Ποτήρια ἀργυρᾶ Γ σταθμὸν τούτων ΗΠΔΓΤΤΤ.
(ε) Λύχνος ἀργυροῦς, σταθμὸν τούτου ΔΔΔΓΤΤΤ.
(ς) Φιάλαι ἀργυραῖ ΓΙΙ σταθμὸν τούτων ΓΗΗ.
(ζ) Στέφανος χρυσοῦς, σταθμὸν τούτου ΔΔΔΤΤΤΙΙΙ.
(η) Φιάλα ἀργυρᾶ, σταθμὸν τούτων ΗΗ.
(θ) Φιάλαι ἀργυραῖ ΙΙΙΙ σταθμὸν τούτων ΗΗΗΔΔΓ ΤΤΤΤ.
(ι) Ποτήριον ἀργυροῦν Χαλκιδικόν, σταθμὸν τούτων ΔΔΔΔ.
(κ) Φιάλαι ἀργυραῖ ΓΙΙ σταθμὸν τούτων ΠΗΗΗΗΔΔ.
(λ) Φιάλαι ἀργυραῖ ΙΙΙΙ σταθμὸν τούτων ΗΗΗΗΔΔ.
(μ) Φιάλαι ἀργυραῖ ΙΙΙΙ σταθμὸν τούτων ΗΗΗΗΔΔ.
(ν) Ποτήριον ἀργυροῦν, σταθμὸν τούτου ΔΔΔΔ.
(ο) Φιάλαι ἀργυραῖ ΓΙΙ σταθμὸν τούτων ΠΗΔΔΔΔ ΤΤΤΤ.

Ἐπέτεια ἐπεγένετο ἐπὶ τῶν ταμιῶν οἷς Τελέστῃς Θεογνίδος Ἀγνούσιος ἐγραμμάτευε·

- (ρ) Φιάλαι ἀργυραῖ ΙΙΙ σταθμὸν τούτων ΗΗΠΤ.
(σ) Ποτήριον ἀργυροῦν, σταθμὸν τούτου ΠΔΓΤ.
(τ) Λύχνος ἀργυροῦς, σταθμὸν τούτου ΔΔΤ.

About half of this Inscription is wanting on the

left side. Böckh suggests that it was probably contained upon two slabs (as was often the case in inscriptions upon wall stones), of which this one alone remains. We have here the treasure-lists of the Proneion for the four years from Ol. 88. 3 to 89. 2. This date is rendered quite certain by the comparison of other treasure-lists since discovered (see Rangabé, *Ant. Hell.*, notes on 93, 100, 102). The missing portions of this Inscription are restored from a comparison of C. I. 142 and the other known lists of the Proneion (see Böckh, *Staatsh.*, ii. pp. 195–228; Rangabé, Nos. 90–99).

The heading was probably Θεοῖς παῖσι, which would account for the appearance of the Σ and Α in line 1. Line 2. The fragment of the first treasurer's name, ... μαντ ..., is recovered from Rangabé, No. 103 (*Εφ. Αρχ.* 2206). Böckh (*Staatsh.*, ii., p. 182, x. 6. D) restores [Εὐ]μαντ[ι...], which is wrong, for three letters are lost at the beginning of the name. Observe that in this inscription the form προνήιον is used (lines 16, 27): this appears to have been the customary form; occasionally we have ἐν τῷ πρόνεφ (Attic for προνάφ), as in the next list. From line 24

the spacing of the letters, which are still arranged στοιχηδόν, is more crowded than in the earlier portion. Line 44. The number III is probably a right restoration, since four cups would weigh more than 251 drachmas. In the list for the next penteteris (Böckh, *Staatsh.*, ii., p. 207, foll.) the plural φιάλαι is found in B, line 31, which proves that the two strokes in D, line 31, are incomplete.

We turn now to the treasures themselves. (a) The first is a vessel from which persons entering the temple sprinkled themselves by way of purification. It would be a fixture, and could not accordingly be weighed (ἄσταθμος). Similarly the ἀπορβαντήριον occurring in the treasures of the Hekatompedos is also unweighed (Nos. xxvii, xxviii c). The words ἐξ ἧς being written like one, the aspirate is dropped. (δ) These 121 silver cups, like the drinking-horns which follow (c), were probably used in the sacred feasts. For such silver horns, cp. *Athenae.* xi. p. 476, E. (f), (l), (o), Böckh suggests that this frequent recurrence of the number seven has probably a sacred import.

XXVI.

On the reverse side of the same block upon which is inscribed the preceding. Osann, *Sylloge*, p. 50; Rose, *Inscr.*, Tab. xxvii. p. 226; C. I. 142, cp. Addenda, p. 903; Böckh, *Staatsh.*, ii. p. 213; Kirchhoff, *Corpus*, No. 133; cp. Michaelis, *Parthenon*, p. 295.

I. Ol. 91. 3, B. C. 414 (lines 1–17). Τάδε [παρέδο]-
σαν αἱ τέτταρ[ε]ς ἀρχαί, αἱ ἐδίδονσαν τὸν λόγον ἐκ Πανα-
θηναίων ἐς Παναθήναια, τοῖς ταμί[α]ις Τεισαμενῶ Παιαν[ιεῖ
καὶ ξυνάρχουσιν, οἷς Πολυμήδης Κηφισίωνος Ἀθηνεὺς ἐγραμ-
μάτ[ε]υε, οἱ δὲ ταμίαι, οἷς Πολυμήδης Κηφισίωνος Ἀθηνεὺς
ἐγραμμάτευε, παρέδωσαν τοῖς ταμίαις Πολυξενίδῃ Ἀχαρνεί
καὶ ξυνάρχουσιν, οἷς Λευκαῖος Κωμάρχου Ἀφιδναῖος ἐγραμ-
μάτευε, ἐν τῷ Πρόνεφ.

- (a) Φιάλη χρυσή, ἐξ ἧς ἀπορβαίνονται, ἄσταθμος.
- (b) Φιάλαι ἀργυραῖ ΗΔΔΙ σταθμὸν τούτων ΤΤΗ]ΗΗΗΔ
ΔΔΤ.
- (c) Κέρατα ἀργυρᾶ ΙΙΙ [σταθμὸν τούτων ΠΔΔΓΤΤΤ.
- (d) [Ποτήρια ἀργυρᾶ Γ σταθμὸν τούτων ΗΠΔΓΤΤΤ.
- (e) Λύχνος ἀργυροῦς, σταθμὸν τούτου ΔΔΔΓΤΤΤ.
- (f) [Φιάλαι ἀργυραῖ ΓΙΙ σταθμὸν τούτων ΠΗΗ].
- (g) Στέφανος χρυσούς, σταθμὸν τούτου ΔΔΔΤΤΤΙΙΙ.
- (h) Φιάλα ἀργυρᾶ ΙΙ σταθμὸν τούτων ΗΗ.
- (i) Φιάλαι ἀργυραῖ ΙΙΙΙ σταθμὸν τούτων Η]ΗΗΔΔΓΤΤΤΤΤ.
- (k) Ποτήριον ἀργυροῦν σταθμὸν τούτου ΔΔΔΔ.
- (l) [Φιάλαι ἀργυραῖ ΓΙΙ σταθμὸν τούτων ΠΗΗΗΗΔΔ].
- (m) Φιάλαι ἀργυραῖ ΙΙΙΙ σταθμὸν τούτων ΠΗΗΗΗΔΔ.
- (n) Ποτήριον ἀργυροῦν, σταθμὸν τούτου ΔΔΔΔ.
- (o) Φιάλαι ἀργυραῖ ΓΙΙ σταθμὸν τούτων ΠΗΔΔΔΔ
ΤΤΤΤΤ.
- (p) Φιάλαι ἀργυραῖ ΙΙΙΙ σταθμὸν τούτων ΗΗΠΤ.
- (q) Ποτήριον ἀργυροῦν, σταθμὸν τούτου ΠΔΓΤ.
- (r) Λύχνος ἀργυροῦς, σταθμὸν τούτου ΔΔΤΤ.
- (s) [Φιάλαι ἀργυραῖ ΙΙΙ σταθμὸν τούτων ΗΗΠΔΔΔΔ
ΤΤΤΤΤ].
- (t) Φιάλαι ἀργυραῖ Γ σταθμὸν τούτων ΠΗΗΗΗΔΤΤΤ.
- (u) Ἀργυρίς, σταθμὸν ταύτης ΗΔΤΤ.

- (v) Ποτήριον ἀργυροῦν ΔΔΔΔ]ΓΤΤΤ.
- (w) Ἀργυρίς Ι σταθμὸν ταύτης ΠΔ.
- (x) Ποτήριον ἀργυροῦν, σταθμὸν τούτου ΔΔΔΓΤΤΤΤΤ.
- (y) Ἀργυρίς Ι σταθμὸν ταύτης ΗΠΤΤΤΤ.
- (z) Ποτήριον ἀργυροῦν, σταθμὸν τούτου ΔΔΔ.
- (aa) [Ἀργυρίδες ΙΙΙΙ σταθμὸν τούτων ΗΗΗΠΔΔΔΓΤ.
- (bb) Κύλιξ ἀργυρᾶ, ἄσταθμος.
- (cc) Φιάλη ἀργυρᾶ, σταθμὸν ταύτης ΗΠΔΔΔΔΤΤΤΤΤ.
- (dd) Ἀργυρίδες ΙΙΙΙ σταθμὸν τούτων Π]ΗΗΠΔΔΔΓΤΤΤΤ.
- Ἐπέτεια ἐπ[εγέν]ετο ἐν τῷ Πρόνεφ.
- (ee) [Ἀργυρίδες ΙΙΙ σταθμὸν τούτων ΠΗΗΔΓΤΤΤΤ].

II. Ol. 91. 4, B. C. 413 (lines 18–34). Τάδε οἱ ταμίαι
τῶν ἱερῶν χρημάτων τῆς Ἀθηναίας Π[ολυ]ξενίδης Ἀχαρ-
νεὺς καὶ ξυνάρχοντες, οἷς Λευκαῖος Κωμάρχου Ἀφιδναῖος
ἐγ[ρα]μάτευε, παρ[έ]δωσαν τοῖς ταμίαις, οἷς Αὐτοκλείδης
Σωστράτου Φερέριος ἐγραμμάτ[ε]υε, Καλλίσχρῳ Εὐπ[υ]-
ρίδῃ καὶ ξυνάρχουσι, παραδεξάμενοι παρὰ τῶν προτέρων
ταμιῶν, οἷς [Πολυ]μήδης Κηφισίωνος Ἀθηνεὺς ἐγραμμάτευε,
ἐν τῷ Πρόνεφ.

- (b) Φιάλαι ἀργυραῖ ΗΔΔΙ σταθμὸν τούτων ΤΤΗΗΗΗ
ΔΔΔΤΤ.
- (c) Κ[έρατα ἀργυρᾶ ΙΙΙ σταθμὸν τούτων ΠΔΔΓΤΤΤ.
- (d) Ποτήρια ἀργυρᾶ Γ σταθμὸν τούτων ΗΠ]ΔΓΤΤΤ.
- (e) Λύχνος ἀργυροῦς, σταθμὸν τούτου ΔΔΔΓΤΤΤΤΤ.
- (f) Φιάλαι ἀργυραῖ ΓΙΙ σταθμὸν τούτων ΠΗΗ.
- (g) Στέφανος χρυσούς, σταθμὸν τούτου ΔΔΔΤΤΤΙΙΙ.
- (h) Φιάλα ἀργυρᾶ ΙΙ σταθμὸν τούτων ΗΗ].
- (i) Φιάλαι ἀργυραῖ ΙΙΙΙ σταθμὸν τούτων ΗΗΗΔΔΔΓΤ
ΤΤΤΤΤ.
- (k) [Ποτήριον ἀργυροῦν, σταθμὸν τούτου ΔΔΔΔ].

- (l) Φιάλαι ἀργυραῖ Γ|| σταθμὸν τούτων Π||ΗΗΗΗΔΔ.
 (m) Φιάλαι ἀργυραῖ |||| σταθμὸν τούτων ΗΗΗΗΔΔ.
 (n) Ποτήριον ἀργυροῦν,] σταθμὸν τούτου ΔΔΔΔ.
 (o) Φιά[λα]ι ἀργυραῖ Γ|| σταθμὸν τούτων Π||ΗΔΔΔΔ
 †††||.
 (p) Φιάλαι ἀργυραῖ ||| σταθμὸν τούτων ΗΗΠ†.
 (q) Ποτήριον ἀργυροῦν, σταθμὸν τούτου ΠΔΓ†.
 (r) [Λύχνος ἀργυροῦς, σταθμὸν τούτου ΔΔ††].
 (s) Φιάλαι ἀργυραῖ ||| σταθμὸν τούτων [Η]ΠΔΔΔΔ
 ††††.
 (t) Φιάλ[αι ἀργυραῖ Γ σταθμὸν τούτων ΗΗΗΗΔ†††.
 (u) Ἀργυρίς | σταθμὸν ταύτης ΗΔ††.
 (v) Ποτήριον ἀργυροῦν, σταθμὸν τούτου ΔΔΔΔΓ††.
 (w) [Ἀργυρίς | σταθμὸν ταύτης ΠΔ.]
 (x) Ποτήριον ἀργυροῦν σταθμὸν [τ]ούτου ΔΔΔΓ††††.
 (y) Ἀργυρίς | σταθμὸν ταύτης ΗΠ††††.
 (z) Ποτήριον ἀργυροῦν, σταθμὸν τούτου ΔΔΔ.
 (aa) Ἀργυρίδες |||| σταθμὸν τούτων ΗΗΗΠΔΔΔΓ†.
 (bb) [Κύλιξ ἀργυρᾶ, ἀσταθμος].
 (cc) Φιάλη ἀργυρᾶ, σταθμὸν ταύτης ΗΠΔΔΔΔ††††.
 (dd) Ἀργυρίδες |||| σταθμὸν τούτων Π||ΗΗΠΔΔΔΓ††††.
 (ee) Ἀργυρίδες ||| σταθμὸν τούτων Π||ΗΗΔΓ††††.
 Ἐπέτ[ε]ια ἐπεγένετο. (ff) ἀργυρίς, σταθμὸν ταύτης . .

III. Ol. 92. 1, B. C. 412 (lines 35–51). Τάδε οἱ ταμῖαι τῶν ἱερῶν χρημάτων τῆς Ἀθηναίης Κἀλλαισχρος Εὐπυρίδης καὶ ξυνάρχοντες οἷς Αὐτοκλείδης Σωστράτου Φρεάβριος ἐγραμμάτευε παρέδοσαν τοῖς ταμίαις οἷς ἴωνος Εὐωνυμεὺς ἐγραμμάτευε, παραδεξάμενοι παρὰ τῶν προτέρων ταμιῶν οἷς Λευκαῖος Κωμάρχου Ἀφιδναῖος ἐγραμμάτευε, ἐν τῷ Προνηΐφ

(b) Φιάλαι ἀργυραῖ ΗΔΔ| σταθμὸν τούτων ΤΤΗΗΗΗ] ΔΔΔ††.

- (c) Κέρατα ἀργυρᾶ ||| σταθμὸν τούτων ΠΔΔΓ††††.
 (d) Ποτήρια ἀργυρᾶ Γ σταθμὸν τούτων ΗΠΔΓ†††.
 (e) Λύχνος ἀργυροῦς, σταθμὸν τούτου ΔΔΔΓ††††.
 (f) Φιάλαι ἀργυραῖ Γ|| σταθμὸν τούτων Π||ΗΗ.
 (g) Στέφανος χρυσοῦς σταθμὸν τούτου ΔΔΔ†††††||.
 (h) Φιάλα ἀργυρᾶ δύο, σταθμὸν τούτων ΗΗ.
 (i) Φιάλαι ἀργυραῖ |||| σταθμὸν τούτων ΗΗΗΔΔΓ†††††.
 (k) Ποτήριον ἀργυροῦν, σταθμὸν τούτου ΔΔΔΔ.
 (l) Φιάλαι ἀργυραῖ Γ|| σταθμὸν τούτων Π||ΗΗΗΗΔΔ.
 (m) Φιάλαι ἀργυραῖ |||| σταθμὸν τούτων Η||ΗΗΗΔΔ.
 (n) [Ποτήριον ἀργυροῦν σταθμὸν τούτου ΔΔΔΔ].
 (o) Φι[α]λ[αι ἀργυραῖ Γ|| σταθμὸν τούτων Π||ΗΔΔΔΔΔ
 ††††||.
 (p) [Φιάλαι ἀργυραῖ ||| σταθμὸν τούτων ΗΗΠ†].
 (q) Ποτήριον ἀργυροῦν σταθμὸν τούτου ΠΔΓ†.
 (r) Λύχνος ἀργυροῦς σταθμὸν τούτου ΔΔ††.
 (s) Φιάλαι ἀργυραῖ ||| σταθμὸν τούτων ΗΗΠΔΔΔΔ
 ††††.
 (t) Φι[α]λ[αι ἀργυραῖ Γ σταθμὸν τούτων ΗΗΗΗΔ†††.
 (u) Ἀργυρίς | σταθμὸν ταύτης ΗΔ††.
 (v) Ποτήριον ἀργυροῦν, σταθμὸν τούτου ΔΔΔΔΓ†††.

- (w) [Ἀργυρίς, σταθμὸν ταύτης ΠΔ].
 (x) Ποτήριον ἀργυροῦν σταθμὸν τούτου ΔΔΔΓ†††††.
 (y) Ἀργυρίς, σταθμὸν ταύτης ΗΠ††††.
 (z) Ποτήριον ἀργυροῦν, σταθμὸν τούτου ΔΔΔ.
 (aa) Ἀργυρίδες |||| σταθμὸν τούτων ΗΗΗΠΔΔΔΓ†.
 (bb) Κύλιξ ἀργυρᾶ, ἀσταθμος.
 (cc) Φιάλη ἀργυρᾶ, σταθμὸν ταύτης ΗΠΔΔΔΔ††††.
 (dd) Ἀργυρίδες |||| σταθμὸν τούτων Π||ΗΗΠΔΔΔΓ††††.
 (ee) Ἀργυρίδες ||| σταθμὸν τούτων Π||ΗΗΔΓ††††.
 (ff) Ἀργυρίς, σταθμὸν ταύτης . .

IV. Ol. 92. 2, B. C. 411 (lines 52, foll.). Τάδε οἱ ταμῖαι τῶν ἱερῶν χρημάτων τῆς Ἀθηναίας Ἀσωπόδωρος Κυδαθηναίως καὶ ξυνάρχοντες οἷς ἴωνος Εὐωνυμεὺς ἐγραμμάτευε, παρέδοσαν τοῖς ταμίαις οἷς ἐγραμμάτευε Καλλιστράτῳ Μαραθωνίῳ καὶ ξυνάρχουσι, παραδεξάμενοι παρὰ τῶν προτέρων ταμιῶν οἷς Αὐτοκλείδης Σωστράτου Φρεάβριος ἐγραμμάτευε, ἐν τῷ Πρόνεφ, κ.τ.λ.]

The right half of this list is lost, through the same breakage which deprives us of the left portion of the preceding (where see note). The inscription before us contained the treasure-lists of the Pronēion for the four years from Ol. 91. 3 to 92. 2 (B. C. 414–411). This date rests upon the same evidence as that of the preceding, and the restorations come from the same sources. In the orthography several points are noticeable. In line 2 the form ταμίαις replaces the dative ταμίαισι, which is found in earlier lists. The next word Τεισαμενῶ is the earliest instance I know of the employment of $\bar{\alpha}$ for long $\bar{\iota}$ (see note on No. xix). Line 5. πρόνεφ, Attic for προνάφ, takes the place of the commoner προνηΐφ (see note on preceding). There are several lapidary's errors:—line 8. ΣΤΑΘΟΝ for ΣΤΑΘΜΟΝ: line 36. ΑΘΕΝΑΙΣ for ΑΘΕΝΑΙΑΣ: line 44. ΦΙΑΤΕ for ΦΙΑΛΕ. In lines 10–15 ΤΟΤΟ and ΤΟΤΟΝ occur; elsewhere ΤΟΥΤΟ, etc. Lines 1–51 are arranged στοιχηδόν; the remaining lines have their letters more crowded, and are not arranged στοιχηδόν.

Respecting the treasures themselves little need be added to what was said upon the preceding list. After the first year the article α (φιάλη χρυσῇ, ἐξ ἧς ἀπορραίνονται) disappears from the inventory; it had probably been removed for some purpose, and its removal accounted for in some other document. Michaelis (Parthenon, p. 295) is probably right in connecting this disappearance with the fact that this year (B. C. 413) witnessed the fortification of Dekeleia and the Sicilian disaster. In the following year the Athenians had to draw upon their reserve fund of 1000 talents (Thukyd. viii. 15; cp. No. xxiv). Through the same cause one may account for there being no ἐπέτεια recorded in our list after the second year (B. C. 413).

A.

Θ] Ε [Ο Ι Σ Ε Γ
 ΤΑΔ]ΕΓΑΡΕΔΟΣ[ΑΝΗΑΙΤΕΤΤΑΡΕΣΑΡΧΑ]Ι[ΗΑΙΕΔ
 ΣΤΑ]ΜΙΑΣΙΗ[ΟΙΣΓΡΕΣΒΙΑΣΣΕΜΙΟΦΕΛΑΙ]Ε[ΥΣ]Ε
 ΙΕΥ]ΣΕΛΡΑΜ[ΜΑΤΕΥΕΓΑΡΕΔΟΣΑΝΤΟΙΣΤΑΜΙΑΣ
 5 ΥΦΕΜ]Ο[Ι]ΚΟΛΛ[ΥΤΕΙΚΑΙΧΣΥΝΑΡΧΟΣΙΕΝΤΟΙΝΕ
 ΟΝΧΧ]ΠΔΔΔΔ[ΓΓΓΓΚΟΡΕΧΡΥΣΕΕΠΙΣΤΕΛΕΣΑΣΤ]
 ΥΣΟΠ]Σ[Τ]ΑΘΜ[ΟΝΤΟΥΤΟΙΝΠΔΔΔΣΤΕΦΑΝΟΣΧΡΥΣ
 ΠΙΙΙ]Σ[Τ]ΑΘΜ[ΟΝΤΟΥΤΟΝΠΗΗΗΚΑΡΧΕΣΙΟΝΑΡΛΥ
 Σ]Σ[ΤΑ]ΘΜΟ[ΝΤΟΥΤΟΗΗΣΤΕΦΑΝΟΣΧΡΥΣΟΣΣΤΑΘΜ
 10 ΓΓΣΤΕ]ΦΑΝΟ[ΙΧΡΥΣΟΙΠΠΣΤΑΘΜΟΝΤΟΥΤΟΝΗΔΔ
 ΣΣΕ]Μ[ΙΟΦ]ΕΛΑ[ΙΕΥΣΕΛΡΑΜΜΑΤΕΥΕΣΤΕΦΑΝΟΣΧ
 ΟΥΤΟ]ΙΝ[Η]ΗΓ[ΔΔΔΔΓΓΓΠΙΧΡΥΣΙΣΣΤΑΘΜΟΝΤΑΥ

 ΤΑΔΕ]ΗΟ[Ι]ΤΑ[Μ]Ι[ΑΙΤΟΝΗΙΕΡΟΝΧΡΕΜΑΤΟΝΤΕΣΑ
 ΝΙ]ΚΕΑΣΕΥΘΥ[ΚΛΕΟΣΗΛΙΜΟΣΙΟΣΕΛΡΑΜΜΑΤΕ
 15 ΑΙΛΙΛ]ΙΕΥΣ[ΕΛΡΑΜΜΑΤΕΥΕΕΥΦΙΛΕΤΟΙΚΕΦΙΣ
 Ρ]ΟΝΤΑΜΙΟΝ[ΕΝΤΟΙΝΕΟΙΤΟΙΗΕΚΑΤΟΜΠΕΔΟΙΦ
 Ρ]ΥΣΕΕΠΙΣΤΕΛ[ΕΣΑΣΤΑΘΜΟΣΑΠΟΡΡΑΝΤΕΡΙΟΝ
 Π]ΔΔΔ:ΣΤΕΦΑΝΟΣ[ΧΡΥΣΟΣΗΟΝΗΕΝΙΚΕΕΧΕΙΣΤΑ
 Η]ΗΗΚΑΡΧΕΣΙΟΝ[ΑΡΛΥΡΟΝΣΤΑΘΜΟΝΤΟΥΤΟΗΗΚ
 20 ΦΑ]ΝΟΣΧΡΥΣΟΣ[ΣΤΑ]Θ[ΜΟΝΤΟΥΤΟ...ΓΓΓΠ]Σ[Τ]ΛΦ
 Σ]Τ[ΑΘ]ΜΟΝΤΟΥΤΟ[ΝΗΔΔΔΠΠΣΤΕΦΑΝΟΣΧΡΥ]ΣΟ[Σ]Σ
 Ν]ΗΗ[Π]ΔΔΔΔΓΓΓΠΙΙΙ[ΧΡΥΣΙΣΙΣΤΑΘΜΟ]Ν[ΤΑΥΤ]ΕΣΗΔ
 ΕΑ]ΣΕΥΘΥΚΛΕΟΣ[ΗΛΙΜΟΣΙΟΣΕΛΡΑΜΜΑ]ΤΕΥΕΧ
 Τ]ΑΔΕΗΟΙΤΑΜΙΑ[ΙΤ]Ο[ΝΗΙ]ΕΡΟΝΧΡΕΜ[ΑΤΟ]ΝΤΕΣΑ
 25 Ι]ΣΕ[Π]ΙΛΕΝΕΣΛΥ[ΣΑ]ΝΔΡΟΑΙΛ[Ι]Λ[ΙΕΥΣ]ΕΛ[ΡΑΜΜΑ]
 .ΟΛ[ΑΡ]ΛΕΤΕΛΡΑΜ[ΜΑΤΕΥΕΛΥΚΟΝ[Ι...]]
 Ρ]ΟΝ[Τ]ΑΜΙΟΝΗΟΙ[ΣΝ]ΙΚΕΑΣΗΛΙΜΟ[ΣΙΟΣΕΛ]ΡΑΜ
 ΤΡΕ[Σ]ΣΤΑΘΜΟΝΤΟΥΤΟΝ:ΧΧΠΔΔΔΔΓ[ΓΓΓΚΟΡ]ΕΧΡ
 ΤΑΘΜ[Ο]ΝΣΤΕΦΑΝΟΧΡΥΣΟΠΣΤΑ[ΘΜ]Ο[ΝΤΟΥΤ]Ο[Ι]ΝΠ
 30 ΔΔΦ[ΙΑ]ΛΑΙΑΡΛΥΡ[ΑΙ]Ο[Κ]ΤΟ[ΣΤ]ΑΘ[Μ]Ο[ΝΤΟΥΤ]ΟΝΠΗ
 ΡΛ]ΥΡ[Ο]Ν:ΔΙΟΣΠΟΛ[Ι]Ο.Σ[Σ]ΤΑΘ[Μ]Ο[Ν]ΤΟ[Υ]Τ[Ο]Η[Η]ΣΤΕΦ
 ΤΑ]ΘΜ[Ο]ΝΤΑΥΤΕΣΠ[ΔΓΓΓΣΤΕΦΑΝΟΙΧΡΥΣΟΙ]ΠΠ:Σ[Σ
 ΤΟ]ΔΓ[Γ]ΓΠΠΙ:ΧΡΥΣ[ΙΔΕΔΥΟΣΤΑΘΜΟΝΤΟΥΤ]ΟΙΝ:Η
 Σ]ΙΣ:Σ[Τ]ΑΘΜΟΝΤΑΥΤ[Ε]Σ[ΗΔΠΓΓΓΓΓ

 35 ΤΑ]ΔΕΗΟΙΤΑΜΙΑΙΤΟ[ΝΗΙΕΡ]Ο[ΝΧΡΕΜΑΤΟΝΤΕ
 Σ]ΗΟΙ[Σ]ΛΥΣΙΔΙΚΟ[Σ]Λ[ΑΡΛΕΤ]Τ[ΙΟΣΕΛΡΑΜΜΑ
 Δ]ΑΘΕΝΑΙΕΥΣΕΛΡ[Α]ΜΜ[ΑΤΕΥ]Ε[ΧΑΡΙΝΟΙΑΛΕΧ
 ΕΝΟΙΠΑΡΑΤΟΝΠΡ[ΟΤ]Ε[ΡΟΝ]ΤΑ[ΜΙ]Ο[ΝΗΟΙΣΕΠΙ
 ΟΙΗΕΚΑΤΟΝΠΕΔΟΙ[Φ]ΙΑ[ΛΑΙ]ΧΡ[ΥΣΑΙΤΡΕΣΣΤΑ
 40 ΕΛΕΣΑΣΤΑΘΜΟΣΑ[Γ]ΟΡ[ΡΑ]ΝΤΕΡ[ΙΟΝΑΡΛΥΡΟΝ
 ΔΔΔΣΤΕΦΑΝΟΣΧΡ[Υ]ΣΟ[Σ]ΗΟ[ΝΗΕΝΙΚΕΕΧΕΙΣΤ
 ΤΟΝΠΗΗΗΚΑΡΧΕΣ[Ι]ΟΝ[ΑΡΛ]ΥΡΟ[ΝΣΤΑΘΜΟΝΤΟ
 ΟΝΤΟΥΤΟΗΗΣΤΕΦ[Α]ΝΟ[ΣΧΡ]ΥΣΟ[ΣΣΤΑΘΜΟΝΤΟ
 ΓΓΓΣΤΕΦΑΝΟΙΧΡ[ΥΣ]Ο[ΙΠΠ]Σ[ΤΑΘΜΟΝ]ΤΟΥΤΟΝΗ
 45 ΧΡΥΣ]ΙΔΕΔΥΟΣΤΑ[ΘΜ]Ο[Ν]Τ[Ο]ΥΤΟΙΝΗ[ΠΔΔΔΔ
 ΑΘΜΟΝ]ΤΑΥΤΕΣ:ΗΔ[ΓΓ]ΓΠΠ[ΕΠ]ΕΤΕ[Ι]ΑΕ[ΓΕΛΕΝΕ
 ΡΙΣΣΤΑΘ]ΜΟΝΤΑΥ[ΤΕ]Σ[ΗΠΔΔ]ΔΔ[ΓΓΓΟΥΜΙΑΤΕΡ

B.

Ο Π Ι Ο Ι Σ
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[illegible]

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ΛΥΚΟΝ ΠΡΑΣΙΕΥΣΚΑΙ ΧΣΥΝΑΡΧΟΝΤΕ	35
ΣΑΝΤΟΙΣΤΑΜΙΑΣΙ ΗΟΙΣΦΟΡΜΙΟΝΚΥ	
ΕΚΙΚΑΙ ΧΣΥΝΑΡΧΟΣΙ ΠΑΡΑΔΕΧΣΑΜ	
ΛΙΕΥΣΕΛΡΑΜΜΑΤΕΥΕΕΝΤΟΙΝΕΟΙΤ	
ΝΧΧϞΔΔΔΔΓΓΓΓΚΟΡΕΧΡΥΣΕΕΠΙΣΤ	
ΤΕΦΑΝΟΧΡΥΣΟΙΙΣΤΑΘΜΟΝΤΟΥΤΟΙΝϞ	40
ΟϞΔΔΦΙΑΛΑΙΑΡΛΥΡΑΙΓΙΙΙΣΤΑΘΜΟΝΤΟΥ	
ΕΣΙΟΝΑΡΛΥΡΟΝΔΙΟΣΓΟΛΙΟΣΣΤΑΘΜ	
ΙΙΣΤΕΦΑΝΕΧΡΥΣΕΣΤΑΘΜΟΝΤΑΥΤΕΣϞΔ	
ΑΝΟΣΧΡΥΣΟΣΣΤΑΘΜΟΝΤΟΥΤΟΔΓΓΓΓΙΙΙ	
ΣΤΑΘΜΟΝΤΑΥΤΕΣΗΔΔΔΓΓΓΓΙΙΧΡΥΣΙΣΣΤ	45
ΧΡΥΣΟΣΣΤΑΘΜΟΝΤΟΥΤΟΔΔΓΓΓΓΑΡΛΥ	
ΝΣΤΑΘΜΟΝΤΟΥΤΟΧ	

XXVII.

On the face of a block of white marble, the reverse of which contains No. xxviii: height, 2 ft. 10½ in.; breadth, 1 ft. 6 in.; thickness, 5½ in. From the Elgin Collection. It is marked (A) in the uncial copy. Published by Rose, Inscr., Tab. xxiv. p. 219; C. I. 140; Böckh, Staatsh., ii. p. 183; Kirchhoff, Corpus, Nos. 153-6; cp. Michaelis, Parthenon, p. 299. The Elgin fragment is only half of the original stelè: the other half was discovered, says Chandler (Inscr., p. xv), among the ruins of the Parthenon, and one side of it (A of No. xxviii) was copied by him and published in his Collection (p. 41). It was at that time in the French Monastery at Athens; afterwards the Prior Louis, when building a new kitchen, used this slab for the step leading from the hall. From this time nothing was heard of it until the year 1854, when Böckh (on July 27) read a paper before the Berlin Academy on the Greek Inscriptions in the possession of the Duc de Luynes, of which he had received paper-impressions; (reprinted in Böckh's Kleine Schriften, vol. vi. p. 321, foll.). It appears that, before the French Revolution, this stone was purchased in Greece by the Abbé Hippolyte de Montmorency-Laval, and when he died by the guillotine, became the property of his heir, the Viscomte (afterwards Duc) Mathieu de Montmorency-Laval, from whose widow it passed into the hands of the Duc de Luynes, her brother's son. For the results of Böckh's paper, see the commentary on this and the next Inscription.

Θ[ε]οῖς ἐπικουρίοις.

I. Ol. 89. 3, B. C. 422 (lines 2-12). Τάδε παρέδοσαν αἱ τέτταρες ἀρχαί, αἱ ἐδίδουσαν τὸν λόγον ἐκ Παναθηναίων ἐς Παναθηναίαν τοῖς ταμίαισι οἷς Πρεσβίας Σημίον Φηγαί[ε]υς ἐγραμμάτευε, οἱ δὲ ταμίαι οἷς Πρεσβί[α]ς Σημίον Φηγαί[ε]υς ἐγραμμάτευε παρέδοσαν τοῖς ταμίαισι οἷς Νικέας Εὐθυκλέους Ἀλιμούσιος ἐγγραμμάτευε (εὐφύλητος Κολλυτεῖ καὶ ξυνάρχουσι, ἐν τῷ νέφ[ε]ϊ τῷ ἑκατομπέδῳ.

(a) Φιάλαι χρυσαῖ ||| σταθμὸν τοῦτων ΧΧ[Ρ]ΔΔΔΔ [ΤΤΤΤ].

(b) Κόρη χρυσῇ ἐπὶ στήλης, ἀστ[α]θμ[ο]ς.

(c) Ἀπορράντηριον ἀργυροῦν, ἀσταθμον[ον].

(d) Στεφάνω χρυσῷ || σ[τ]αθμὸν τοῦτων ΠΔΔΔ.

(e) Στέφανος χρυσοῦς δν ἡ Νίκη ἔχει, σταθμὸν τοῦτου ΠΔΔ.

(f) Φιάλαι ἀργυραῖ [ΠΠΠ] σ[τ]αθμὸν τοῦτων ΠΗΗΗ.

(g) Καρχήσιον ἀργυροῦν, σταθμὸν τοῦτου ΗΗ[Η].

(h) Καρχήσιον ἀργυροῦν Διδς Πολ[ι]ῶς σ[τ]αθμὸν τοῦτου ΗΗ[Η].

(i) Στέφανος χρυσοῦς, σταθμὸν τοῦτου ... ΤΤΤΤ.

(k) Στεφάνη χρυσῇ, σταθμὸν ταύτης ΠΔΤΤΤ.

(l) Στέφανοι χρυσοῖ |||| σταθμὸν τοῦτων ΗΔΔΔ[ΠΠΠ].

[Ἐπέτεια ἐπεγένετο ἐπὶ τῶν ταμιῶν, οἷς Πρεσβί[α]ς Ση-μίον Φηγαί[ε]υς ἐγραμμάτευε.

(m) Στέφανος χρυσοῦς, σταθμὸν τοῦτου ΔΠΤΤΤΤ.

(n) Χρυσίδε || σταθμὸν (τούτου) [Η]ΗΠ[ΔΔΔΔΤΤΤΤ].

(o) Χρυσίς, σταθμὸν ταύτης ΗΔΔΔΠΤΤΤ.

II. Ol. 89. 4, B. C. 421 (lines 13-23). Τάδε οἱ ταμίαι τῶν ἱερῶν χρημάτων τῆς Ἀθηναίας Εὐφύλητος Κολλυτεῖς καὶ ξυνάρχοντες, οἷς Νικέας Εὐθυκλέους Ἀλιμούσιος ἐγραμμάτευε, παρέδοσαν τοῖς ταμίαισι οἷς Ἐπιγένης Λυσάνδρου Αἰγίλιος ἐγραμμάτευε Εὐφύλητος Κηφισιεὶ καὶ ξυνάρχουσι, παραδεξάμενοι παρὰ τῶν προτέρων ταμιῶν, [ἐν τῷ νέφ[ε]ϊ τῷ ἑκατομπέδῳ.

(a) Φιάλαι χρυσαῖ ||| σταθμὸν τοῦτων ΧΧ[Ρ]ΔΔΔΔΤΤΤΤ.

(b) Κόρη χρυσῇ ἐπὶ στήλης, ἀσταθμος.

(c) Ἀπορράντηριον ἀργυροῦν, ἀσταθμον[ον].

(d) Στεφάνω χρυσῷ || σταθμὸν τοῦτων ΠΔΔΔ.

(e) Στέφανος [χρυσοῦς δν ἡ Νίκη ἔχει, σταθμὸν τοῦτου ΠΔΔ.

(f) Φιάλαι ἀργυραῖ [ΠΠΠ] σταθμὸν τοῦτων ΠΗ[Η]ΗΗ.

(g) Καρχήσιον [ἀργυροῦν, σταθμὸν τοῦτου ΗΗ[Η].

(h) Καρχήσιον ἀργυροῦν Διδς Πολιῶς, σταθμὸν τοῦτου ΗΗ[Η].

(i) Στέφανος χρυσοῦς, [σταθμὸν τοῦτου ... ΤΤΤΤ].

(k) Στεφάνη χρυσῇ, σταθμὸν ταύτης ΠΔΤΤΤ.

(l) Στέφανοι χρυσοῖ |||| σ[τ]αθμὸν τοῦτων ΗΔΔΔΠΠΠ.

(m) Στέφανος χρυσοῦς, σ[τ]αθμὸν τοῦτου ΔΠΤΤΤΤ.

(n) Χρυσίδε δύο, σταθμὸν τοῦτων ΗΗ[Π]ΔΔΔΔΤΤΤΤ.

(o) Χρυσίς | σταθμὸν [ταύτης] ΗΔΔ[ΠΤΤΤΤ].

Ἐπέτεια ἐπεγένετο ἐπὶ τῶν ταμιῶν οἷς Νικέας Εὐθυκλέους Ἀλιμούσιος ἐγραμμάτευε.

(p) Χρ[υ]σίς, σταθμὸν ταύτης ΗΔΠΤΤΤΤ.

III. Ol. 90. 1, B. C. 420 (lines 24-34). Τάδε οἱ ταμίαι τῶν ἱερῶν χρημάτων τῆς Ἀθηναίας Εὐφύλητος Κηφισιεὶς καὶ ξυνάρχοντες, οἷς Ἐπιγένης Λυσάνδρου Αἰγίλιος ἐγραμμάτευε, παρέδοσαν τοῖς ταμίαισι οἷς Λυσίδικος ... ου Γ[α]ργήτ[ος] ἐγραμμάτευε Λύκων[ος] τοῦ δεινός Πρ[α] καὶ ξυνάρχουσι, παραδεξάμενοι παρὰ τῶν προτέρων [τ]αμιῶν οἷς Νικέας Ἀλιμούσιος ἐγραμμάτευε, ἐν τῷ νέφ[ε]ϊ τῷ ἑκατομπέδῳ.

(a) Φιάλαι χρυσαῖ τρεῖς, σταθμὸν τοῦτων: ΧΧ[Ρ]ΔΔΔΔΤΤΤΤ.

(b) Κόρη χρυσῇ ἐπὶ στήλης, ἀσταθμος.

(c) Ἀπορράντηριον ἀργυροῦν, ἀσταθμ[ο]ν.

(d) Στεφάνω χρυσῷ || σταθμὸν τοῦτου ΠΔ[ΔΔ].

(e) Στέφανος χρυσοῦς δν ἡ Νίκη ἔχει, σταθμὸν τοῦτου ΠΔΔ.

(f) Φιάλαι ἀργυραῖ δ[κ]τώ, [στ]αθμὸν τοῦτων ΠΗ[Η]ΗΗ.

(g) Καρχήσιον ἀργυροῦν, σταθμὸν τοῦτου ΗΗ[Η].

(h) Καρχήσιον ἀργυροῦν: Διδς Πολ[ι]ῶς, [στ]αθμὸν τοῦτου ΗΗ[Η].

(i) Στέφανος χρυσοῦς, σταθμὸν τοῦτου ... ΤΤΤΤ.

(k) Στεφάνη χρυσῇ, σταθμὸν ταύτης ΠΔΤΤΤ.

(l) Στέφανοι χρυσοῖ ||||: σ[τ]αθμὸν τοῦτων ΗΔΔΔΠΠΠ.

(m) Στέφανος χρυσοῦς, σταθμὸν τοῦτου ΔΠ[ΤΤΤΤ].

(n) Χρυσίδε δύο, σταθμὸν τοῦτων: Η[Π]ΔΔΔΔΤΤΤΤ.

(o) Χρυσίς | σταθμὸν ταύτης ΗΔΔΔΠΤΤΤΤ.

(p) Χρυσίς: σ[τ]αθμὸν ταύτης [ΗΔΠΤΤΤΤ].

IV. Ol. 90. 2, B. C. 419 (lines 35-47). Τάδε οἱ ταμίαι τῶν ἱερῶν χρημάτων τῆς Ἀθηναίας Λύκων Πρασιεὶς καὶ ξυνάρχοντες, οἷς Λυσίδικος Γ[α]ργήτ[ος] ἐγραμμάτευε, παρέδοσαν τοῖς ταμίαισι οἷς Φορμίων Κυδ[α]θηναίεος ἐγραμμάτευε, Χαρίν[ος] Ἀλεξιμάχου Πήληκι καὶ ξυνάρχουσι, παραδεξάμενοι παρὰ τῶν προτέρων [τ]αμιῶν οἷς Ἐπιγένης Αἰγίλιος ἐγραμμάτευε, ἐν τῷ νέφ[ε]ϊ τῷ ἑκατομπέδῳ.

(a) Φιάλαι χρυσαῖ τρεῖς, σταθμὸν τοῦτων ΧΧ[Ρ]ΔΔΔΔΤΤΤΤ.

(b) Κόρη χρυσῇ ἐπὶ στήλης, ἀσταθμος.

(c) Ἀπορράντηριον ἀργυροῦν, ἀσταθμον[ον].

(d) Στεφάνω χρυσῷ || σταθμὸν τοῦτων ΠΔΔΔ.

(e) Στέφανος χρυσοῦς δν ἡ Νίκη ἔχει, σταθμὸν τοῦτου ΠΔΔ.

(f) Φιάλαι ἀργυραῖ [ΠΠΠ] σταθμὸν τοῦτων ΠΗ[Η]ΗΗ.

- (g) Καρχήσιον [ἀργυροῦν, σταθμὸν τούτου ΗΗ.
 (h) Καρχήσιον ἀργυροῦν Διδς Πολιῶς, σταθμὸν τούτου ΗΗ.
 (i) Στέφ[α]να[ς χρ]υσοῦ[ς, σταθμὸν τούτου . . . ΙΙΙΙΙ.
 (k) Στεφάνη χρυσή, σταθμὸν ταύτης ΙΔΙΙΙ.
 (l) Στέφανοι χρ[υ]σ[ο]ι ΙΙΙΙ σ[ταθμὸν τούτων ΗΔΔΔΠΙΙ.
 (m) [Στέφανος χρυσοῦς, σταθμὸν τούτου ΔΠΙΙΙΙΙ].
 (n) Χρυσὶδε δύο, στα[θμ]ῶ[ν] τ[ο]ύτοι[ν] Η[ΗΔΔΔΔΔ
 ΙΙΙΙΙ].
 (o) [Χρυσὶς Ι σταθμὸν ταύτης ΗΔΔΔΠΙΙΙΙ].
 (p) Χρυσὶς, σταθμὸν ταύτης : ΗΔ[ΠΙ]ΙΙΙ.
 'Επ[ί]τε[ι]α εἰς π[ε]γέμετο.
 (q) [Στέφανος χρυσοῦς, σταθμὸν τούτου ΔΔΠΙΙΙ].
 (r) 'Αργυρὶς, σταθμὸν ταύτης [ΗΔΔΔ]ΔΔ[ΠΙ].
 (s) [Θυματήριον ἀργυροῦν, σταθμὸν τούτου Χ].

This Inscription is a list of the treasures in the Hekatompedos for the penteteris B. C. 422–419. This date is easily fixed by a comparison of the other lists of the Hekatompedos given in Böckh, Staatsh., ii. pp. 176–195. These documents also supply the restorations of our inscription.

Line 1. To account for the *E* which I have recovered, Θεοῖς ἐπικουρίοις is borrowed from Böckh's restoration of the heading of C. I. 139, cp. Kirchhoff, Corpus, No. 117*; but it is quite dubious. Lines 2–7. The letters towards the end of these lines, which are excluded from the round brackets, have been recovered by Böckh (Kleine Schriften, vi. p. 325, foll.) from the marble in the Duc de Luynes's possession. Line 3. For the old form ταμίασι cp. No. ii, A, line 2, n. Line 5. On the exact meaning of ὁ νέως ὁ Ἐκατόμπεδος see Introduction to this Chapter. Line 7. *HONENIKE* is written without the aspirate (as elsewhere) in order to allow for the known position of the letters at the end of the line. Lines 10–12. Here again I follow Böckh's collation of the Duc de Luynes's marble, which involves a considerable departure from the arrangement given in C. I. 140. Before seeing this collation I recovered Π (i. e. ϖ) in line 12: in order to account for it, and for the blank space of about one line's width that follows, I had already been led to modify the old arrangement of these lines.

Line 26. The letters ΟΛ. . . ΑΕΤ are quite clear

upon the stone. Böckh distrusted his copyists, and read [Χ]α[λαρ]γ[ε]ύς, which is inadmissible. I have therefore supposed the reading to be Α[ΑΡ]ΑΕΤ., an abbreviation for Γαργήτιος. This is confirmed by the Α I have recovered in line 36, and by the seeming contraction ΠΡ[Α.], for Πρασιεύς, in this same line 26. Abbreviations of this kind are rare before the archonship of Euklid (see Franz, El. Ep. Gr., p. 354). That Lykon was of the deme Prasieis is known from other lists (see Böckh, Staatsh., ii. p. 150). Line 34. I have departed from Böckh here, by placing no ἐπέτεια under the third year, and reserving article *g* (a golden crown, weighing twenty-six drachmas three obols) for the ἐπέτεια of the fourth year. This is necessary, if I am right in reading [ΕΠ]ΕΤΕ[Ι]Α in line 46.

Line 37. It is certain, from the list published by Rangabé, Ant. Hell., No. 109 (see his note), and by Böckh, Staatsh., ii. p. 164 (D, line 20), and elsewhere, that the treasurer who was in office at the beginning of the first year of the next πεντετηρίς was Χαρίνος Ἀλεξιμάχου Ἐλεεύς: whereas in our next list the treasurer for this same year (B. C. 418) is named Πυθόδωρος Ἀλαιεύς. It follows that Charinos must have vacated his office by death, or some other cause, before the end of his term, Pythodoros being appointed for the remainder of the year. It will be noticed that from line 35 onwards the letters, while arranged στοιχηδόν, are more widely spaced than in the earlier part of the inscription.

A few words may be said on the articles themselves.

(b) Understand not Persephone, but merely a statuette of a girl, fixed upon a pillar, and therefore ἀσταθμος.

(c) Ἀπορραντήριον is a vessel for lustral water, called also περιρραντήριον. It would be fixed, and there ἀσταθμον, like the, φιάλη χρυσή ἐξ ἧς ἀπορραίνονται of Nos. xxv, xxvi.

(h) On the Διπλία, and the worship of Ζεὺς Πολιεὺς on the Akropolis, see notes on No. lxxiv.

(k) Στεφάνη is a female head-dress; see note on No. xxix, § 1.

XXVIII.

The portion marked B represents the reverse side of the same block upon which No. xxvii is inscribed; but very few letters are legible.

A is an inscription published by Chandler, Inscr., pt. ii. No. 3. p. 41, who saw it in the French Monastery at Athens, and made a careful copy. For the subsequent history of A, see heading to No. xxvii; C. I. 141; Rose, Inscr., p. 219. Tab. xxv; Böckh, Staatsh., ii. p. 187, and Kleine Schriften, vol. vii. p. 321, foll.; Kirchhoff, Corpus, Nos. 157–60; cp. Michaelis, Parthenon, p. 299.

I. Ol. 90. 3, B. C. 418 (lines 1–15). Τάδε παρέδωσαν αἱ τέτταρες ἀρχαὶ αἱ ἐδίδωσαν τὸν λόγον ἐκ Παναθηναίων ἐς Πανα[θ]ήνα[ι]α τοῖς ταμίαις Πυθοδώρῳ Ἀλαι[ε]ῖ [καὶ ξυνάρχουσι, οἷς Φορμίων Ἀριστίωνος Κ]υδαθηνα[ι]εὺς [ἐ]γράμματα, οἱ δὲ ταμίαι οἱ [ς] Φο[ρ]μίων[ος] Ἀ[ριστίωνος] Κυδαθηναίεως ἐγραμμάτε[υ]ε π[α]ρέδωσαν τοῖς ταμίαις Ἀναξικράτει Λα[μ]π[τ]ρεῖ καὶ ξυνάρχουσιν, οἷς [Εὐξ]ένος Εὐφάνου[ς] Προσ[π]άλτιος ἐγραμμάτε[υ]ε, ἐν τῷ νέῳ τῷ Ἐκατ[ο]μπεδέ[ω].

(a) Φιάλαι χρυσαῖ ΙΙΙ σταθμὸν τούτων ΧΧΙΔΔΔΔ ΙΙΙΙ.

(b) Κόρη χρυσή ἐπὶ στήλης, ἀσταθμος.

(c) Ἀπορραντήριον ἀργυροῦν, ἀσταθμον.

(d) Στεφάνῳ χρυσῷ [ΙΙ] σταθμὸν τούτων ΙΔΔΔ.

(e) Στέφανος χρυσοῦς δ[ν] ἡ Νίκη ἔχει, σταθμὸν τούτου ΙΔΔ.

(f) Φιάλαι ἀργυραῖ ΙΙΙΙ σταθμὸν τούτων ΙΗΗ[Η].

* This inscription, C. I. 139, is not to be found in the British Museum, in spite of the statement in Böckh's lemma, ad loc.

ΤΑΔ]Ε[ΓΑΡΕΔΟ]ΣΑΝΗΑΙΤΕΤΤΑΡ[Ε]ΣΑΡ[ΧΑΙΗΑΙΕΔ
 ΤΟΙ]ΣΤΑΜΙ[Α]ΙΣΤΕΙΣΑΜΕΝΟΙΓΑΙΑΝ[ΙΕΙΚΑΙΧΣ
 ΜΜΑ]ΤΕΥΕΗΟΙΔΕΤΑΜΙΑΙΗΟΙΣΠΟΛΥ[ΜΕΔΕΣΚΕΦ
 ΙΑΙΣ]ΠΟΛΥΧΣΕΝΙΔΕΙΑΧΑΡΝΕΙΚΑΙΧ[ΣΥΝΑΡΧΟ
 5 ΕΝΤΟΙ]ΠΡΟΝΕΟΙΦΙΑΛΕΧΡΥΣΕΕΧΣΕΣΑ[ΠΟΡΡΑΙ
 ΤΟΝΤΤΗ]ΗΗΗΔΔΔΓΓΓΚΕΡΑΤΑΑΡΛΥΡΑΙΙ[ΣΤΑΘΜΟ
 ΗΠΔΓΓΓ]ΛΥΧΝΟΣΑΡΛΥΡΟΣΣΤΑΘΜΟΝΤ[ΟΥΤΟΔΔΔ
 ΟΣΧΡΥ]ΣΟΣΣΤΑΘΟΝΤΟΥΤΟΔΔΔΓΓΓΦ[ΙΑΛΑΑΡΛ
 ΟΤΟΝΗ]ΗΗΔΔΓΓΓΓΓΠΟΤΕΡΙΟΝΑΡΛΥΡC[ΝΣΤΑΘΜ
 10 ΗΗΔΔΦΙ]ΑΛΑΙΑΡΛΥΡΑΙΙΙΣΤΑΘΜΟΝΤ[ΟΤΟΝ]ΗΗΗ
 ΛΥΡΑΙ]ΠΙΙΣΤΑΘΜΟΝΤΟΤΟΝΠΗΗΔΔΔΔΓΓΓ[ΓΓΓΙ]ΑΛΑ
 ΣΤΑΘΜ]ΟΝΤΟΤΟΠΔΓΓΓΛΥΧΝΟΣΑΡΛΥΡΟ[ΣΣΤ]ΑΘΜΟ
 ΔΓΓΓΓΓΦΙ]ΑΛΑΙΑΡΛΥΡΑΙΓΣΤΑΘΜΟΝ[ΤΟΤΟ]ΝΗΗΗ
 ΟΝΔΔΔΔ]ΠΓΓΓΑΡΛΥΡΙΣΙΣΤΑΘΜΟΝΤΑ[ΥΤΕΣ]ΠΔΠC
 15 ΤΑΘΜΟΝΤ]ΑΥΤΕΣΗΠΓΓΓΓΠΟΤΕΡΙΟΝΑ[ΡΛΥΡ]ΟΝΣΤ
 ΔΠΓΚΥΛΙ]ΧΣΑΡΛΥΡΑΑΣΤΑΘΜΟΣΦΙΑ[ΛΕΑΡΛ]ΥΡΑ
 ΤΟΥΤΟΝΠΗΗΠΔΔΔΓΓΓΓΓΕΠΕΤΕΙΑΕΙ[ΕΛΕΝ]ΕΤΟ
 ΤΑΔΕΗΟΙ]ΤΑΜΙΑΙΤΟΝΗΙΕΡΟΝΧΡΕ[ΜΑΤΟΝ]ΤΕΣΑ
 ΗΟΙΣΛΕΥ]ΚΑΙΟΣΚΟΜΑΡΧΟΑΦΙΔΝΑ[ΙΟΣΕΛ]ΡΑ[Μ]Μ
 20 ΣΟΣΤΡΑΤ]ΟΦΡΕΑΡΡΙΟΣΕΛΡΑΜΜΑΤ[ΕΥΕΚΑ]ΛΛΑΙ
 ΠΑΡΑΤΟΝ]ΠΡΟΤΕΡΟΝΤΑΜΙΟΝΗΟΙΣ[ΠΟΛΥ]ΜΕΔΕΣ
 ΦΙΑΛΑΙΑ]ΡΛΥΡΑΙΗΔΔΙΣΤΑΘΜΟΝΤC[ΥΤ]ΟΝΤΤΗΗ
 ΠΟΤΕΡΙΑΑ]ΡΛΥΡΑΓΣΤΑΘΜΟΝΤΟΥΤC[ΝΗΠ]ΔΠΓΓΓ
 ΡΑΙΠΙΙΣΤΑ]ΘΜΟΝΤΟΥΤΟΝΠΗΗΣΤΕΦΑ[ΝΟΣ]ΧΡΥΣC
 25 ΥΤΟΙΝΗΗΦ]ΙΑΛΑΙΑΡΛΥΡΑΙΙΙΣΤΑΘ[ΜΟΝ]ΤΟΥΤC
 ΦΙΑΛΑΙΑΡ]ΛΥΡΑΙΠΙΙΣΤΑΘΜΟΝΤΟΥΤ[ΟΝΠ]ΗΗΗΗΔ
 ΝΑΡΛΥΡΟΝ]ΣΤΑΘΜΟΝΤΟΥΤΟΔΔΔΔΦΙΓ[ΛΑ]ΙΑΡΛΥ
 ΣΤΑΘΜΟΝΤ]ΟΥΤΟΝΗΗΠΓΓΠΟΤΕΡΙΟΝΑΓ[ΛΥ]ΡΟΝΣΤ
 ΦΙΑΛΑΙΑΡ]ΛΥΡΑΙΙΙΣΤΑΘΜΟΝΤΟΥΤΟΙ[Η]ΗΠΔΔΔΔ
 30 ΡΛΥΡΙΣΙΣ]ΤΑΘΜΟΝΤΑΥΤΕΣΗΔΓΓΓΠΟ[Ε]ΡΙΟΝΑΡ
 ΤΕΣΠΔΠCΤ]ΕΡΙΟΝΑΡΛΥΡΟΝΣΤΑΘΜΟΝ[Τ]ΟΥΤΟΔΔ
 ΛΥΡΟΝΣΤ]ΘΜΟΝΤΟΥΤΟΔΔΔΑΡΛΥΡΙ[ΔΕΣ]ΙΙΙΣΤΑ
 ΑΛΕΑΡΛΥ]ΡΑΣΤΑΘΜΟΝΤΑΥΤΕΣΗΠΔΔΔ[Δ]ΓΓΓΓΓΑΡ
 ΙΙΙΣΤΑΘΜΟ]ΝΤΟΥΤΟΝΠΗΗΔΠΓΓΓΓΕΠΕΤΕ[ΙΑ]ΕΠΕΛΕ
 35 ΤΑΔΕΗΟΙ]ΤΑΜΙΑΙΤΟΝΗΙΕΡΟΝΧΡΕΜΑ[Τ]ΟΝΤΕΣΑ
 ΗΟΙΣΑΥΤ]ΟΚΛΕΙΔΕΣΣΟΣΤΡΑΤΟΦΡΕΑ[Ρ]ΡΙΟΣΕΛ
 Ι]ΟΝΟΣΕΥΟΝΥΜΕΥΣΕΛΡΑΜΜ[ΑΤ]ΕΥΕΠΑΡ
 ΑΙΟΣΚΟ]ΙΑΡΧΟΑΦΙΔΝΑΙΟΣΕΛΡΑΜΜ[ΑΤ]ΕΥΕΕΝΤ
 ΤΤΗΗΗΗ]ΔΔΔΓΓΓΚΕΡΑΤΑΑΡΛΥΡΑΙΙΙΣΤ[ΑΘ]ΜΟΝΤΟΥ
 40 ΠΓΓΓΛΥΧ]ΝΟΣΑΡΛΥΡΟΣΣΤΑΘΜΟΝΤΟΥ[ΤΟ]ΔΔΔΠΓΓ
 ΝΟΣΧΡΥ]ΣΟΣΣΤΑΘΜΟΝΤΟΥΤΟΔΔΔΓΓΓ[ΓΓΓ]ΦΙΑΛΑ
 ΑΘΜΟΝΤ]ΟΥΤΟΝΗΗΗΗΔΔΠΓΓΓΓΠΟΤΕΡ[ΙΟ]ΝΑΡΛΥΡ
 ΤΟΥΤΟΝ]ΠΗΗΗΗΔΔΦΙΑΛΑΙΑΡΛΥΡΑ[ΙΙΙ]ΣΤΑΘΜΟ
 ΔΔΔΔΦΙ]ΑΓΑΙΑΡΛΥΡΑΙΠΙΙΜΤΑΘΜΟ[ΝΤ]ΟΥΤΟΝΠΗ
 45 ΠΟΤΕΡΙ]ΟΝΑΡΛΥΡΟΝΣΤΑΘΜΟΝΤΟΥ[ΤΟ]ΠΔΠΓΓΛΥΧ
 ΣΤΑΘΜ]ΟΝΤΟΥΤΟΝΗΗΠΔΔΔΔΓΓΓΓΓΦ[ΙΑ]ΛΑΙΑΡΛΥ
 ΜΟΝΤΑ]ΥΤΕΣΗΔΓΓΓΠΟΤΕΡΙΟΝΑΡΛΥ[ΡΟΝ]ΣΤΑΘΜΟ
 ΑΡΛΥΡ]ΟΝΣΤΑΘΜΟΝΤΟΥΤΟΔΔΔΠΓΓΓ[ΓΓΓ]ΡΛΥΡΙΣ
 ΤΟΥΤ]ΟΔΔΔΑΡΛΥΡΙΔΕΣΙΙΙΣΤΑΘΜ[ΟΝΤ]ΟΥΤΟΝΗΗ
 50 ΑΘΜΟ]ΝΤΑΥΤΕΣΗΠΔΔΔΔΓΓΓΓΓΑΡΛ[ΥΡΙΔ]ΕΣΙΙΙΣΤ
 ΤΟΥΤ]ΟΝΠΗΗΔΠΓΓΓΓΑΡΛΥΡΙΣΣΤ[ΑΘΜΟΝΤΑΥΤΕΣ
 ΤΑΔΕΗ]ΟΙΤΑΜΙΑΙΤΟΝΙΕΡΟΛΧΡΕΜ/[ΤΟΝΤΕΣΑΘΕΝΑΙΑΣΑ
 ΙΟΝΟΣΕΥΟΝ]ΜΕΥΣΕΛΡΑΜΜΑΤΕΥΕΠΑΡΕΔΟΣΑΝΤΟΙΣΤΑΜ
 [ΑΘΟΝΙΟΙΚΑΙΧΣΥΝΑΡΧΟΣΙΠΑΡΑΔΕΧΣΑΜΕΝΟΙΠΑΡΑΤ
 55 [ΕΛΡΑΜΜΑΤΕΥΕΕΝΤΟΙΠΡΟΝΕΟΙ Κ.Τ.Λ.]

ΛΟΛΟΝΕΚΓΑΝΑΘΕΝΑΙΟΝΕΣΓΑΝΑΘΕΝΑΙΑ
 ΗΟΙΣΠΟΛΥΜΕΔΕΣΚΕΦΙΣΙΟΝΟΣΑΤΕΝΕΥΣΕΛΡΑ
 ΕΝΕΥΣΕΛΡΑΜΜΑΤΕΥΕΓΑΡΕΔΟΣΑΝΤΟΙΣΤΑΜ
 ΥΚΑΙΟΣΚΟΜΑΡΧΟΑΦΙΔΝΑΙΟΣΕΛΡΑΜΜΑΤΕΥΕ
 ΑΘΜΟΣΦΙΑΛΑΙΑΡΛΥΡΑΙΗΔΔΙΣΤΑΘΜΟΝΤΟΥ
 ΔΓΓΓΓΠΟΤΕΡΙΑΑΡΛΥΡΑΓΣΤΑΘΜΟΝΤΟΥΤΟΝ
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 ΟΝΤΟΥΤΟΙΝΗΗΦΙΑΛΑΙΑΡΛΥΡΑΙΣΤΑΘΜΟΝΤ
 ΔΔΦΙΑΛΑΙΑΡΛΥΡΑΙΓΠΣΤΑΘΜΟΝΤΟΥΤΟΝΗΗ
 ΟΝΑΡΛΥΡΟΝΣΤΑΘΜΟΝΤΟΤΟΔΔΔΔΦΙΑΛΑΙΑΡ
 ΙΣΤΑΘΜΟΝΤΟΤΟΝΗΗΗΓΓΠΟΤΕΡΙΟΝΑΡΛΥΡΟΝ
 ΦΙΑΛΑΙΑΡΛΥΡΑΙΣΤΑΘΜΟΝΤΟΥΤΟΝΗΗΗΔΔΔ
 ΥΡΙΣΣΤΑΘΜΟΝΤΑΥΤΕΣΗΔΓΓΠΟΤΕΡΙΟΝΑΡΛΥΡ
 ΥΡΟΝΣΤΑΘΜΟΝΤΟΤΟΔΔΔΓΓΓΓΑΡΛΥΡΙΣΙΣ
 ΔΔΔΑΡΛΥΡΙΔΕΣΠΠΣΤΑΘΜΟΝΤΟΤΟΝΗΗΗΔΔ
 ΑΥΤΕΣΗΔΔΔΔΓΓΓΓΑΡΛΥΡΙΔΕΣΠΠΣΤΑΘΜΟΝ
 ΟΙΑΡΛΥΡΙΔΕΣΠΣΤΑΘΜΟΝΤΟΤΟΝΗΗΗΔΓΓΓ
 ΟΛΥΧΣΕΝΙΔΕΣΑΧΑΡΝΕΥΣΚΑΙΧΣΥΝΑΡΧΟΝΤΕΣ
 ΔΟΣΑΝΤΟΙΣΤΑΜΙΑΙΣΗΟΙΣΛΥΤΟΚΛΕΙΔΕΣ
 ΥΡΙΔΕΙΚΑΙΧΣΥΝΑΡΧΟΣΙΓΑΡΑΔΕΧΣΑΜΕΝΟΙ
 ΔΣΑΤΕΝΕΥΣΕΛΡΑΜΜΑΤΕΥΕΕΝΤΟΙΠΡΟΝΕΟΙ
 ΡΑΤΑΑΡΛΥΡΑΙΣΤΑΘΜΟΝΤΟΥΤΟΝΗΔΔΓΓΓ
 ΡΟΣΣΤΑΘΜΟΝΤΟΥΤΟΔΔΔΓΓΓΓΦΙΑΛΑΙΑΡΛΥ
 ΟΥΤΟΔΔΔΓΓΓΠΦΙΑΛΑΙΑΡΛΥΡΑΙΣΤΑΘΜΟΝΤΟ
 ΓΓΠΟΤΕΡΙΟΝΑΡΛΥΡΟΝΣΤΑΘΜΟΝΤΟΥΤΟΔΔΔ
 ΛΥΡΑΙΠΠΣΤΑΘΜΟΝΤΟΥΤΟΝΗΗΗΗΔΔΠΟΤΕΡΙΟ
 ΘΜΟΝΤΟΥΤΟΝΗΗΗΔΔΔΔΓΓΓΠΦΙΑΛΑΙΑΡΛΥΡΑΙΠ
 ΠΔΓΓΓΛΥΧΝΟΣΑΡΛΥΡΟΣΣΤΑΘΜΟΝΤΟΥΤΟΔΔΓ
 ΙΑΡΛΥΡΑΙΓΣΤΑΘΜΟΝΤΟΥΤΟΝΗΗΗΗΗΔΓΓΓΑ
 ΘΜΟΝΤΟΥΤΟΔΔΔΔΓΓΓΑΡΛΥΡΙΣΙΣΤΑΘΜΟΝΤΑΥ
 ΥΡΙΣΙΣΤΑΘΜΟΝΤΑΥΤΕΣΗΔΓΓΠΟΤΕΡΙΟΝΑΡ
 ΟΝΗΗΗΔΔΔΓΓΓΚΥΛΙΧΣΑΡΛΥΡΑΑΣΤΑΘΜΟΣΦΙ
 ΣΤΑΘΜΟΝΤΟΥΤΟΝΗΗΗΔΔΔΔΓΓΓΓΑΡΛΥΡΙΔΕΣ
 ΙΣΣΤΑΘΜΟΝΤΑΥΤΕΣ.
 ΛΑΙΣΧΡΟΣΕΥΓΥΡΙΔΕΣΚΑΙΧΣΥΝΑΡΧΟΝΤΕΣ
 ΓΑΡΕΔΟΣΑΝΤΟΙΣΤΑΜΙΑΙΣΗΟΙΣ.
 ΗΟΙΠΑΡΑΤΟΝΠΡΟΤΕΡΟΝΤΑΜΙΟΝΗΟΙΣΛΕΥΚ
 ΙΦΙΑΛΑΙΑΡΛΥΡΑΙΗΔΔΙΣΤΑΘΜΟΝΤΟΥΤΟΝ
 ΓΠΟΤΕΡΙΑΑΡΛΥΡΑΓΣΤΑΘΜΟΝΤΟΥΤΟΝΗΗΔ
 ΛΥΡΑΙΓΠΣΤΑΘΜΟΝΤΟΥΤΟΝΗΗΗΣΤΕΦΑ
 ΤΑΘΜΟΝΤΟΥΤΟΙΝΗΗΦΙΑΛΑΙΑΡΛΥΡΑΙΠΠΣΤ
 ΤΟΥΤΟΔΔΔΔΦΙΑΛΑΙΑΡΛΥΡΑΙΓΠΣΤΑΘΜΟΝ
 ΗΗΔΔΠΟΤΕΡΙΟΝΑΡΛΥΡΟΝΣΤΑΘΜΟΝΤΟΥΤΟ
 ΙΑΛΑΙΑΡΛΥΡΑΙΣΤΑΘΜΟΝΤΟΥΤΟΝΗΗΗΓΓ
 ΣΣΤΑΘΜΟΝΤΟΥΤΟΔΔΓΓΓΦΙΑΛΑΙΑΡΛΥΡΑΙΠ
 ΟΝΤΟΥΤΟΝΗΗΗΗΗΔΓΓΓΑΡΛΥΡΙΣΙΣΤΑΘ
 ΔΓΓΓΑΡΛΥΡΙΣΣΤΑΘΜΟΝΤΑΥΤΕΣΔΠΟΤΕΡΙΟΝ
 ΥΤΕΣΗΔΓΓΠΟΤΕΡΙΟΝΑΡΛΥΡΟΝΣΤΑΘΜΟΝ
 ΛΙΧΣΑΡΛΥΡΑΑΣΤΑΘΜΟΣΦΙΑΛΕΑΡΛΥΡΑΣΤ
 ΟΝΗΗΗΔΔΔΓΓΓΑΡΛΥΡΙΔΕΣΠΣΤΑΘΜΟΝ

A.

ΤΑ ΔΕ ΠΑΡΕΔΟΣΑΝ ΗΑΙΤΕ ΤΤΑΡΕΣ ΑΡΧ[ΑΙ ΗΑ
 Ι ΑΤΟΙΣ ΤΑΜΙΑΙΣ ΠΥΘΟΔΟΡΟΙ ΗΑΛΑΙ[Ε] Ι[ΚΑ
 ΕΥ[Σ] ΕΛΡΑΜΜΑΤΕΥΕ ΗΟΙ ΔΕ ΤΑΜΙΑΙ ΗΟΙ[Σ] ΦΟ
 ΡΕΔΟΣΑΝΤΟΙΣ ΤΑΜΙΑΙΣ ΑΝΑ[Χ]ΣΙΚΡΑΤΕΙΛ
 5 Π]ΑΛΤΙΟΣ ΕΛΡΑΜΜΑΤΕΥΕ ΕΝΤΟΙΝΕΟΙΤΟΙ Η
 ΔΔΔΔΓΓΓΓΚΟΡΕΧΡΥΣΕΕΠΙΣΤΕΛΕΣΑΣΤΑ[Ο
 ΣΟ[II]ΣΤΑΘΜΟΝΤΟΥΤΟΙΝ^ϞΔΔΔ[ΣΤ]ΕΦΑΝΟΣΧΡ[Υ
 ΥΡΑΙΓ^{III}ΣΤΑΘΜΟΝΤΟΥΤΟΝ^ϞΗΗ[ΗΚ]ΑΡΧΕΣΙ[Ο
 ΟΣΓΟΛΙΟΣΣΤΑΘΜΟΝΤΟΥΤΟΗΗΣΤΕΦΑΝΟΣΧ[Υ
 10 ΜΟΝΤΑΥΤΕΣ^ϞΔΓΓΓΣΤΕΦΑΝΟΙΧΡΥΣΟΙ^{II}Ι[Σ
 ΟΥΤΟΔΓΓΓ^{III}ΧΡ[Υ]ΣΙΔΕ^{II}ΣΤΑΘΜΟΝΤΟΥΤΟ
 ΧΡΥΣΙΣΣΤΑΘΜΟΝΤΑΥΤΕΣΗΔΓΓΓΓΣΤΕΦ[Α
 ΤΑΥΤΕΣΗ^ϞΔΔΔΔΓΓΟΥΜΙ, ΑΤΕΡΙΟΝΑΡΛΥ[ΡΟ
 ΥΣΟΣΣΤΑΘΜΟΝΤΟΥΤΟΧΗΗ^ϞΣΤΕΦΑΝΟΣΧ[ΡΥ
 15 ΟΥΤ]Ο. ΔΔΓ
 ΤΑΔΕ ΗΟΙ]ΤΑΜΙΑΙ[Ι]ΤΟΝ ΗΙΕΡΟΝΧΡΕΜΑΤΟΝ[Τ
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 ΛΥΣΙΚΛ]ΕΣΔΡΑΚ[Ο]ΝΤΙΔΟΒΑΤΕΘΕΝΕΛΡΑΜΜ
 ΕΧΣΑΜ]ΕΝΟΙΠΑΡΑΤΟΝΠΡΟΤΕΡΟΝΤΑΜΙΟΝΗ
 20 ΕΥΕΕ]ΝΤΟΙΝΕΟΙΤΟΙΕΚΑΤΟΜΠΕΔΟΙΦΙΑΛ[Α
 ΕΕΠ]ΙΣΤΕΛΕΣΑΣΤΑΘΜΟΣΑΓΟ[ΡΑΝ]ΤΕΡΙΟΝ[Α
 Ν^ϞΔΔ]ΔΣΤΕΦΑΝΟΣΧΡΥΣΟΣΗΟΝΗΕΝ[ΙΚΕΕΧΕ
 ΤΟΝ^ϞΗΗΗΚΑΡΧΕΣΙΟΝΑΡΛΥΡΟΝΣΤΑΘ[ΜΟΝΤ
 ΟΥΤ]ΟΗΗΣΤΕΦΑΝΟΣΧΡΥΣΟΣΣΤΑΘΜΟΝ[ΤΟΥΤ
 25 ΕΦΑ]ΝΟΙΧΡΥΣΟΙ^{II}ΗΔΔΔΓΓ^{II}ΣΤΕΦΑΝΟ[ΣΧΡΥ
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 ΦΑΝΟ]ΣΧΡΥΣΟΣΣΤΑΘΜΟΝΤΟΥΤΟΔΔ[ΓΓ^{III}ΑΡΛ
 ΡΟΝ]ΣΤΑΘΜΟΝΤΟΥΤΟΧΣΤΕΦΑΝΟΣΧ[ΡΥΣΟΣΣ
 Ο. . ΓΣΤΕΦΑΝΟΣΧΡΥΣΟΣΣΤΑΘΜΟΝ[ΤΟΥΤΟ
 30 ΟΥ]ΤΟΙΝ^ϞΓΓΓ
 ΤΑ]ΔΕ ΗΟΙΤΑΜΙΑΙΤΟΝ ΗΙΕΡΟΝΧΡΕ[ΜΑΤΟΝΤ
 ΣΗ]ΟΙΛΥΣΙΚΛΕΣΔΡΑΚ[Ο]ΝΤΙΔΟΒΑ[ΤΕΘΕΛΡΑ
 ΕΝ]ΙΚΟΠΕΡΛΑΣ[Ε]ΘΕΝΕ[ΛΡΑΜ]ΜΑΤΕ[ΥΕΛΕΟΧΑ
 ΡΑΤ]ΟΝΠΡΟΤΕΡΟΝΤΑΜΙΟΝ[ΗΟΙΣΕΥΧΣΕΝΟΣ
 35 ΙΕΚΑΤ]ΟΝΠΕΔΟ[Ι]ΦΙΑΛΑΙΧΡ[ΥΣΑΙ^{III}ΣΤΑΘΜΟ
 ΜΟΣΑ]ΠΟΡΑΝΤ[Ε]ΡΙΟΝΑΡΛΥΡΟΝ[ΑΣΤΑΘΜΟΝ
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 ΟΝΑΡΛΥ]ΡΟΝΣΤ[Α]ΘΜΟΝΤΟΥΤΟ[ΗΗΚΑΡΧΕΣΙΟ
 ΧΡΥΣΟ]ΣΣΤΑΘΜΟΝ·ΤΟΥ[ΤΟ. . . ΓΓΓ^{II}ΣΤΕΦΑΝ
 40 ΣΤΑΘΜ]ΟΝΤΟΥΤΟΝ[ΗΔΔΔΓΓ^{II}ΣΤΕΦΑΝΟΣΧΡΥΣ
 [ΙΝΗΗ^ϞΔΔΔΔΓΓ^{III}ΧΡΥΣΙΣΣΤΑΘΜΟΝΤΑΥΤΕ
 [ΦΑΝΟΣΧΡΥΣΟΣΣΤΑΘΜΟΝΤΟΥΤΟΔΔΓΓ^{III}ΑΡΛ
 [ΡΟΝΣΤΑΘΜΟΝΤΟΥΤΟΧΣΤΕΦΑΝΟΣΧΡΥΣΟΣΣ
 [Ο. . ΓΣΤΕΦΑΝΟΣΧΡΥΣΟΣΣΤΑΘΜΟΝΤΟΥΤΟΔ
 45 [ΑΕΓΕΛΕΝΕΤΟ].
 [ΤΑΔΕ ΗΟΙΤΑΜΙΑΙΤΟΝ ΗΙΕΡΟΝΧΡΕΜΑΤΟΝΤ
 [ΕΣΗΟΙΣΤΕΛΕΑΣΤΕΛΕΝΙΚΟΠΕΡΛΑΣΕΘΕΝΕ
 [ΙΣΓΟΛΥΜΕΔΕΣΑΤΕΝΕΥΣΕΛΡΑΜΜΑΤΕΥΕΤΕ
 [ΟΙΠΑΡΑΤΟΝΠΡΟΤΕΡΟΝΤΑΜΙΟΝΗΟΙΣΛΥΣΙ
 50 [ΤΟΙΗΕΚΑΤΟΜΠΕΔΟΙ] Κ.Τ.Λ.

B.

ΟΝΛΟΛΟΝΕΚΓΑΝΑΘΕΝΑΙΟΝΕΣΠΑΝΑ]Θ[ΕΝΑ
ΗΟΙΣΦΟΡΜΙΟΝΑΡΙΣΤΙΟΝΟΣΚ]ΥΔΑΘΕΝΑ[Ι
ΟΝΟΣΚΥΔΑΘΕΝΑΙΕΥΣΕΛΡΑΜΜΑΤΕ]ΥΕΓ[Α
ΚΣΥΝΑΡΧΟΣΙΝΗΟΙΣΕΝΟΣΕΥΦΑΝΟ]ΣΓΡΟΣ
ΦΙΑΛΑΙΧΡΥΣΑΙΙΙΣΤΑΘΜΟΝΤΟΥΤ]ΟΝΧΧΓ 5
ΕΡΙΟΝΑΡΛΥΡΟΝΑΣΤΑΘΜΟΝΣΤΕΦΑ]ΝΟΧΡ
ΕΕΕΧΕΙΣΤΑΘΜΟΝΤΟΥΤΟϠΔΔΦΙΑΛ]ΑΙΑΡ[Λ
ΑΘΜΟΝΤΟΥΤΟΗΗΚΑΡΧΕΣΙΟΝΑΡΛΥ]ΡΟΝΔ[Ι
ΟΝΤΟΥΤΟ...ΙΙΙΙΙΣΤΕΦΑ]ΝΕΧ[ΡΥ]ΣΕΣΤΑΘ
ΟΝΗΔΔΔΓΙΙΣΤΕΦΑΝΟΣΧΡΥΣ]ΟΣΣΤΑΘΜΟΝΤ 10
-ΙΙΙΧΡΥΣΙΣΣΤΑΘΜΟΝΤΑ]Υ[ΤΕ]ΣΗΔΔΔΓΙΙΙΙ[Ι
ΤΑΘ]Μ[ΟΝΤΟΥΤΟΔΔΓΙΙΙ]ΑΡ[Λ]ΥΡΙΣΣΤΑΘΜΟΝ
ΥΤΟΧΕΓΕΤΕΙΑΕΓΕΛΕΝ]ΕΤΟ[ΣΤ]Ε[ΦΑ]ΝΟΣΧ[Ρ
ΤΟΥΤΟ.Ι.ΣΤΕΦΑΝΟΣ]ΧΡΥΣΟΣΣΤΑΘΜΟΝΤ 15
ΑΝΑΧΣΙΚΡΑ]Τ[ΕΣΛΑΜΠΤΡΕΥ] <Κ[Α]ΙΧΣΥΝΑ[Ρ
ΜΑΤΕΥΕΓΑΡ]Ε[ΔΟΣΑΝΤΟ]ΙΣ[Τ]Α[ΜΙΑ]ΙΣΗΟΙΣ
ΘΕΟ[Ι...Ι][.Ι]ΚΑΙ[Χ]Σ[Υ]ΝΑΡ[ΧΟΣ]ΙΠΑΡΑΔ
ΑΡΙΣΤΙΟΝΟΣΚΥΔΑΘ[Ε]ΝΑΙΕΥΣ[ΕΛ]ΡΑΜΜΑΤ
Α]ΘΜΟΝΤΟΥΤΟΝΧΧ[Ϡ]ΔΔΔΙΙΙΙΚΟ[Ρ]ΕΧΡΥΣ 20
ΘΜΟΝΣΤ[ΕΦ]ΑΝΟΧΡΥ<[ΟΙΙΣΤ]Α[ΘΜ]ΟΝΤΟΥΤΟΙ
ΥΤΟϠΔ[ΔΦΙΑΛ]Α[Ι]ΛΡΛ[ΥΡΑΙΓΙΙΙΣ]ΤΑΘΜΟΝΤΟΥ
ΕΣΙΟΝΑ[ΡΛΥ]ΡΟΝΔΙΟ<ΓΟΛΙΟ[ΣΣΤΑ]ΘΜΟΝΤ
ΕΦΑΝ[ΕΧΡΥΣΕΣΤΑΘΜΟΝΤΑΥΤΕΣϠΔ]ΙΙΙΣΤ
ΤΟ[Υ]ΤΟ[ΔΓΙΙΙΙΧΡΥ]>[Ι]ΔΕ[ΙΙΣΤΑΘΜ]ΟΝΤΟΥΤ 25
[ΙΧΡΥΣΙΣΣΤΑΘΜΟΝΤΑΥΤΕΣΗΔΓΙ]ΙΙΙΣΤΕ
ΝΤ[ΑΥΤΕΣΗϠΔΔΔΔΙΙΘΥΜΙΑΤΕΡΙ]ΟΝΑΡΛΥ
ΟΧΗ[ΗϠΣΤΕΦΑΝΟΣΧΡΥΣΟΣ]ΣΙΑΘ[Μ]ΟΝΤΟΥΤ
ΕΓΕΛ[Ε]Ν[ΕΤΟΣΤΕΦΑΝΟ]ΧΡΥΣΟ[ΙΙ]ΣΤΑΘΜΟΝΤ 30
ΔΕΧ[ΣΙΘΕΟ]Σ...ΛΣΙΟΚΛ[Ι]ΧΣΥ[ΝΑΡ]ΧΟΝΤΕ
ΕΔΟ[Σ]Α[ΝΤΟΙΣΤΑΜΙΑ]ΑΙΣΗΟΙΣΤΕΛΕΑΣΤΕΛ
.Κ[ΑΙΧΣΥΝΑΡΧΟ]ΣΙΠΑΡ[Α]ΛΦ[ΧΣΑ]ΜΕΝΟΙΠΑ
Σ]ΠΑ[ΛΤΙΟΣΕΛΡΑΜΜ]ΑΤΕΥΕ[ΕΝΤΟ]ΙΝΕΟΙΤΟ 35
ΔΔΔΔΙΙΙΙΚΟΡΕΧΡΥΣΕ]ΕΓΙΣ[ΤΕ]Λ<ΣΑΣΤΑ
ΣΟΙΙΣΤΑΘΜΟΝΤΟΥΤΟΙΝϠΔΔΔΣΤΕΦΑ]ΝΟΣΧ
ΛΥΡΑΙΓΙΙΙΣΤΑΘΜΟΝΤΟΥΤΟΝϠ]Η[ΗΗΚΑ]ΡΧΕΣΙ
ΟΣΓΟΛΙΟΣΣΤΑΘΜΟΝΤΟΥΤΟΗΗΣΤΕ]ΦΑΝΟΣ
ΜΟΝΤΑΥΤΕΣϠΔΙΙΙΣΤΕΦΑΝΟΙΧΡΥ]ΣΟΙΙΙ[Ι
ΟΥΤΟΔΓΙΙΙΙΧΡΥΣΙΔΕΙΙΣΤΑΘΜΟΝ]ΤΟΥΤΟ 40
ΧΡΥΣΙΣΙΣΤΑΘΜΟΝΤΑΥΤΕΣΗΔΓΙ]ΙΙΙΣΤ[Ε
ΝΤΑΥΤΕΣΗϠΔΔΔΔΙΙΘΥΜΙΑΤΕΡΙΟ]ΝΑΡΛ
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ΧΡΥΣΟΙΙΣΤΑΘΜΟΝΤΟΥΤΟΙΝϠΙΙΙΕ]ΓΕΤΕ[Ι 45
ΛΕΟΧΑΡΕΣ...ΚΑΙΧΣΥΝ]ΑΡΧΟ[ΝΤ
ΠΑΡΕΔΟΣΑΝΤΟΙΣΤΑΜΙΑΙΣΗΟ] *Uninscribed.*
ΙΑΝΙΕΙΚΑΙΧΣΥΝΑΡΧΟΣΙΠΑΡΑΔΕ]ΧΣΑΜΕ[Ν
ΤΙΔΟΒΑΤΕΘΕΝΕΛΡΑΜΜΑΤΕΥΕΕΝΤ]ΟΙΝ[ΕΟΙ 50

ΣΤΑ]ΘΜΟΝΤΟΥΤΟ:ΠΔΓΓIIIII:ΣΤΕΦΑΝΟΣΘΑΛΛΟΧΡΥΣΟΣΟΓΓΕΛΛΝΤ
 ΛΗΣ]ΩΝΙΔΟΠΕΛΛΗΝΕΥΣΑΝΕΘΕΚΕΣΤΑΘΜΟΝΤΟΥΤΟ:ΔΓΓIII:ΣΤΕΦ
 35 ΑΝ]ΟΣΘΑΛΛΟΧΡΥΣΟΣΟΝΙΕΡΟΚΛΗΣΦΑΣΗΛΙΤΗΣΑΝΕΘΕΚΕΣΤΑΘ
 ΜΟ]ΝΤΟΥΤΟ:ΠΓΓΓIII:ΣΤΕΦΑΝΟΣΘΑΛΛΟΧΡΥΣΟΣΟΝΗΠΟΛΙΣΑΝΕ[Ε
 ΚΕ]ΤΑΝΙΚΗΤΗΡΙΑΤΟΚΙΘΑΡΛΙΔΟΣΤΑΘΜΟΝΤΟΥΤΟ:ΠΔΔΔΓΓ:ΣΤ[ΕΦ
 ΑΝΟ]ΣΘΑΛΛΟΧΡΥΣΟΣΟΝΑΡΙΣΤΟΜΑΧΗΑΡΙΣΤΟΚΛΕΟΣΑΝΕ[ΘΗΚΕ
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 40 . . ΑΙ]ΤΗΝΗΤΗΣΑΝΕΘΗΚΕΣΤΑΘΜΟΝΤΟΥΤΟ:ΙC:ΣΤΕΦΑΝΟΣ[ΧΡΥΣΟ
 ΣΟΝΗΝ]ΙΚΗΕΧΕΙΕΠΙΤΗΣΚΕΦΑΛΗΣΗΕΠΙΤΗΣΧΕΡΟΣΤ[ΟΑΓΑΛΜΑ
 ΤΟΣΤΟΧ]ΡΥΣΟΑΣΤΑΘΜΟΣΦΩΚΑΙΚΩΣΤΑΤΗΡΕ:II:ΕΚΤΑ[ΙΦΩΚΑΙΔΕ
 Σ . . ΣΙΓΛ]ΟΙΜΗΔΙΚΟΙΑΡΓΥΡΟΙ:ΔΙ:ΥΠΟΣΤΑΤΟΝΧΡ[ΥΣΟΝΑΣΤΑΘ
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 45 ΜΙΑΔΥΟΣΦΡ]ΑΓΙΔΕΛΙΘΙΝΩΧΡΥΣΟΝΕΧΟΣΑΤC[ΝΔΑΚΤΥΛΙΟΝΗΔ
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 ΑΝΤΙΓΕΝΟΣΑΡΧΟΝΤΟΣΚΑΡΧΗ]ΣΙΟΝΔΙ[ΟΥΠΟΛΙΩΣΑΡΓΥΡΟΝΣΤ
 ΑΘΜΟΝΤΟΥΤΟ:ΗΠΔΔΔΔΓΓΓΓΓΓ:ΑΡΤΕΜ]Ι[ΔΟΣΒΡΑΥΡΩΝΙΑΣΧΡΥΣΙ .
 50[ΑΘΗΝΑΙΑΣΧΡΥΣΙΔΕΣ:III:

B.

Ο [Ε Ο Ι]
 Τ]ΑΔΕΑ[Γ]ΡΑΦΑΠΑΡΕΔΟΣΑΝΚΑΙΑΣΤΑΤΑ[ΓΟΡΓΟΝΕΙΟΝΧΡΥ
 ΥΠΑΡΓΥΡΟΝΑΠΟΤ[ΗC]ΑΣΠΙΔΟΣΤΗΣΑΠΟΤΟ . . .[ΑΡΓΥΡΙΟΝΣΥΜΜΕΙΚ
 . ΕΛΕΥΣΙΝΟΘΕΝ:ΔΔΓΓ:ΒΟΙΔΙΟΝΕΛΕΦΑΝΤΙΝ[ΟΝΦΙΑΛΗΑΡΓΥΡΑΗΝΛΕ
 5 ΑΤ]ΗΣΑΙΣΧΡΩΝΟΣΦΑΛΗΡΕΥΣΑΝΕΘΗΚΕΣΤΑC[ΜΟΝΤΑΥΤΗΣ:ΗΔ:ΦΙΑΛΗΑ
 Ρ]ΑΗΝΛΥΣΙΜΑΧΗΤΗΛΕΜΑΧΟΜΗΤΗΡΕΝΗΙΤΟ[ΓΟΡΓΟΝΕΙΟΝΣΤΑΘΜΟΝ
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 10 ΓΓΓ:ΕΝΩΙΔΙΩ[Χ]ΡΥΣΩ:II:ΑΡΤΕΜΙΔΟΣΒΡΑΥΡΩΝΙΑ[Σ
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 30 Υ]ΝΗΕΓΚΙΒΩΤΙΩΙΛΥΡΙΟΝΕΛΕΦΑΝΤΙΝΟΝΚΑΙΠΛΗΚΤΡΟΝ[ΕΠΗΡΓΥΡ
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 35 ΧΩΝ:ΠII:ΧΑΙΔΩΝΧΡΥCΙΑΕΧΩΝ:Δ:CΥΝΤΩΙΑΠΥΡΩΙCΦΡΑΓΙΔΕ[ΥΑΛΙΝΑΙ
 ΚΙΛΑ:II:ΠΕΡΙΚΕΧΡΥCΩΜΕΝΑΙΑΛΥCΕCΧΡΥCΑCΕΧΟCΑΙΟΝ[ΞΦΡΑΓ
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ΣΦΡΑΓΙΣΙΑΣΠΙΣΠΕΡΙΚΕΧΡΥΣΩΜΕΝΗΣΦΡΑΓΙΣΥΑΛΙΝΗ[ΠΕΡΙΚΕΧΡΥΣ
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 40 ΟΣΕΧΟΣΑΙΣΦΡΑΓΙΔΕΣΥΑΛΙΝΑΙ:Π||:ΠΟΙΚΙΛΑΙΠΕΡΙΚ[ΕΧΡΥΣΩΜΕΝΑΙΣ
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 . ΕΝΤΩΙΜΕΣΩΙΑΠΥ]ΡΟΝΧΡΥΣΙΟΝΚΑΙΑ[ΜΦΙΔΕΑΙ.
 . . . Ε]ΧΩΝ:III:K . . .

This Inscription contains:—(1) a list of the treasures in the Hekatompedos, drawn up by the treasurers of the year 398 B.C. Some of the articles are stated to have been handed over from the treasurers of the preceding year (these occupy all side A and part of B); others to have been added by the present board (B, lines 14–23). The first thirteen lines of side B comprise the articles of value which were handed over from the former board to their successors without inventory (*ἀγράφα καὶ ἄστατα*). (2) The latter portion of B (lines 23, foll.), and perhaps also of A (lines 49, foll.), enumerate certain treasures contained in the Opisthodomos, which had been removed thither from the shrine of Artemis Brauronia (concerning which see on No. xxxiv).

This document is in various ways an important one. Its chief peculiarity lies in the fact that the inventory of treasures is said to have been drawn up not by the *ταμίαι τῶν ἱερῶν χρημάτων τῆς Ἀθηναίας*, who are mentioned so frequently in the preceding lists, but by the *ταμίαι τῶν ἱερῶν χρημάτων τῆς Ἀθηνᾶς καὶ τῶν ἄλλων θεῶν*. So entirely was Athene regarded as mistress of Athens, that the other deities who had shrines upon Attic soil were almost regarded as being there on sufferance, *ἄλλοι θεοί* (cp. Thukyd. ii. 15, τὰ γὰρ ἱερὰ ἐν αὐτῇ τῇ ἀκροπόλει καὶ ἄλλων θεῶν ἐστί). Before the archonship of Euklid there existed two separate boards of ten treasurers, resembling each other in their appointment and duties; the one had custody of the sacred treasures of Athene, the other board had custody of the treasures *τῶν ἄλλων θεῶν*. (On the institution of this board of *ταμίαι τῶν ἄλλων θεῶν* the reader is referred to Böckh, Staatsh., i. 218, foll.; Kirchhoff, Bemerkungen zu den Urkunden der Schatzmeister 'τῶν ἄλλων θεῶν,' in the Abhandlung. d. Berlin. Akad., 1864; Eustratiades in 'Εφ. Ἀρχ., N. S., No. 16, p. 431.) Two documents, however, are known to exist in which the two boards, instead of being distinguished, are represented as jointly constituting a consolidated board of ten. One inscription is published in the 'Εφ. Ἀρχ., No. 26, and by Böckh, Staatsh., ii. p. 301, foll., and belongs probably to the year 400 B.C.; the other is the inscription before us. This fusion of the two boards probably took place immediately after the anarchy, when not only was consolidation the order of the day, but also the loss of tribute (*φόρος*) had relieved the treasurers of Athene of their most important responsibility, viz. the custody of the national treasure. The union, however, was not of long duration, and the two boards were existing again independently of each other probably as early as B.C. 385 (see Böckh, C. I. 151, and Staatsh., i. p. 220). To come now to the inscription.

The preamble. Θεοί. [Τάδε οἱ ταμίαι τῶν ἱερῶν] χρημάτων τῆς Ἀθηνᾶς καὶ τῶν ἄλλων θεῶν οἱ ἐπὶ Ἰθυκλέους ἀρχοντος,

Ἐπιχάρης Εὐωνυμέ[υς
 εὔς,
 Κηφισοφῶν Παιανιεύς,
 Χαρίας Π.
 θεν,
 Δ[ι]ογείτων Ἀχαρνεύς,

 . . . [σ]τοκλῆς Ἀμαξαντιεύς,
 Φιλοκράτης
 Ἀναφλύστιος,

οἷς Μνησιέργος Ἀθμο[νεὺς ἐγραμμάτευε, πα]ρέδοσαν ταμίαι τοῖς ἐπὶ Σουνιάδου [ἀρχοντος],

. ἀτφ Εὐωνυμεί,
 Χαρία Ἀραφηνίφ,
 Δι. ιεῖ,
 Εὐβίφ Αἰθαλίδη,
 Εὐάθλφ ἐκ Κερ[αμέων],
 νεῖ,
 Φιλωτάδῃ Δεκελειεῖ,

 . . . [Ἀναφλ]υστίφ,

οἷς Μόρυχος Βουτάδης ἐγραμμάτευε, παραδεξάμε[νοι παρὰ τῶν π[ρ]οτέρ[ω]ν ταμιῶν τῶν ἐπὶ Ἀριστοκράτους ἀρ]χοντος, Σωκράτ[ου]ς Λαμ[πτ]ρέως καὶ συναρχόντων οἷς] ων Ἐλευσίνιος [ἐ]γραμμάτευε, ἐν τῷ νέφ τῷ Ἐ[κατομπέδ]φ, ἀριθμῷ καὶ σ[τα]θμῷ.

I read Θεοί on both sides as the heading, and not θεοῖς with Böckh: θεοί is the more common heading, and suits the lacuna exactly. Line 2. Ἀθηνᾶ stands to Ἀθηναία as ἐλάα to ἐλαία. Wecklein (Curae Epigr., pp. 10–13) discusses the various forms of the name, and shows *inter alia* that Ἀθηναία is the form all but invariable in inscriptions before the archonship of Euklid, after which Ἀθηνᾶ is commonly found. The latter was the ordinary name of the goddess, Ἀθηναία the more sacred name, and generally preceded by the article. Line 3 was for some reason left one letter short. The restoration Ἰθυκλέους is certain from the mention of the next year's treasurers in line 8 as τοῖς ἐπὶ Σουνιάδου. The board, therefore, who drew up the list before us belonged to the year 398 B.C., and we may restore in lines 13, 14 the name of the archon Aristokrates. Unlike the preceding list, the inventory before us relates to one year only, and not to a πεντετηρίς. This change, it seems, dated from the archonship of Euklid. Next follow, in lines 3–13, the names of the treasurers of B.C. 398 and 397 respectively. Each list contained of course ten names, which unhappily are much mutilated. It will be seen that my uncial text, which accurately represents the original, differs

somewhat from the arrangement of previous editors. The end of line 5 was never inscribed; the same is the case with the end of line 11, after which a whole line is left blank. Possibly the lapidary left these spaces to be filled up afterwards, not having the names in the copy he was working from (cp. Rang., i. p. 144; and No. v *ante*, line 8).

An interesting question was raised by Böckh respecting the lists of treasurers both in the present inscription and in the similar one published in Staatsh., ii. p. 301, foll. It is well known that the Attic tribes had a recognized order of precedence (see Clinton, Fast. Hell., ii. p. 343 *n*, quoting Corsini). Now the treasurers of Ithykles' archonship, one of course being chosen by each tribe, are arranged in this tribal order. 1. Epichares of Euonymia:—*Erechtheis*. 2. Some member of a deme of the tribe *Aegeis*. 3. Kephisophon the Paeanian:—*Pandionis*. 4. Charias, of a deme of *Leontis* (Paeonides, Pelex, Potamios). 5. Some one of a deme of *Akamantis* (probably *Κεφαλήθεν*). 6. Diogeiton of Acharnae:—*Oeneis*. 7. Some member of a deme of *Kekropis*. 8. Some one of Hamaxanteia:—*Hippothöontis*. 9. Philokrates, of a deme of *Aeantis*. 10. A member of Anaphlystos:—*Antiochis*. Of the treasurers belonging to the archonship of Aristokrates, only the first is named, viz. Sokrates of Lamprae: and this is so far in accordance with the tribal order, that Lamprae was a deme of *Erechtheis*. The list of treasurers belonging to the archonship of Suniades is partly to the same effect. 1. —atos of Euonymia:—*Erechtheis*. 2. Charias of Araphen:—*Aegeis*. 3. Some member of a deme of *Pandionis*. 4. Eubios Aethalides:—*Leontis*. 5. Evathlos of Kerameis:—*Akamantis*. 6. Some one of *Oeneis*, probably an Acharnian. 7. Next is placed Philotades of Dekeleia:—*Hippothöontis*; after which a space is left enough for two names. It would seem that this is a blunder of the sculptor, and that the seventh treasurer was of *Kekropis*. 8. Here would come Philotades. 9. Some one of *Aeantis*. 10. A member of Anaphlystos:—*Antiochis*. It would appear that the ten treasurers, one from each tribe, presided one by one in ten successive prytanies, in the same way as the Strategi, Poletae, and other officers. But the order of these prytanies of treasurers was, before the archonship of Eukleides, a variable one, and was either settled by lot among the treasurers themselves, or (which Böckh thinks more probable) was made to follow the sortition of the prytanies in the Senate. But after the archonship of Eukleides, when the order of the prytanies in the Senate was made to correspond with the recognized order of precedence among the tribes, the order of succession among the treasurers underwent a similar change.

Next there follows an inventory of *ἀναθήματα*, some of which reappear in another list only thirteen years later (C. I. 151), thus enabling us to partly restore the one list by comparison of the other. Our inventory begins with a golden statue of Victory, which was in separate portions: these portions are catalogued as forming separate *ρῦμοί*, i. e. perhaps

arranged in separate groups upon the floor of the Hekatompedos (cp. Hesych., s. v. *ρῦμός*: *τάξις*, i. e. a 'row,' or 'class'). Something will be said below on § 5 as to the identification of this statue.

§ 1. Lines 16–19. *Νίκης χρυσῆς πρῶτος ῥυμός κε-
φαλῇ, στεφάνῃ, ἐνφιδίῳ, ὄρμος, ὑποδερὶς, ἤλω δύο χρυσῶ,
χείρ ἀριστερά, ἀμφιδέα, χρυσίδια μικρά ::, σταθμὸν τοῦ-
των Χ]ΧΔΔΔΔΤΤΤΤΙΙΙ*.

Στεφάνῃ was a head-ornament worn by women, which must be distinguished from *στέφανος* (see K. O. Müller, Handbuch, § 340, 4; Gerhard, Berlin. Ant. Bildw., 1836, p. 371). A *στεφάνῃ* occurs in the treasure-lists of the Hekatompedos before Euklid (see Nos. xxvii, xxviii, article *κ*). In the life of Sophokles (ch. 17; cp. Cic., de Div., i. 25; Tertulian, de Anim., ch. 46) we are told that when a reward had been offered for a *στεφάνῃ* that had been stolen from the Akropolis, Herakles appeared in a vision to the poet and directed him to the house where it was concealed. As regards the 'head' (*κεφαλῇ*) of this Victory, it may either have been of gold entirely, or partly of ivory. On *ἐνφιδίῳ*, Böckh, cp. Moeris: '*Ενώτια Ἀττικῶς, ἐνώδια* (read *ἐνφιδία*) *Ἑλληνικῶς*. So Suidas, s. v., '*Ενόδιον τὸ ἐπὶ τῆς ὁδοῦ, ἐνώδιον (ἐνφιδιον) δὲ τὸ ἐνώπιον. παρὰ τὸ οἰδεῖν τὰ ὄψα* Etymol. Mag., s. v., '*Ενφιδία σὺν τῷ ι τὰ ἐνώτια*. *ἴσως παρὰ τὸ ἐνοιδεῖν τὰ περὶ τὸν τόπον εὐθύτητα ὄντα. Οὕτως Ὀρίων ὁ Μιλήσιος*. The derivation is valueless, but inscriptions prove the grammarians to be right as to the spelling. '*Υποδερὶς* is here not the lower part of the neck itself, but a necklace fastened to the statue by means of two nails (*ἤλω δύο χρυσῶ*: cp. side B, line 26, where *ὑποδερὶς* is similarly used). '*Ἀμφιδέα* seems to be the singular of the more usual *ἀμφιδέαι*. *Χείρ ἀριστερά* is restored from the list in '*Εφ. Ἀρχ.*, N. S., No. 429. The six dots, which I have recovered from the stone, express the number of these small *χρυσίδια*. Of the total weight the first X is a safe conjecture. There is room for but one cypher, and T would be too large a weight in proportion to the rest of the image: moreover, the head was probably hollow.

§ 2. Lines 19, 20. *Δεύτερος ρυμός θώραξ, στρόφιον
σταθμὸν τούτων ΧΧΔ*.

In C. I. 151 the corresponding entry includes also a *περιτραχήλιον*. *Θώραξ* here is not a piece of armour, but a portion of the body.

§ 3. Lines 20, 21. *Τρίτος ρυμός ἀπόπτυγμα, περόναι
δύο, πῶδε δύο] σταθμὸν τούτων ΧΠΗΗΗΗΔΔΔΠΤΤΤΤΙΙΙ*.

The word *ἀπόπτυγμα* is unknown to the lexicons. It must be a portion of the dress of the image, and probably means a fold hanging free, not clinging to the body. Such detached folds are common in Greek statuary. The mention of two *περόναι* immediately afterwards makes it probable that the *ἀπόπτυγμα* was a fold doubled over the breast and fastened on the shoulders by two *περόναι* (see K. O. Müller, Handbuch, § 339, 5). The restoration *πῶδε δύο]* is from Rangabé, Ant. Hell., No. 834, line 10, and '*Εφ. Ἀρχ.*, N. S., No. 429, line 9, where a fragment of a list is published similar to the present one. Böckh, wrongly, *ποδῆρης*].

§ 4. Lines 21–23. *Τέταρτος ρυμός [χείρ] δεξιὰ,*

ἀμφιδέα, στέφανος, κατωρίδε δύο· σταθμὸν τοῦτ[ων Χ]ΠΗΗΗ ΗΠΔΓΓΓΓ.

The crown here mentioned was probably held in the hand of the Victory, and is therefore entered along with the bracelet of the right arm. Another crown of a Victory occurs as article *e* in Nos. xxvii, xxviii. *Κατωρίς* is clearly the feminine of *κατώρης*, which Hesychios, s. v., interprets *κάτω ρέπων* (cp. *ἀντηρίς*, *ἀντήρης*, which seem to be similarly formed). Thus *κατωρίδε*, as appears from the place they occupy in the inventory, may be taken to be two bands or fillets hanging down from the crown.

§ 5. Lines 23, 24. Πέμπτος ρυμός· ἀκρω[τή]ριον χρυσ[οῦ]ν ὁπ[ίσθ]ιον, σκέλει δύο· σταθμὸν τοῦτων ΧΧΧΧΓΓΓ.

The stone has clearly χρύσιον, but this is evidently the lapidary's blunder for χρυσοῦν. See this entry in the treasure-list, 'Εφ. 'Αρχ., N. S., No. 429, line 10, which confirms ὁπ[ίσθ]ιον: cp. C. I. 151, line 10. Böckh is doubtless right in understanding the whole phrase 'prominent hinder portion' to refer to the wings of the Victory. Thus in Demosthenes, adv. Timokr., p. 738, Reiske, we read οἱ τὰ ἀκρωτήρια τῆς Νίκης περικόψαντες, where the reference is probably to this very statue. The gloss of Ulpian interprets ἀκρωτήρια of the wings: *Τινες δὲ ἐξηγοῦνται Νίκης 'Αθηνᾶς εἶναι ἄγαλμα ἐν τῇ ἀκροπόλει, ταύτης δὲ τὰς πτέρυγας χρυσαῖς οὖσας ἐπεχείρησάν τινες κακοῦργοι ἀφελέσθαι*. The singular ἀκρωτήριον is employed in our inventory, because the wings were in one piece. ΣΚΕΛΕ is for σκέλει, as ΧΕΡ for χεῖρ, *passim*, ΑΠΕΡΩΝ for ἀπείρων, line 39; ΧΕΡΟΣ for χεῖρός, line 41; and ΖΕΥΓΕ for ζεύγει, ΑΛΥΣΕΣ for ἀλύσεις, side B, lines 26, 36 (cp. § 34). The nominative and accusative dual were not commonly contracted, but the grammarians recognize both the form in -ει and the form in -η (see L. and S., s. v. *πόλις*). Here the inventory of the various parts of the statue ends, and a few words should be said as to its identification.

There were various golden statues of Victory at Athens (see Böckh, Staatsh., ii. p. 58), but some of these were melted down as early as B. C. 407 (ibid., i. p. 33). Victory was regularly represented in works of art as furnished with wings, although the Athenians had also a *Νίκη ἀπτερος*, concerning which cp. Leake's Topography of Athens, *passim*. Böckh justly observes that the *Νίκη* of our inscription must have been a well-known statue; and it is probably the same as that mentioned by Demosthenes in the passage above quoted, and by Aristophanes, Birds, 573. It is perhaps also the same statue which occurs in other lists of treasures in the Hekatompedos; C. I. 151, line 12; Böckh, Staatsh., ii. pp. 266, 285; and possibly also in the lists before Euklid, Nos. xxvii and xxviii, article *e*. (Rangabé, Ant. Hell., No. 834, seems wrong in identifying this *Νίκη* with the *κόρη χρυσὴ ἐπὶ στήλης ἀσταθμός* which occurs ibid. as article *δ*.) As, however, Athene was often worshipped as 'Αθηναία *Νίκη*, some have desired to identify our Victory with some one of the well-known statues of the national goddess; but there is none of them, as Böckh shows (Staatsh., ii. p. 247, foll.), which answers to the required conditions.

§ 6. Lines 24–26. Θυμ[ι]ατήριον [ἀργ]υροῦν δ Κλεοστράτη ἀνέθηκεν Νικηράτου, χαλκᾷ διερεί[σματα] ἔχον· σταθμὸν τοῦτου ΧΗΗΗ.

Kleostrate is the daughter of Nikeratos; had she been his wife, *γυνή* would have been added. The censor reappears in C. I. 151, line 11. *Διερείσματα* seem to be thin strips of metal across the top of the censor, forming a sort of network on which to place the incense, the fire being underneath it.

§ 7. Lines 26, 27. Χρύσιον ἀπυρο[ν]· σ[τα]θμὸν [τοῦτου] .ΙC.

The beginning of the cyphers being lost we cannot tell whether the weight was two and a half or three and a half obols.

§ 8. Lines 27, 28. 'Αμφιδέα[ι] χρυσαῖ λεπταὶ [II] Πολυτίπη Μελετεῶνος[ς] 'Αχαρν[έως] ἀνέθηκεν· σ[τα]θμὸν [τοῦτου] ΓΓΓ.

A Meleteon of the tribe Oeneis, to which Acharnae belonged, is mentioned in C. I. 212: this may be the same person. ['Αχαρν]έως is restored from 'Εφ. 'Αρχ., N. S., No. 429, line 13.

§ 9. Lines 28, 29. Στρεπτόν περ[ί]χρυσον ὑπάργυρον· σταθμὸν τοῦτου ΠΓΓΓΓΓΓ.

Στρεπτόν is a twisted collar, *torques*: the neuter form is not found elsewhere (cp. *στρεπτός*).

§ 10. Lines 29, 30. Στέφανος χρυσ[οῦς], ἀρ[μο]στία τῆς θεοῦ· σταθμὸν τοῦτου ΗΗΠΔΔΓΓΓ.

This crown was doubtless dedicated to the goddess at the last great Panathenaic festival, B. C. 402; just as in line 17 of side B another crown is similarly described among the *ἐπέτεια* of the present year, B. C. 398, which was the third year of an Olympiad (Ol. 95. 3), and therefore marked by the celebration of the great Panathenaea. Cp. C. I. 158, § 5, where, among the disbursements of the Delian Amphiktyons between B. C. 377 and B. C. 374, there is mentioned the cost of a στέφανος ἀριστεῖον τῷ θεῷ καὶ τῷ ἐργασαμένῳ μισθὸς ΧΠ.

§ 11. Lines 30, 31. Οἰνοχά[ι] ἀργ[υ]ραῖ III σταθμὸν τοῦτων ΧΗΗΗΠΔΔΔΓΓ.

These reappear C. I. 151, line 21.

§ 12. Lines 31–33. Στέφανος χρυσ[οῦς] δν Λύσανδρος 'Αριστοκρίτου Λακεδαιμόνιος ἀνέθηκεν· [στα]θμὸν τοῦτου ΠΔΓΓΓΓΓ.

This entry reappears in a mutilated shape in C. I. 151, line 30, and 152, line 20, and 'Εφ. 'Αρχ., N. S., No. 429, line 14. The Lysander here named is the famous Spartan general, whose father was Aristokritos, according to Pausanias, iii. 6, 4 (see Böckh on C. I. 60). We may thus correct the reading 'Αριστόκλειτος in Plutarch, vit. Lysandr., ch. 2. Plutarch (ibid., ch. 18) mentions gold and works of art dedicated by Lysander at Delphi. This crown must have been offered by him when he captured Athens.

§ 13. Lines 33, 34. Στέφανος θαλλοῦ χρυσοῦς δγ Γέλων Τ[λησ]ωνίδου Πελληνεὺς ἀνέθηκε· σταθμὸν τοῦτου ΔΓΓΓΓ.

Cp. C. I. 151, line 32, where Τλησωνίδου is fully legible.

§ 14. Lines 34–36. Στέφ[αν]ος θαλλοῦ χρυσοῦς δν 'Ιεροκλῆς Φασηλίτης ἀνέθηκε· σταθμὸν τοῦτου ΠΓΓΓΓΓΓ.

The Lykian town Phaselis belonged to the Athe-

nian confederation (cp. the Tribute-lists, *passim*, and Köhler, in *Hermes*, vii. p. 163).

§ 15. Lines 36, 37. Στέφανος θαλλοῦ χρυσοῦς δν ἡ πόλις ἀνέθηκε, τὰ νικητήρια τοῦ κιθαρωδοῦ σταθμὸν τοῦτον ΠΔΔΔΓ.

This entry recurs in C. I. 151, line 33, but the article *TA* is omitted. From a list of Panathenaic prizes, contained in a fragment published in the *Ἐφ. Ἀρχ.*, No. 170 (Rang., No. 961), it appears that there were five prizes for singing accompanied with the lyre (*κιθαρωδός* is distinct from *κιθαριστής*: cp. Michaelis, *Parthenon*, p. 322); this golden crown formed the first prize. But why was it dedicated to Athene by the city? Böckh suggests the simple reason, that the prize which had been offered may not have been awarded. The law quoted by Aeschines, in *Ktesiphont.*, p. 436, Reiske, has nothing to do with the matter, referring as it does to quite a different class of crowns.

§ 16. Lines 37–39. Στέφανος θαλλοῦ χρυσοῦς δν Ἀριστομάχη Ἀριστοκλέους ἀνέθηκε σταθμὸν τοῦτου ΔΔΓΗΗ.

This entry recurs *Ἐφ. Ἀρχ.*, N. S., No. 429, line 17.

§ 17. Lines 39, 40. Δακτύλιος ἀπείρων χρυσοῦς, δν Πλαθο . . Αἰγινήτης ἀνέθηκε σταθμὸν τοῦτου ΙC.

On the form *ΑΠΕΡΩΝ* for *ἀπείρων* see note on § 5. The word as applied to a ring means ‘continuous,’ ‘uninterrupted by a stone’ (cp. Rang., *Ant. Hell.*, Nos. 844, 845). So Hesychios, s. v. *Ἀπείρονα*: πέρασ μὴ ἔχοντα. *Ἀπείρον*· πολύ, ἀγευστον, περιφερές, στρογγυλόν, διὰ τὸ μῆτε ἀρχὴν μῆτε πέρασ ἔχειν. So Pollux, vii. 179, τὸν δὲ περιφερῆ, καὶ ἀλιθον δακτύλιον, ἀπείρον (? ἀπείρονα) καλοῦσι (see Dindorf’s note *ad locum*). Πλαθο . . I give merely on the authority of Chandler and Rose, in whose time the stone appears to have been less injured than it now is.

§ 18. Lines 40–42. Στέφανος [χρυσοῦς δν ἡ Νίκη] ἐχει ἐπὶ τῆς κεφαλῆς, ἡ ἐπὶ τῆς χειρὸς τοῦ ἀγάλματος τοῦ χρυσοῦ, ἀσταθμος.

This entry occurs also in C. I. 151, line 30, and *Ἐφ. Ἀρχ.*, N. S., No. 429, line 18. There can be no doubt the Victory here mentioned was the image supported in the hand of the chryselephantine statue of Athene Parthenos. That statue was of course in the Parthenon; but the crown encircling the head of the Victory had become detached from the image, and was now kept and catalogued by itself in the Hekatompedos. Moreover, it seems that certain leaves had fallen off from this golden crown, which were separately preserved in the Parthenon, and are mentioned in various inscriptions (see Böckh, *Staatsh.* ii. p. 291, No. 7, line 16; *infra*, No. xxxii, § 14; No. xxxiii, § 13).

§ 19. Lines 42, 43. Φωκαϊκὸν στατήρ || ἕκτα[ι Φωκαϊδὲς . .].

Chandler and Rose give the letters *EKTAIΦΩKAIΔE* as legible upon the stone, which must therefore have received further injury since their time. The same entry recurs in Rangabé, *Ant. Hell.*, Nos. 836, 837; *Ἐφ. Ἀρχ.*, N. S., No. 429, line 18. This coinage, as we know from extant specimens, was of gold mixed with silver. The hekate was the sixth part of the stater.

§ 20. Line 43. Σίγλοι Μηδικοὶ ἀργυροὶ ΔΙ.

The word *Σίγλοι* is restored by Rangabé, *Ant. Hell.*, No. 843, where the letters *ΣΙΓ* occur in a list similar to this. The *Δ* was read on our marble by Böckh’s copyists, though now effaced. This item probably formed a part of the *Μηδικὰ σκῦλα* (cp. *post*, No. xxxiii, § 10). The *σίγλος* was a Persian coin, and is mentioned by Xenophon, *Anab.*, i. 5, 6, ὁ δὲ σίγλος δύναται ἐπὶ τὰ ὀβολοὺς καὶ ἡμιοβόλιον Ἀττικῶς. It is sometimes written *σίκλος*, and is merely the Semitic word *shekel* (see Brandis, *Das Münz-Wesen in Vorder Asien*, p. 264).

§ 21. Lines 43, 44. Ὑπόστατον χρ[υσοῦν, ἀσταθμον· κρατῆρ ὑπάργυρος ἐπίτηκτος, ἀσταθμο[ς].

By *ὑπόστατον* is meant a stand upon which to set a large vessel. So Pollux, x. 46, citing from the lists of *δημιόπρατα* (cp. also 79), *λουτήριον καὶ ὑπόστατον*. Pausanias, x. 26, 3, uses the form *ὑποστάτης*, the Sigean Inscription (C. I. 8, where see Böckh) *ὑποκρητήριον*, Herod., i. 25, *ὑποκρητηρίδιον*. This entry is found *Ἐφ. Ἀρχ.*, N. S., No. 429, line 19. In C. I. 151, line 25, it appears as—[χρυσοῦν ὑπόστατον τῷ κρατῆρι, ἀστατον. κρατῆρ ἐπίτηκτος ἐπίχρυσ[ος, ἀστατος]. It seems, therefore, that the krater was of silver, ornamented with raised figures of silver gilt. These *sigilla* or *emblemata* were inlaid or soldered on (*ἐπίτηκτος*).

§ 22. Line 44. [Ἐκτη Φωκαῖς μία].

The letters *EKTHΦΩKAI* were read by Chandler and by Rose: they are now effaced. *Μία* is supplied from *Ἐφ. Ἀρχ.*, N. S., No. 429, line 20.

§ 23. Line 45. Δύο σφραγίδε λιθίνω χρυσοῦν ἐχούσα τῷ δακτύλιον, ἡ δ’ ἐτέρα ἀργυροῦν.

This restoration, which just fills the space, is supplied from *Ἐφ. Ἀρχ.*, N. S., No. 430, line 22. We must suppose *μία* to have been accidentally omitted after *λιθίνω*. Perhaps the *μία* at the beginning of the line confused the lapidary.

§ 24. Line 46. Σ[κ]άφαι χαλκαῖ Η.

These recur in C. I. 151, line 26. *Σκάφαι* were trays, containing sacrificial offerings, carried by the Metoeks in the procession at the Panathenaic and other Athenian festivals. They are probably represented upon the frieze of the Parthenon. See *Mus. Marbles*, viii. Pl. 8. p. 74; and cp. Harpok., s. v. *Σκαφηφόροι*: προσέταττεν ὁ νόμος τοῖς μετοίκους ἐν ταῖς πομπαῖς αὐτοὺς μὲν σκάφας φέρειν, τὰς δὲ θυγατέρας αὐτῶν ὑδρεῖα καὶ σκιαδία. So Aelian, *Var. Hist.*, vi. 1; Suidas, s. vv. *Σκαφηφόροι* and *Μετοίκιον*; *Etym. Mag.*, s. v. *Ἀσκοφορεῖν*; Hesych., s. v. *Σκαφηφόροι*, and other passages cited by Michaelis, *Parthenon*, p. 330.

§ 25. Line 46. Σταθμί[α χαλκᾶ ΔΙ].

Restored from C. I. 151, line 40, where it is added—ἃ ὁ δῆμος σηκῶσαι ἐψ[ηφίσατο]. These were standard weights, which were commonly kept in temples. Cp. Böckh on C. I. 123, §§ 8, 9 (*Staatsh.*, vol. ii. p. 368) concerning the standard weights and measures kept on the Akropolis. Pollux, x. 126, mentions *σταθμία χαλκᾶ* in a list of *ἀναθήματα* which were kept on the Akropolis.

§ 26. Lines 46–48. [Μάχαιρα ἐλεφάντινον τὸ κολ]εῶν ἐχούσα· ταύτην ἡ βουλὴ ἀνέθηκεν ἡ ἐπ’ Ἀντιγένους ἀρχοντος]

This perhaps is mentioned in Rangabé, *Ant. Hell.*, No. 843, line 9. *ΚΟΛΕΙΟΝΕΧΟΣ*. The entry is restored from 'Εφ. 'Αρχ., N. S., No. 429, line 21.

§ 27. Lines 48, 49. [*Καρχή*]σιον Δι[ος Πολιῶς ἀργυροῦν· σταθμὸν τούτου ΗΠΔΔΔΔΓΤΤΤΤ].

This entry was formerly all but complete (cp. Rangabé, *Ant. Hell.*, No. 843). The weight is restored from 'Εφ. 'Αρχ., N. S., No. 429, line 22, and No. 430, line 13. In the lists of the Hekatompedos before Euklid (see Nos. xxvii, xxviii, article *h*) the weight of this cup is ΗΗ, so that it must have lost one drachma in weight.

§ 28. Lines 49, 50. [Ἀρτέμ]ιδος Βραυρωνίας χρυσι]. . .

These letters are, all but the two last, given as legible by Böckh: in the corresponding entry, 'Εφ. 'Αρχ., N. S., No. 429, line 38, we find Ἀρτέμ[ιδος Βραυρωνίας χρυσι]. . . . ΓΕΙ . . . Ἀθηναίας χρυσίδες τρεῖς. The valuables here entered as belonging to Artemis Brauronia must have been at this time stored in the Hekatompedos. Artemis Brauronia had a temple of her own upon the Akropolis (Pausan., i. 23, 9; cp. No. xxxiv), but perhaps her treasures had been removed to the Parthenon, now that the two boards of ταμίαι τῆς Ἀθηναίας and of ταμίαι τῶν ἄλλων θεῶν had been merged in one, as we learn from the heading of this inscription.

§ 29. Lines 50, 51. [*Χρυσίδες* III σταθμὸν τούτων . . .]. *ΧΡΥΣΙΔΕΣ*: III: could formerly be read on the stone. This seems to be the entry already cited from 'Εφ. 'Αρχ., N. S., No. 429, line 39, Ἀθηναίας χρυσίδες τρεῖς καὶ κονδυλωτόν. στέφανος, κ.τ.λ. How many lines have been lost on this side is uncertain. It is probable, as Eustratiades suggests, 'Εφ. 'Αρχ., N. S., No. 429, that the entries in lines 40, 41 of that inscription followed here.

Side B. Lines 1, 2. Θ[εοί].—[Τ]άδε ἀ[γ]ραφα παρέδοσαν καὶ ἀστατα

These words I had read on the stone before noticing Böckh's *Addenda*, C. I., i. p. 905; cp. 'Εφ. 'Αρχ., l. c., line 51.

The articles which are next catalogued, lines 2–23, were handed on to the present board of treasurers without inventory, and unweighed.

§ 30. Lines 2–4. [*Γοργονεῖον χρυσοῦν*] ὑπάργυρον ἀπὸ τ[ῆς] ἀσπίδος τῆς ἀπὸ τοῦ . . . [Ἀργύριον συμμεικτὸν] Ἐλευσινόθεν ΔΔΓ.

This entry is restored from 'Εφ. 'Αρχ., N. S., No. 429, line 52; cp. *ibid.*, No. 3368, line 24. . . . *ΧΡΥΣΟΝΥΠΑΡΓΥΡΟΝΑΠΟΤΟ*. . . Before noticing this I had read on the stone all the letters given in line 3 (cp. *Addenda* to C. I., i. p. 905).

§ 31. Line 4. Βοίδιον ἐλεφάντιν[ον].

Mentioned in C. I. 151, line 42; Rang., *Ant. Hell.*, No. 826 b, line 16; 'Εφ. 'Αρχ. 3368, line 25; *ibid.*, N. S., No. 429, line 52. Perhaps the same article that is mentioned in a list of treasures in the Parthenon proper, Böckh, *Staatsh.*, ii. pp. 300 and 306.

§ 32. Lines 4, 5. [*Φιάλη ἀργυρᾶ ἦν Λεωκράτης Αἰσχρῶνος Φαληρεὺς ἀνέθηκε*] σταθ[μὸν ταύτης ΗΔ].

AT was legible in Böckh's time at the beginning of line 5. The first part of this entry I have re-

stored from 'Εφ. 'Αρχ., N. S., No. 429, line 53, and *ibid.*, No. 3368, line 25: cp. C. I. 151, line 35.

§ 33. Lines 5–7. [*Φιάλη ἀργυρᾶ ἦν Λυσιμάχη Τηλεμάχου μήτηρ, ἐν ᾗ τὸ [γοργόνειον] σταθμὸν . . . ΤΤΤ*].

The earlier part of this entry also I have restored from 'Εφ. 'Αρχ., N. S., No. 429, line 54, and *ibid.*, No. 3368, line 26; the latter portion is from C. I. 151, line 36, where ἐφ' ᾗ occurs for ἐν ᾗ (cp. Rangabé, *Ant. Hell.*, No. 850, line 26). After μήτηρ understand ἀνέθηκε, which is supplied in the corresponding entry, 'Εφ. 'Αρχ., N. S., No. 429. The cup is adorned with a head of Medusa in relief probably, in the centre inside; this was appropriate in a dedication to Athena, whose shield bore τὸ γοργόνειον. Perhaps this was a votive offering dedicated to Athena by Lysimache on behalf of her son Telemachos: this would account for the unusual designation μήτηρ Τηλεμάχου.

§ 34. Lines 7, 8. Δακτύλιος χρυσοῦς ἐν πινακίῳ, δν Κλ[εινομάχη ἀνέθηκε] Ἀρτέμ[ιδι Βραυρωνίᾳ].

This I restore from 'Εφ. 'Αρχ. 3368, line 27, and *ibid.*, N. S., No. 429, lines 55. The name ΚΛΕΝΟΜΑΧΗ (i. e. Κλεινομάχη) exactly fits our lacuna. The πινακίον was the label, perhaps of precious metal, on which was inscribed the name and occasion of the gift (see note on No. xxii, line (3); cp. Rangabé, *Ant. Hell.*, No. 839, line 3).

§ 35. Lines 8–10. Δακτύλιος χρυσοῦς,—καὶ χρ[υσοῖον] ἀπυρον πρόσεστ]ι δεδεμένον,—δν Φρύνισκος Θετταλὸς ἀνέθ[ηκε] σταθμὸν τούτων]. . . ΤΤ.

The lacuna was restored by Böckh by comparison of line 28 below.

§ 36. Lines 10, 11. Ἐνφιδίῳ [χ]ρυσῷ || Ἀρτέμιδος Βραυρωνί[ας] os ἀνέθηκε σταθμὸν [1]||C.

These cyphers were uninjured in Böckh's time.

§ 37. Lines 11, 12. Στατήρες κίβδηλοι [ἐν κιβωτίῳ σεσημασ]μένοι οἱ παρὰ Λάκωνος.

Böckh would restore [κατακεχυρω]μένοι, and fill up the rest of the lacuna with χαλκοί, or with a numeral. I have been led to my restoration by a comparison of 'Εφ. 'Αρχ., N. S., No. 429, line 56, and *ibid.*, No. 3368, line 30. The word σεσημασμένος is of frequent occurrence in lists of temple treasure (see Rangabé, Nos. 826 b, 847, 2337). It would imply that these base staters were preserved in a box (κιβώτιον), and sealed with the public seal (τῇ δημοσίᾳ σφραγίδι, as in Rangabé, Nos. 838 b and 838 c). It is noticeable that these coins came from a Spartan; and Böckh recalls the story of Polykrates of Samos bribing the Lakedaemonians by a large quantity of gilt coins of lead (Herod. iii. 56). Lysander dedicated eleven staters at Delphi (Plutarch, Lysander, ch. 18).

§ 38. Lines 12, 13. Ὀνὺξ μέγας, τραγέλαφου πρ[ιαπί]ζοντος σταθμὸν ΔΔΔΤΤ.

Πρ[ιαπί]ζοντος is Böckh's very ingenious conjecture; in his time ΠΡΙΑ was legible on the stone. The reference must be to a cup carved out of one piece of onyx in the form of a stag-goat, a fabulous animal (cp. Plato, *Rep.* 488 A) which was supposed to share in the lewd nature of the goat, and was often represented in ancient art. At Branchidae, in a list of dedications, we find two cups called τραγέλαφοι, from their form; C. I. 2852, line 39: cp. the

rather to be considered as a third statue (see Michaelis, Parthenon, p. 313). Lastly, if this collection of garments was kept in the Brauronion, this would agree admirably with the words of the argument of Libanios to the Demosthenic speech against Aristogeiton, p. 767, Reiske, *Πυθάγγελος καὶ Σκάφων ἰδόντες Ἱεροκλέα φέροντα ἱερὰ ἱμάτια, ἐφ' οἷς καὶ χρυσᾶ γράμματα ἦν δηλοῦντα τοὺς ἀναθέντας, ἀπάγουσι πρὸς τοὺς πρυτάνεις ὡς ἱερόσυλον, οἱ δὲ τῇ ὑστεραίᾳ καθιστᾶσιν εἰς τὴν ἐκκλησίαν. κἀκείνος ὑπὸ τῆς ἱερείας ἔφη πεμφθεὶς λαβεῖν τὰ ἱμάτια, ἵνα κομίσῃ πρὸς τὸ ἱερόν κυνηγέσιον.*

To turn now to our inscription, which Böckh terms 'marmor in re vestiaria classicum' (cp. Pollux, vii. 46–77); as far as it is preserved it begins in the archonship preceding that of Kallimachos, viz. Apollodoros, B. C. 350, and carries the register down to the archonship of Lykiskos, B. C. 344.

(A) Archonship of Apollodoros, B. C. 350.

§ 1. Line 1. [Ἀμόργι]νον ποικίλον. Line 2. [Ἀ]μόργ[ι]νον. Line 3. καλυπτρα(?). Lines 4, 5. [Ταραν]τῖνον προσ. ε. [σταθμ(?)]ὸν ἐπ[ε]γέγρα[π]το : ΗΗΗC : ἴφ . . . νη σ

Böckh suggested [Ἀρτέμιδος ἱερ]ὸν ἐπεγέγραπτο : the weight (here two drachmas, one and a half obols) is not elsewhere specified. The name is perhaps ἴφ[ιγδ]νη, as in Le Bas, 221 B, lines 35, 36.

§ 2. Lines 6, 7. Ἀρχ[ι]ππη κατάστικτον χειριδ[ω]τῶν ἐμ πλαισί(?)φ.

Aulus Gellius has a chapter 'de tunicis chiridotis,' where he shows how it was a sign of effeminacy at Rome to wear sleeved tunics.

(B) Ἐπὶ [Κ]αλλιμάχου ἄρχοντος, B. C. 349, lines 7, foll.

§ 3. Lines 7–9. Χιτ[ω]νίσκος κτενωτ[ὸς] περιποίκιλος Καλλιππη. οὗτος ἔχει γράμματα ἐνυφασμένα.

Χιτωνίσκος is a lapidary's blunder. The word κτενωτός is restored from Rang. 861, line 1. From the gloss of Hesych., s. v. κτενωτή ὑφαντή, it appears to describe some peculiarity of textile fabric: cp. Pollux, vii. 52, ἔστι δὲ τὰ μὲν πεντέκτενα, χιτωνίσκοι, παρὰ τὴν ὄαν πορφύραν ἔχοντες, πέντε κτένεςιν ἐνυφασμένοι. It would require an unattainable knowledge of Athenian millinery to interpret all the technical terms in this inscription. I shall attempt a rendering of each, as it occurs, unless the Lexicons give a satisfactory explanation. περιποίκιλος is 'variegated all round,' being used of the tails of dogs by Xenophon, Kyneg., v. 23, τὴν δὲ οὐρὰν οἱ μὲν κύκλῳ περιποίκιλον, οἱ δὲ παράσειρον (i. e. only on one side).

§ 4. Lines 9, 10. Χαιρίππη [λ]ευκολινῇ κατάστικτον ἐμ πλαισίφ.

This entry is mutilated in Rang. 861, lines 2, 3. The name Χαιρίππη is legible on the stone; the X alone appears in Rang. 861, *uncial copy*. In [λ]ευκολινῇ the lapidary has omitted Λ by mistake: Michaelis (p. 310) wrongly εὐκόλιον, which I do not understand. κατάστικτον agrees with χιτῶνα, understood after ἀνέθηκε, understood: it is explained by Pollux, vii. 55, ὁ δὲ κατάστικτος χιτῶν ἐστὶν ὁ ἔχων ζῶα ἢ ἀνθη ἐνυφασμένα. Joined with ἐμ πλαισίφ it means that these figures were enclosed in a kind of chequered pattern, which divided the garment into lozenges, or oblong compartments: such patterns are often to be seen in vase-pictures and ancient mo-

saics (see Wieseler, Theater-gebäude, pll. vii, viii: cp. the Latin *scutulatus*). πλαίσιον is a military term, and properly means an oblong formation: πολλαπλασίον ἔχει τοῦ βάθους τὸ μῆκος (Aelian, Tact., ch. 48). The proper word for a square was πλινθίον (see No. xxxiii, § 2), which, however, according to Thomas Magister, was not considered good Attic, so that Xenophon (Anab., iii. 4. 19) used the expression πλαίσιον ἰσόπλευρον, while Thukydides seems to use πλαίσιον alone, for a hollow square (vi. 67).

§ 5. Line 10. Φι[λ]ομένη χιτῶνα [Ἀ]μόργινον.

The epithet Ἀμόργινος refers not to the colour, but to the texture and fabric.

(C) Ἐπὶ Θεοφ[ί]λου ἀρχ[ο]ντος, B. C. 348, lines 10, 11.

§ 6. Line 11. Πυθιάς κατάστικτον ξυστιδωτόν.

(D) Ἐπὶ Θεμιστοκλέους ἀρχοντος, B. C. 347, lines 11, foll.

§ 7. Line 12. Χιτωνίσκος ἀλουργὸς ποικίλος ἐμ πλαισίφ. Θυαίν[η] καὶ Μαλθάκη ἀνέθ[η]κεν.

ποικίλος ἐμ πλαισίφ, of variegated colour, arranged in a chequered pattern. ΘΥΑΙΝΙ is the reading on the stone, the last letter being a lapidary's blunder. Rang. 861, line 6, gives ΟΥΑΙΝΗ; Böckh wrongly here Εὐαίνη.

§ 8. Lines 14, 15. Χιτωνίσκος ποικίλος ἐμ πλαισίφ ἀλουργός, α[ῦ] τὰ σῶ[α] λευκολινῇ ἀνέθηκεν ΦΩη.

The restoration α[ῦ] τὰ σῶ[α] is due to Michaelis, Parthenon, p. 310. It must be remembered that scarcely any of these garments were dedicated when new.

§ 9. Line 15. Ζῶμα Φεῖδυλλ[α].

§ 10. Line 16. Ἱμάτιον λευκὸν γυναικεῖον ἐμ πλαισίφ. Μνησά.

§ 11. Lines 16, 17. Βατραχίδα Ναυσίς.

§ 12. Lines 17, 18. Ἱμάτιον γυναικεῖον πλατυαλουργὸς περι[κ]υμάτιον Κλεώ.

περικυμάτιον must be an adjective, and is to be taken closely with πλατυαλουργός: 'with a broad purple border of wave-pattern all round,' a pattern often seen on robes represented in vase-paintings. This and the last entry are wrongly read in Böckh, and confused in Michaelis.

§ 13. Line 18. Ἀμπέχονον ΦΩη.

§ 14. Lines 18, 19. Περιήγητον Τ[ε]μισκράτεια.

Apparently a χιτῶν with a plain border, not περικυμάτιος. For the spelling of Τεισικράτεια, cp. Τεισαμενός (No. xxviii, line 48): so Τειθράσιος in Ross, Demen, No. 173, where see note.

§ 15. Line 19. Κάνδυν ποικίλον Μέλितτα.

§ 16. Lines 19–21. Ἱμάτιον λευκὸν καὶ χιτωνίσκον, ράκος Γλυκέρα Ξανθίππου γυνή.

The expression ράκος often occurs in the Brauronian lists, in apposition to a substantive. Rangabé interprets it 'en pièce,' i. e. not made up; but after what was said above concerning the nature of these offerings it is more natural to translate literally 'in rags' (cp. οὗ τὰ σῶα, § 8, and § 17).

§ 17. Lines 21, 22. Χιτωνίσκον περιήγητον ἐκπλύτφ ἀλουργ[ε]ὶ καὶ [τ]ριβώνια δύο Νικολέα.

Translate περιήγητον ἐκπλύτφ ἀλουργεῖ, 'with a plain border of purple that has been washed out;' which goes well with the threadbare τριβώνια following (cp. note on § 8).

§ 18. Lines 22–24. *Χιτῶνα Ἀμόργινον* π[ε]ρὶ τῷ ἔδει, [κά]τροπτον ἐλεφαντίνην λαβὴν ἔχον πρὸς τῷ το[ίχ]ῳ Ἀριστοδαμέα ἀνέθηκεν.

On the phrase *περὶ τῷ ἔδει* enough has been said above. The spelling of [ΚΑ]ΤΡΟΠΤΟΝ is confirmed by Rang. 861, line 14; 862, line 30; 863, column C, line 32. It must represent the popular pronunciation of the day; and Rangabé remarks that the modern Greeks say *καθρέπτης* or *κατρέπτης* by the same metathesis. The Β in *λαβὴν* is clumsily engraved, and resembles Ρ. *πρὸς τῷ το[ίχ]ῳ* is recovered from Rang. 861: the mirror was hung against the wall.

(Ε) Ἐπὶ Ἀρχίου, B. C. 346, lines 24, foll.

§ 19. Lines 24–26. Ἀρχεστράτ[η] Μνησιστράτου Παιανιῶς θυγάτηρ χιτῶν[α] πυργωτὸν ἐμ πλαισίῳ.

The lapidary seems to have begun to write *χιτωνίσκον* (as in Le Bas, 229), and ended with Α, as if *χιτῶνα*. *πυργωτός* occurs in Athenaeos (V. p. 196 c), where certain hangings are described as *μεσολεύκοις ἐμπετάσμασι πυργωτοῖς*, i. e. white in the middle, with a border resembling in shape the battlements of a wall. *χιτῶν πυργωτός ἐμ πλαισίῳ* would be a tunic of chequered pattern, and with an embattled border, such as occurs in vase-pictures.

§ 20. Lines 26–29. Μνησιστράτη Ξενοφίλ[ου] ἱμάτιον λευκὸν παραλουργές, τοῦτο τὸ λίθινον ἔ[δ]ος ἀμπέχεται, χιτωνίσκιον καρτὸν παίδειον ἀν[ε]π[ί]γραφον, παρυφὴν ἔχει θερμ[α]στίν.

The meaning of τὸ λίθινον ἔδος has been discussed above. *παραλουργές* is explained by Pollux, vii. 53, τὸ δὲ παρυφές καὶ παραλουργές τὸ ἐκατέρωθεν ἔχον παρυφασμένην πορφύραν. *καρτός* means 'shorn of its nap or pile,' perhaps from wear (cp. note on §§ 3, 16, 17). *παρυφή* is a border not all round, but on either side (cp. the words of Pollux just quoted). The reading *παρυφὴν ἔχει θερμ[α]στίν* is quite certain: it describes some pattern of border, in contrast with *πυργωτός* (§ 19) or *περικυμάτιος* (§ 12). *θερμαστρίς* is a smith's pair of fire-tongs; it is said also by Athenaeos (xiv. p. 629 e) to be the name of a certain *μανιώδης δρχησις*, which Hesychios understands (s. v.) of the fiery impetuosity of the exercise (*ἐντονος καὶ διάπυρος τάχους ἕνεκα*); but L. and S. more probably of the attitude of the dancer as he sprang from the ground (perhaps with legs closed and arms raised aloft), resembling the outline of a *θερμαστρίς*. Rows of human figures rudely drawn occur on vases as a border, and may have been likened to tongs. The accusative should properly be *θερμαστρίδα*, but cp. *ἔρις*, *ἐριδα*, and *ἔριν*, and for the omitted ρ see Lobeck, Phryn., p. 255.

§ 21. Lines 29, 30. Ξενοφάντη χ[ι]τωνίσκον ἐξ[ε]στῶν κτενωτὸν, οὗτος ἐπὶ τῷ κανῶ.

ΕΞΙΣΤΩ. probably represents ΕΞ[Ε]ΣΤΩ[Ν]: Le Bas, 229, line 8, has Ε. ΕΣΤΩΝ. The word must be connected with *ἔξεστις* or *ἔξαστις*, which occurs in the Hippokratean treatise de Officin. Med. (Hippokr. ed. Ermer. xi), *παρασκευάζειν δὲ ὀθόνια* (for bandages) *κοῦφα, λεπτά, μαλθακά, καθαρὰ, πλατέα, μὴ ἔχοντα συρράφας* (seams) *μηδ' ἐξέστιας*. Ἐξάστιας (sic) is explained thus by Galen, Expl. vocum. Hippokr., s. v., *ἐνιοι μὲν τὰ ἐπανιστάμενα ἐξ ἄκρων τῶν σχισθέντων ὀθονίων*

λίνα (the 'reevings'), καὶ ἀπὸ τῶν ρακῶν τὰς κρόκας (threads from rags). ἐμοὶ δὲ καὶ τὰ πρὶν σχισθῆναι προὔχοντα τὸν αὐτὸν τρόπον ὀνομάζειν δοκεῖ (he would extend the word to the knots in the threads of an untorn fabric). Similarly Erotian, s. v. The derivation of *ἔξεστις* is variously given: Lobeck (Paralipom., p. 441) refers it to *εἰμί*, comparing *περιεστικός, συνεστέον, ἐστώ, εὔεστώ, ἀπεστώ*, etc. We might conceive an adjective *ἐξέστω* formed from this word, meaning either 'having a pile,' 'with a woolly surface,' or rather (see note on § 16) 'reeved out,' 'with the threads beginning to fringe at the edges.' That it should be thus worn quite agrees with its being ἐπὶ τῷ κανῶ, and so probably in regular use in the temple service.

§ 22. Lines 30–32. [Κλε]οβούλη· ἐπίβλη[μ]α ποικίλον καινόν, σημεῖον ἔ[χ]ει [ἐ]μ μέσῳ· Διόνυσος σπένδων καὶ γυνὴ οἶνοχοῦσα.

The name is from Le Bas, 229, line 9, Κ. . Ο. ΒΟΥΛΗ, κ. τ. λ.

Pollux (vii. 50) says of ἐπίβλημα: *ὅτι μὲν ἐπίβλημά ἐστι, τεκμήραιτ' ἂν τις ἐκ τῶν τῆς Ἀθηνᾶς πέπλων*. In reference to my note on § 3, observe that this garment is called *καινόν* by way of distinction from the rest. The construction of *Διόνυσος* in the nominative here is quite regular: cp. Pausan., i. 2. 4, *μετὰ δὲ τὸ τοῦ Διονύσου τέμενός ἐστιν οἶκημα ἀγάλματα ἔχον ἐκ πηλοῦ, βασιλεὺς Ἀθηναίων Ἀμφικτύων ἄλλους τε θεοὺς ἐστῶν καὶ Διόνυσον*.

§ 23. Lines 32–34. Ἀρίστεια· ἐπίβλημα [ἐ]μ πλαισίῳ, ἐμ μέσῳ ἔχει ζῶα δεξιῶ[ς] ὕμμενα.

Böckh reads ζῶ[δια] ἐξιθυμένα, understanding the figures or patterns to be not woven in, but embroidered on the garment, so as to stand out in relief: this I think far-fetched. Le Bas, 229, line 11, gives ΖΩ/Δ Α, which Michaelis, p. 310, restores as ζῶδ[άρια ἐξιθυμένα]α. I understand 'figures joining their right hands,' as often, e. g., on sepulchral reliefs. The word *ζῶον* is used very widely for any figure represented in works of art (cp. *ζωφόρος*). The ζῶδια of Rangabé, Ant. Hell., 57, line 40 B, are the figures, all of them human, on the frieze of the temple of Athena Polias.

(F) Ἐπὶ Εὐβούλου ἀρχοντος, B. C. 345, lines 34, foll.

§ 24. Lines 34–36. Ἀμπέχονον, Ἀρτέμιδος ἱερὸν ἐπιγέγραπ[τ]α, περὶ τῷ ἔδει τῷ ἀρχ[χ]αίῳ Θεανῶ.

§ 25. Lines 36, 37. Ἀμπέχονον, περὶ τῷ ἔδει τῷ ἀρχαίῳ [Π]εντετηρ[ί]ς.

This last word is wrongly edited by Böckh and the other editors as *ἐντατήρα*. It is the proper name Penteteris, rightly restored in another list by Michaelis (p. 309, ii B. 4) from Rangabé, 863 b, line 18. It occurs as the name of a priestess in Wordsworth, Athens and Attica, ch. 17 (wrongly understood by the editor). Also Harpokration, s. v. *Νεμέας χαράδρα*, quotes from Polemon a ψήφισμα, καθ' ὃ ἀπείρητο Ἀθήνησιν ὄνομα Πεντετηρίδος τίθεσθαι δούλη ἢ ἀπελευθέρῃ ἢ πόρνη ἢ αὐλητρίδι (cp. Athenae. xiv. 587 c; Preller, Polemonis Fragm., iii). Keil, Specimen Onomatalog. Gr., p. 99 (cp. p. 16), cites other names derived likewise from festivals, Παναθηναῖς, Ἀπατούριος, Ἀνθεστήριος, Θαργηλία, Λήναιος, Νουμήνιος, Ἰσθμιάς.

. . . Τ Ε Κ Α Ν Α Π Ε Ν Τ Ε . . .
 . . . Α Ν Ε Υ Υ Π Ο Σ Τ Α Τ [Ο . . .
 40 . . . Χ Α Λ Κ Ο Σ Λ Υ Χ Ν Ε Ι Α Ι Ι . . .
 . . . Ε Σ Χ Α Ρ Α Χ Α Λ Κ Α . . .
 Θ Ε Ρ Μ Α Σ Τ Ρ Ι Σ Η Τ . . .
 Τ Ρ Ι Γ Ω Ν Ο Σ Π Η Χ Υ Ν Ο Υ [Κ Ε Χ Ε Ι . . .
 Τ . Ν Κ Λ Η Ι Σ Μ Ε Γ Α Λ Η Η . . .
 45 Ι Ω] Μ Η Ρ Υ Σ Ι Σ Κ Ρ Α Τ Η Ρ . . .
 . . . Η Ρ Ι Ο Λ Ι Κ Α Ι Ι Ψ Λ Ρ Ι Α Α Ρ [Γ Υ Ρ Α
 Η Ρ Ι Ο Κ Λ Ε Ι Σ Ε Τ Ε Ρ Α Γ Λ . . .
 Ο Γ Α Ρ Α Τ Η Λ Ε Μ Α Χ Ο . . .
 † Ι Ι
 50 Ε Ρ Ε Γ Ε Ν Ε Τ] Ο [Τ Ο Ι Σ Τ Α] Μ Ι Α Ι Σ Τ Η Σ Θ Ε Ο Ν Ο Μ Ι
 Ε Δ . . Λ . Ε Δ Ο Μ Ε Ν Ι Ε Ρ Ο Ν Α Ρ Γ Υ Ρ Ι Ο [Ν Τ Ο Ι Σ Τ Α Μ Ι Α Ι Σ
 Δ Η Ι Κ Α Ι Σ Υ Ν Α Ρ Χ Ο Σ Ι Ν Χ Χ
 Γ Α Ρ Ε Δ Ο Μ Ε Ν Ε Ξ] Α Υ Τ Ο Τ Ο Ι Σ Α Π Ο Δ Ε Κ Τ [Α Ι Σ Κ Α Ι Σ
 Υ Ν Α Ρ Χ Ο Σ Ι Ν Ε Κ Τ Ο] Ι Ε Ρ Ο Α Ρ Γ Υ Ρ Ι Ο Ο Γ Α Ρ Ε Δ [Ε Ξ Α Μ Ε Θ Α

The top and the right side of the marble are broken, and it is uncertain how much is wanting. The inscription is complete at the bottom, and the left also of the marble is unbroken, but the surface towards this side is worn so smooth that in many places no trace of writing is to be made out. The letters in lines 1–49 are very nearly arranged *στοιχηδόν*, although not intentionally so, I think. The last five lines are in a bolder character than the preceding portion; and the constant employment of *O* for *OY* indicates a date not far removed from the archonship of Euklid.

Many of the articles here enumerated (weapons and furniture) occur elsewhere in lists of the Parthenon proper; but other objects are mentioned which seem to belong rather to the Hekatompedos, or even to other collections. These will be noticed as they occur.

§ 1. Line 2. . . . *ον ἀπήνεγκον*, σταθμὸν ΠΙ.

Observe that throughout this document numeral letters are separated by one space from the preceding word. Cp. No. xxix, § 40, χρυσίον δ' Ἀριστοκλῆς δ' ἀπο ἧς ἀπήνεγκεν, τὸ ἀπὸ τοῦ βάθρου τοῦ ἀγάλματος· σταθμὸν Η

§ 2. Line 3. . . . ἀγάλματος, σταθμὸν ΠΙΠΠΙΙΙ. 'Αργύριον . .

Here Π is dubious. The word ἀγάλματος recalls No. xxix, § 18 and § 40; No. xxxiii, § 13; cp. also line 11, below.

§ 3. Line 4. [. ἐκ τοῦ Ἑκατομ]πέδου χρυσοῦν ἀπὸ τοῦ ἡλου.

In Michaelis, Parthenon, p. 316, fol., will be found an improved copy of an inscription (previously published by Pittakys, 'Εφ. Ἀρχ., No. 470; Böckh, Staatsh., ii. p. 312; Rangabé, Ant. Hell., No. 845; Le Bas, No. 203) which contains a survey of the great door of the Hekatompedos. This is the main Eastern door, between the Proneos and the Hekatompedos, and among other portions of it which are specified as in bad repair, mention is made of the studs or knobs with which it was adorned. These ἡλοι (the bullae of Plautus, Asin., ii. 4, line 20) were richly gilded (cp. Cicero, Ver., ii. 4. 56, bullas aureas

omnes ex his valvis, quae erant et multae et graves, non dubitavit auferre; quarum iste non opere delectabatur sed pondere), and ornamented with poppy-heads (*κωδύαι*) at the top. Lines 13–18 of the survey referred to read as follows:—Οἱ ἡλοι οἱ ἐν τοῖς κατωτάτω ἑννοίς (= *imphages*, the 'rails' and 'styles' of our English carpenters) τῶν [θ]υρῶν δέονται κωδύων :III:, ἐμὲν τῷ :II:, ἐν δὲ τῷ :I:· [α]ῦται εἰσιν παρὰ τοῖς ταμίαις ἐν τῇ παρ[αστάδι] ἀπὸ τοῦ πρώτου ἡλου τῆς δεξιᾶς θύρας τοῦ χρυσίου [ἀ]πα[πέπτω] κ[ε μῆκ]ος οἶον ἐπὶ δέκα δακτύλους, πλάτος δακ[τύλους] ἑ[νδεκα, (?) κ[α]τ[ωθεν (?)] ἐπὶ δύο δακτύλους. The fragment of gold described in our inscription as ἀπὸ τοῦ ἡλου at once hereby receives explanation.

§ 4. Line 4. 'Αργύριον σύμμε[κτον]

Perhaps the same as No. xxix, § 46, in the Hekatompedos; in which case we might write 'Αργύριον σύμμε[κτον] ἄσημον· σταθμὸν ΠΠΠΠΙΙΙ], and restore the next entry, from the same source, as follows:—

§ 5. Line 5. [Ἄσημον χρυ]σίον, σταθμὸν ΧΗΠΔΔΔΔ ΠΠΠΠΙΙΙ.

Michaelis suggests [θυμιατήρ]ιον, in order to account for so large a weight; but the Σ is quite certain. Possibly we should write [Καρχή]σιον. In the cyphers the lapidary at first wrote Π, and then, perceiving his error, inscribed † over it. After these numerals something has been intentionally erased.

§ 6. Line 6. χρυσοῦν. Ἡμιωβέλιον περιχρυσον.

The ἡμιωβέλιον (always so spelt in inscriptions; cp. Böckh, Staatsh., i. p. 137, *n.*) was a silver coin: this one is set in gold. Observe that κατάχρυσος = 'gilt,' ἐπίχρυσος = 'overlaid with gold' (as an image might be), περίχρυσος = 'set in gold' (like a gem). The beginning of line 6 is very illegible.

§ 7. Line 7. Φαληρέ[ως ἀν]έθ[ηκε].

§ 8. Line 7. Ἡμιωβέλιον χρυσοῦν κ

Compare No. xxix, § 44.

§ 9. Line 8. . . . ΠΙΙΙΙ. Δόρατα ΠΙΙΙΙ.

§ 10. Line 8. Θρόνος ε[ὐχ] ὑγίης].

Frequent mention is made of θρόνοι, and other furniture, in the inventories of the Parthenon proper (see the lists in Böckh, Staatsh., ii. p. 152, foll., articles *s*, *t*, *z*, *aa*, *bb*, *ff*, etc.).

§ 11. Line 9. ... α[ι] ΙΙΙΙ. [Κ]ορίνθιοι σ[τατήρες (?)].

§ 12. Line 10. ... ον περίχρυσον.

This may be the Παλλάδιον ἐλεφάντινον περίχρυσον of No. xxix, § 43. (Hekatompedos.)

§ 13. Line 10. Φωκαῖ[κοὶ στατήρες].

Perhaps we should read Φωκαῖ[ς ἔκτη]. Cp. No. xxix, § 19 and § 22. (Hekatompedos.)

§ 14. Lines 10, 11. [Πέταλα χρυσᾶ ΙΙΙΙ ἀπὸ τοῦ στεφάνου δν ἡ Νίκη ἔ]χει, ἡ [ἐ]πὶ τῆς χειρὸς τοῦ ἀγάλματος].

I have restored this as if identical with No. xxxiii, § 13; but perhaps we should rather understand the crown itself, as in No. xxix, § 18 (cp. also above, § 2).

§ 15. Line 12. [Στρογγυλόπους δίφρος].

See note on § 10. Δίφροι στρογγυλόποδες occur in another treasure-list of the Parthenon, Michaelis, p. 297, No. 14.

§ 16. Line 13. [Δίφρος σ]τρογγυλόπους καὶ βά[θρον].

Cp. the last entry.

§ 17. Line 14. [Ἀσπίδες ἐπίσημοι ΔΔ.

Mentioned in the lists before Euklid; Böckh, Staatsh., ii. 152, foll., article *x*; and again in lists after Euklid, Rangabé, Ant. Hell., Nos. 827 and 846.

§ 18. Line 15. κεφαλὴ σταθμὸν ΔΔ.

Possibly λέοντος κεφαλὴ, as in the Parthenon lists before Euklid, article *ρ*; Böckh, Staatsh., ii. p. 152, foll.

Lines 16, 17. Nothing can be made out beyond numeral letters. With ΕΠΙΞ..., in line 16, cp. No. xxxi, line 7.

§ 19. Line 18. ἱσματα ἐκ τῆς μικ[ρ]ᾶς κιβ[ωτοῦ].

Cp. No. xxix, §§ 47-51; No. xxxi; Rangabé, Ant. Hell., No. 845, line 1. (Hekatompedos?)

§ 20. Line 19. [Σώρακοι] τοξευμάτων ΔΔ. Ἔτεροι [σώρακοι (?)].

For this restoration see the fragments edited by Böckh, Staatsh., ii. pp. 309, 332. These fragments are portions of a list of treasures which, while forming part of τὰ ἱερὰ χρήματα τῆς θεοῦ, were kept in a separate treasury called the χαλκοθήκη: see Michaelis, Parthenon, p. 306, fol. (Chalkotheke.)

§ 21. Line 20. Τριώβολον.

Apparently the τριώβολον ἀργυρῶ δεδεμένον of a Hekatompedos list in Böckh, Staatsh., ii. p. 312; Michaelis, Parthenon, p. 305, No. 215. (Hekatompedos.)

§ 22. Line 20. Κανὸν ὑπ[ε]ξ[υ]λον κατὰ χρυσον].

In the Hermes I read this entry wrong: it is clearly to be connected with article *k* of the Parthenon lists before Euklid, κανὼ ὑποξύλω καταχρύσω || (Böckh, Staatsh., ii. p. 152, foll.).

§ 23. Line 21. Ὀφεις ἀργυροῦ ...

§ 24. Line 22. [Γρυπ]ὸς προτομή. γρ[υπ]ῶ[ς] προτομή].

To be recognised in article *ρ* of the old Parthenon lists (Böckh, Staatsh., ii. p. 152, foll.).

§ 25. Line 23. Λύρα κατὰ χρ[υ]σῶ[ς].

The same as *cc* in the old lists (ibid.).

§ 26. Line 24. [Ἀσπίς] ἐπίσημος.

See note on § 17.

§ 27. Line 25. ν ἀργυρᾶ

§ 28. Line 26. ον. Χιτῶν [στ]ύππ[υ]νος].

Several such tunics of coarse linen occur among

the ἀναθήματα of Artemis Brauronia (Rangabé, Ant. Hell., No. 863). (Brauronian treasury.)

§ 29. Line 27. ὕσωνος [γυ]νῆ [ἀνέθηκ]εν.

§ 30. Line 28. [Ἀσπίδ]ες λείαι . ΓΙΙ.

These would be opposed to ἐπίσημοι, as in § 17 and § 26; and this entry may possibly be identical with Rangabé, Ant. Hell., No. 846, lines 3, 4.

After the numerals ΓΙΙ come the letters ΕΝΤΩΙΕ. Michaelis suggests ἐν τῷ Ἐ[κατομπέδῳ], and thinks it possible that our inscription was a combined inventory of the treasures both in the Parthenon and the Hekatompedos, upon which more will be said below.

§ 31. Line 29. Ἀσπί[δ]ες ...

Possibly one should read Ἀσπί[ς] ἐ[πὶ]χαλκος, and compare article *γ* in the old Parthenon lists (Böckh, Staatsh., ii. p. 152, foll.). Line 30. ἀσπίδ[ες] ...

Line 31. ἀμφορ[εῖς].

§ 32. Line 32. Κοῖτα[ι]

Cp. article *n* in the old lists (ibid.).

§ 33. Line 34. Ὀβολο.....

After line 34 comes a space of three lines.

§ 34. Line 38. ... τε. Κανὰ πέντε.

Cp. § 22.

§ 35. Line 39. [Κρατῆρ (?)] ἀνευ ὑποστάτ[ου].

Cp. No. xxix, § 21.

§ 36. Line 40. χαλκοῦς.

§ 37. Line 40. Λυχνεία ΙΙΙΙ.

§ 38. Line 41. Ἐσχάρα χαλκᾶ.

Cp. the list of the contents of the χαλκοθήκη (Michaelis, Parthenon, p. 307; Rangabé, Ant. Hell., No. 868).

§ 39. Line 42. Θερμαστρίς ητ....

Cp. the χαλκία θερμαντήρ[α] mentioned among the contents of the χαλκοθήκη (Michaelis, Parthenon, p. 307, (1); C. I. 161).

§ 40. Line 43. Τρίγωνος, πῆχυν οἷ[κ] ἔχει].

§ 41. Line 44. Κλῆς μεγάλη ἡ

Cp. § 44, where the same word is spelt differently, κλείς.

§ 42. Line 45. [Ζω]μήρυσις κρατῆρ.

[Ζω]μηρύσεις Δ occur in the inventory of the χαλκοθήκη above quoted; as also κρατήρες [χαλ]κοὶ στρογγύλοι.

§ 43. Line 46. ηρίου [Δ]ίκαι (?) Ὑδρία ἀργυρᾶ.

I cannot read anything on the stone other than ΑΙΚΑΙΙΙΙ. Is it possible that statues of Δίκη are meant, belonging to some public building [ἀπὸ τοῦ βουλευτ-, or δικαστ]ηρίου? Α τέμενος Δίκης at Megara occurs in a somewhat late inscription (C. I. 1080); see also Welcker, Götterlehre, iii. 23. A figure of Δίκη was represented on the chest of Kypselos (Pausan. v. 18, 2).

§ 44. Line 47. [Ἀπὸ τοῦ βουλευτ(?)]ηρίου κλείς ἑτέρα πλ....

This restoration is only suggested as something like what is meant (cp. § 43).

§ 45. Line 48. ... ου παρὰ Τηλεμάχου.

The name Telemachos occurs also in No. xxix, § 33.

In line 49 is the fragment of some weight ... Η||, after which there is an uninscribed space of a line and a half. The last five lines are inscribed in a

bolder character, and appear to relate to a different subject from the preceding portion. It has been already seen that our inscription unites a number of objects which elsewhere are enumerated in separate inventories. It seems less probable to suppose that all these articles (from the Parthenon, Hekatompedos, Chalkotheke, and Brauronian treasury) were kept at the time our inscription was drawn up in one common treasury, than to infer that we have here the lists of several distinct treasuries thrown into one comprehensive inventory. For whereas before the anarchy the one board of *ταμίαι* drew up, at the end of each *πεντητηρίς*, three lists, for the Proneion, Parthenon, and Hekatompedos respectively, there is ample evidence that after Euklid the several treasuries on the Akropolis were kept less distinct, although I know of no instance where the fusion is carried so far as I suppose it to be in our inscription. This leads us to the remaining five lines. Before Euklid the accounts of payments made out of the state exchequer, or by loan from the sacred treasures, although drawn up by the *ταμίαι τῶν ἱερῶν χρημάτων*, were kept quite distinct from the inventories of sacred treasurers handed on from one board to another, and were inscribed on separate stelae. But in our inscription, after the inventory is ended, there follows (line 50, foll.) what is unmistakeably an account, no longer of treasures, but of moneys received and paid, and of balance handed on. The dative termination *ΜΙΑΙΣ* can only be explained by reading [*Ἐπεγένετο τοῖς ταμίαις τῆς θεοῦ νομί[σματος παντοδαποῦ (or ἡμεδαποῦ)*]. This would be a statement of the *ἐπέτεια*, or moneys which accrued to the exchequer during the administration of the present board. *ΝΟΜΙ.* may either be explained as here suggested (cp. No. xxiv A, line 31, and *passim*), or it may be part of the name of one of the *ταμίαι*. Next came a statement of the balance handed on to the next annual board: [*Παρέδομεν ἱερὸν ἀργύριον τοῖς ταμίαις*] *δη καὶ συνάρχουσιν* XX. Then follows a statement of money paid to the Apodektae, a board which is nowhere else mentioned in connection with the trea-

surers of the goddess. The Apodektae, a board ten in number, chosen by lot from each tribe, were the Receivers-general of the state; their office is described by Böckh, Staatsh., i. p. 214, foll. They had no funds of their own, but only received, and immediately distributed to the different offices the money that was paid in. Pollux (viii. 97) asserts that they received the tribute; but this can hardly be true of the times before Euklid, when the Hellenotamiae existed for that very purpose. After the anarchy, however, the Hellenotamiae seem not to have been re-established, and whatever tribute was collected from the new Athenian confederation could only have been paid to the Apodektae (Böckh, *ibid.*, p. 216). Now, in No. xxiii (which is an account of payments similar to the last few lines of our present inscription), mention is repeatedly made of sums paid by the *ταμίαι τῶν ἱερῶν χρημάτων* to the Hellenotamiae (so also No. xxiv B, lines 1, 2). From a similar document (C. I. 147) we are informed explicitly that these payments were made to the Hellenotamiae for war-purposes, especially for the cavalry-service, and partly also for the *διωβελία*. Böckh supposes (Staatsh., i. p. 246) that these last-mentioned functions of the Hellenotamiae were immediately after the anarchy transferred to the treasurer of war and the treasurer of the theoric fund respectively. But although we have frequent mention of these officers later on (in Demosthenes' time for example), yet there is no proof of their appointment as early as the archonship of Euklid. Let us imagine, therefore, that as the Apodektae succeeded to the functions of the Hellenotamiae in respect of the tribute, so they undertook their duties (for a time at least) as receivers and dispensers of money to be devoted to war-purposes or to the *διωβελία*: and then the mention of Apodektae in our inscription becomes intelligible enough. They receive moneys from the *ταμίαι* exactly as the Hellenotamiae do in Nos. xxiii, xxiv. There is little doubt that the moneys referred to in lines 50-54 were kept in the Opisthodomos, which was the national treasury.

XXXIII.

A slab of white marble: height, 1 ft. 8 in.; breadth, 1 ft. 3 in. From the Elgin Collection. Edited by Osann, Sylloge, p. 174; C. I. 153; Böckh, Staatsh., ii. p. 295, fol.; cp. Michaelis, Parthenon, p. 297.

[ΟΡΜΟΣ ΔΙ

ΑΛΙΘΟΣ ΧΡΥΣΟΣ ΟΜΕΙΞΩΝ ΑΡ[ΙΘΜΟΣ ΡΟΔΩ
 ΝΔ/ΚΑΙΚΡΙΟΚΕΦΑΛΗΙΣΤΑΘ[ΜΟΝΤΟΥΤΩΝ
 ΔΔΧΡΥΣΙΔΙΑΔΙΑΛΙΘΑΣΥΜ[ΜΙΚΤΑΓΛΙΝ
 5 ΘΙΩΝΚΑΙΤΕΤΤΙΓΩΝΣΤΑΘΜΟ[ΝΤΟΥΤΩΝ.
 ΙΙΙΟΡΜΟΣ ΧΡΥΣΟΣ ΔΙΑΛΙΘΟΣ[ΣΟΕΛΑΤΤΩΝ
 ΡΟ[Δ]ΩΝ ΑΡΙΘΜΟΣ ΔΔΣΤΑΘΜΟΝ[ΤΟΥΤΟ.
 ΣΤΕ[Φ]ΑΝΟΣ ΧΡΥΣΟΣ ΔΙΑΛΙΘΟΣ[ΣΤΑΘΜΟΝ
 ΤΟΥΤΟ]ΔΔΔΔΓΓΟΡΜΟΙΓΛΑΤΕ[ΙΣΔΙΑΛΙΘΟΙ
 10 ΚΑΙ]ΣΚΥΤΟΣ ΠΡΟΣΟΝ ΑΡΙΘΜΟΣ[ΣΤΑΘΜΟΝ
 ΤΟΥΤΩΝ]ΓΓΕΝΩΙΔΙΩΔΙΑΛΙΞ[ΩΧΡΥΣΩΝ ΑΡ

ΟΜΟΣ II]ΣΤΑΘΜΟΝΤΟΥΤΟΙΝΔ[ΔΤΣΦΡΑΓΙΔΕΣΓ
 ΕΡΙ]ΧΡΥΣΟΙΓΙ II ΚΑΙΓΡΥΓΕ[ΕΓΙΧΡΥΣΩΔ
 ΥΟ]ΣΤΑΘΜΟΝΤΟΥΤΩΝΔΔΔΔ . . . [ΚΥΜΒΙΑΛΕ
 15 ΙΑΧΡ]ΥΣΑΔΔΔΙ II ΣΤΑΘΜΟΝ[ΤΟΥΤΩΝΧΔΔΔΔ
 ΤΤΤΧ]ΡΥΣΙΔΕΔΥΟΣΤΑΘΜΟΝΤΟΥΤΟΙΝΗΗ
 ΠΔΔΤ]ΤΤΤΑΚΙΝΑΚΗΣΕΓΙ[ΧΡΥΣΟΣΑΣΤΑΤΟΣ
 ΧΡΥΣΙΟΕΓΙΤΗΚΤΟΣΤΑ[ΘΜΟΝΔΔΙ I I I I
 ΥΑΛΙΝΟΝΑΡΓΥΡΟΝΣΤΑ[ΘΜΟΝΤΟΥΤΟΓ II I
 20 ΠΕΤΑΛΑΘΑΛΛΟΧΡΥΣΑ I I I ΑΠΟΤΟΣΤΕΦΑΝΟ
 ΟΝΗΝΙΚΗΕΧΕΙΗΕΓΙΤ[ΗΣΧΕΡΟΣΤΟΑΓΑΛ
 ΜΑΤΟΣΣΤΑΘΜΟΝΤΟΥΤΩΝΓΤ II

The slab is perfect on the left side, but the surface is worn nearly smooth, so that it is difficult to decypher the letters. The uncial copy here given is the more to be trusted, because nearly every letter in it was made out before I consulted Böckh's restorations. The cases in which I have departed from his readings will be specified below. After line 22 the stone is uninscribed; so that we have here only the conclusion of the inventory.

There are two other inscriptions known, which bear a close resemblance to the present one, and help us to restore nearly the whole of the entries it contains. One of these was first published in the *Εφ. Ἀρχ.*, 106; and then by Rangabé, *Ant. Hell.*, No. 823; Böckh, *Staatsh.*, ii. p. 291; and Le Bas, 207. The other is likewise to be found in *Εφ. Ἀρχ.*, 21; Rangabé, No. 825; *Staatsh.*, ii. p. 297; Le Bas, 210. For convenience I will here cite these respectively as Rang. 823 and Rang. 825. There can be no question that these three lists are all of nearly the same date; and Rang. 823 specifies in its heading (see Böckh's restoration) that it is the inventory of the treasures of the Parthenon (proper), as received by the treasurers under the archonship of Aristokrates (B.C. 399) from the treasurers ἐπὶ Λάχης (B.C. 400). Our inscription was accordingly drawn up within two or three years after the Anarchy—a date which well accords with the constant employment of O for OY.

§ 1. Lines 1–4. [Ὁρμος δι]άλιθος χρυσοῦς ὁ μείζων ἀριθμὸς ῥόδων ΔΔ, καὶ κριοῦ κεφαλὴ I· σταθμὸν τούτων ΔΔΔ.

Cp. § 3, where a 'lesser necklace' is specified in contrast to this. This article occurs in Rang. 823. I write ἀριθμός, with Michaelis (not ἀριθμόν, as Böckh), since the nominative form can be plainly read in line 7. ῥόδων is restored from the fragment, *Εφ. Ἀρχ.*, N. S., No. 428, ii. line 3; cp. Kirchhoff, *Ad-denda*, p. 222, who assigns that fragment to B.C. 410–407, and remarks that it is the only instance in which this entry occurs in a treasure-list before Euklid. The ram's head formed the fastening, and the necklace consisted of a number of gold rosettes, interspersed with jewels.

§ 2. Lines 4–6. Χρυσίδια διάλιθα σύμ[μικτα πλιν]θίων καὶ τεττίγων· σταθμὸν τούτων . . .]Τ II.

Cp. Rang. 823. Böckh wrongly begins line 6 with ἐτ[ερος] ὄρμος, κ.τ.λ., but the remains of numerals are quite clear, although the second I is very faint. Πλινθίων is a small ornament, shaped like a brick, flat

and square. The word is explained by Suidas, s. v., as παρατάξεως εἶδος, for (like πλαίσιον, which we shall meet with in No. xxxiv) it was used as a military term to denote a body of troops drawn up in an exact square (Aelian, *Tactica*, ch. 48). The mention of gold ornaments in the shape of cicadae reminds us of Thukyd. i. 6.

§ 3. Lines 6, 7. Ὁρμος χρυσοῦς διάλιθος ὁ ἐλάττων ῥόδων ἀριθμὸς ΔΔ· σταθμὸν [τούτων . . .]

This item occurs in a mutilated shape in Rang. 823, but the restoration is rendered easy by a comparison of § 1.

§ 4. Lines 8, 9. Στέ[φ]ανος χρυσοῦς διάλιθος, σταθμὸν τούτων ΔΔΔΔΓΤ.

This crown reappears in Rang. 823.

§ 5. Lines 9–11. Ὁρμοὶ πλατέ[ις] διάλιθοι καὶ σκύτος προσόν· ἀριθμὸς Γ, σταθμὸν τούτων ΠΓ.

The restoration is from Rang. 823; cp. Böckh, *Staatsh.*, ii. p. 294. The σκύτος was a strip of leather, on which the objects composing the necklace were fastened.

§ 6. Lines 11, 12. Ἐνφώδιω διαλίθω χρυσῶ· ἀριθμὸς II, σταθμὸν τούτων Δ[ΔΤ].

The epithet χρυσῶ, and the weight, are from Rang. 823. The restoration ΑΡΙΘΜΟΣ II is suggested by Rangabé, and it seems probable. On the word ἐνφώδιον see note on No. xxix, § 1.

§ 7. Lines 12–14. [Σφραγίδες περί]χρυσοι Γ III, καὶ γρυπὲ [ἐπι]χρυσῶ δύο· σταθμὸν τούτων ΔΔΔΔ . . .

In Rang. 823 we read—

ΣΦΡΑΓΙΔΕΣΟΝΤ
ΔΥΟΣΤΑΘΜΟΝΤΟΥΤΩΝ: ΔΔΛ,

which Böckh restored as σφραγίδες δι[ύχιναι] περίχρυσοι ὀκτὼ καὶ τὸ ἀπύρω] δύο, κ.τ.λ. We may read [σφραγίδες περί]χρυσοι, 'signets set in gold,' although there is no space for the designation of the signets as of onyx-stone. Böckh's τὸ ἀπύρω, however, is a misreading of our inscription, where ΓΡΥΠΕ is quite plain. In the inventory of the treasures in the Parthenon proper before Euklid, one of the entries is—ἵππος, γρύψ, γρυπὸς προτομή, γρύψ, λέοντος κεφαλὴ, ὄρμος ἀνθέμων, δράκων· ἐπὶ χρυσῶ ταῦτα (article ρ in the lists in Böckh, *Staatsh.*, ii. pp. 152–174). Accordingly I have thought the two gryphons there enumerated may be those referred to in our inscription, which is likewise a list of the Parthenon treasures. From the same source I have restored ἐπιχρυσῶ.

§ 8. Lines 14–16. [Κυμβία] λεία χρ[υσῶ] ΔΔΔ III, σταθμὸν [τούτων ΧΔΔΔΔΤΤΤ].

Restored by Böckh from Rang. 825, by a fairly certain conjecture.

§ 9. Lines 16, 17. [Χ]ρυσίδε δύο, σταθμῶν τούτων ΗΗΠΔΔΤ]ΤΤΤ.

The weight is restored from Rang. 823.

§ 10. Line 17. 'Ακινάκης ἐπὶ[χρυσος, ἀστατος.]

Respecting this 'sabre overlaid with gold' (not 'gilded,' κατάχρυσος), Böckh's remarks are worth consulting (Staatsh., ii. p. 167). This article appears in the lists of the Parthenon before Euklid (ibid., pp. 152–174, articles *h* and *oo*), among other treasures which may with probability be recognised as the σκῦλα Μηδικά mentioned by Thukyd., ii. 13 (cp. Diodor., xii. 40; Pausan., i. 27, 1). Such are ἀσπίδες ἐπιχρύσω ὑποξύλω || (article *nn*), by which we are reminded of the dedication of gold shields by the Athenians at Delphi, mentioned by Aeschines (in Ktes., p. 508, Reiske). Pausanias also (i. 25, 7) says that Lachares carried off gold shields from the Akropolis. The ἀκινάκης, too, of our inscription is a barbaric, and not a Greek weapon. According to Herodotus (iv. 62) it was worshipped with divine honours in Skythia, and was borne by the Kaspian (vii. 67). It was, however, especially a Persian weapon (idem, vii. 54)—Περσικὸν ξίφος, τὸν ἀκινάκην καλέουσι (cp. Suidas, Hesych., and Etymol. M., s. v.). A golden ἀκινάκης was an honorary present not uncommonly made by the Persian princes (Herod. viii. 120; Aelian, Var. Hist., i. 22; Xen., Anab., i. 2, 27); and golden ἀκινάκαι formed part of the booty taken at Plataea (Herod. ix. 80). The sabre of Mardonios in particular formed a conspicuous feature in the Μηδικὰ σκῦλα kept on the Akropolis: it weighed, according to Demosthenes, three hundred gold Dariks, or six hundred drachmae (adv. Timokr., p. 741, Reiske). Pausanias (i. 27, 1) was still shown it, but it was kept in his day not in the Parthenon, but in the temple of Athene Polias, and the traveller expresses his doubt respecting its authenticity. Whether, then, the ἀκινάκης of our inscription be the very weapon of Mardonios, or only one of the many such weapons captured at Plataea and elsewhere, yet certain it is that this is a relic of the great Persian war. Cp. the σίγλοι Μηδικοί in No. xxix, § 20.

§ 11. Line 18. Χρυσίου ἐπιτήκτου σταθμὸν ΔΔΙΙΙΙ].

In Rang. 825 the nominative is used, χρυσίου ἐπὶ-

τήκτον, but here the genitive is quite certain. The weight is recovered from Rang. 825 (see Böckh's reading of it, Staatsh., ii. p. 297): there is some doubt about the exact number of the obols.

§ 12. Line 19. 'Υάλινον ἀργυροῦν, σταθμὸν τούτου ΓΙΙΙ].

This occurs, exactly as here, in Rang. 825, from whence we recover the weight. Rang. 823 gives ΥΑΙΙΙΟΝΑΡΓΥΡΟΓΚΟ[ΙΙΙΟΝ(?)]. Le Bas (207) is probably wrong in reading ΥΑΙΙΙΟΝ. It is, however, very difficult to explain ὑάλινον or ὑάλιον: it would properly mean something made of glass, but the epithet ἀργυροῦν is a strange one for such an object. It appears also from Rang. 825 that we are not to imagine some substantive to have stood at the end of line 17, to which ὑάλινον might refer. Possibly therefore, as Rangabé suggests, ὑάλινον may have denoted a particular shape of cup, so called because commonly manufactured of glass, but in this instance made of silver.

§ 13. Lines 20–22. Πέταλα θαλλοῦ χρυσῆ ΙΙΙΙ ἀπὸ τοῦ στεφάνου] δὲ ἡ Νίκη ἔ[χ]ει ἡ ἐπὶ τῆς χειρὸς τοῦ ἀγάλ- ματος· σταθμὸν τοῦ[των ΓΤΤ].

These leaves, of thin gold foil, had become detached from the golden olive-wreath of the Νίκη, which was supported in the right hand of the famous chryselephantine statue of Athene Parthenos. The item recurs in Rang. 823, where the number is given, and in 825; cp. Böckh, Staatsh., ii. p. 297, which supplies the weight. This crown from the head of the Victory is mentioned in No. xxix, § 18, where see note (cp. No. xxxii, § 14). Demosthenes is using an orator's licence when he speaks of the leaves of golden crowns as unlikely to litter in this way (adv. Androt., p. 615, Reiske): φήσας δ' ἀπορρεῖν τὰ φύλλα τῶν στεφάνων, καὶ σαπροὺς εἶναι διὰ τὸν χρόνον, ὥσπερ ἴων ἢ ῥόδων ὄντας ἀλλ' οὐ χρυσίου, συγχωνεύειν ἔπεισε.

Here the inventory ended. How many entries are wanting at the commencement is uncertain, but perhaps not many. It is to be remarked that none of the articles here enumerated appear in the lists before Euklid, with the exception of § 10, and perhaps § 8. In other words, very few of the treasures of the Parthenon proper survived the taking of Athens, having been either made use of to defray the cost of the war, or becoming the spoil of the victor.

XXXIV.

A slab of grey marble: height, 1 ft. 10½ in.; breadth, 1 ft. 1 in. From the Elgin Collection. Published by Osann, Sylloge, p. 77, foll.; C. I. 155; repeated by Le Bas, 227; cp. Michaelis, Parthenon, p. 310.

NONΠΟ
Α]ΙΟΡΙ[Ι]Ν[ΟΝ
Ν . . ΙΚΛΛΥ
ΤΙΝΟΝΠΡΟΣ . Λ Σ Σ
ΟΝΕΙ[Ε]ΓΕΓΡΑ[Π]ΤΟ:ΤΤΤΣ:ΙΦ . . . ΝΗΣ
ΗΑΡ[Χ]ΙΠΓΗΚΑΤΑΣΤΙΚΤΟΝΧΕΙΡΙΔ[Ω]ΤΟ[ΝΕΜΓΛΑ
X

10 Ι Ξ Ι] Ν Ι Ε Π Ι [Κ] Α Λ Λ Ι Μ Α Χ Ο Υ Α Ρ Χ Ο Ν Τ Ο Σ Χ Ι Ο Ν Ν Ι Σ Κ Ο [Σ Κ Τ Ε Ν
 Ω Τ] Ο Σ Π Ε Ρ Ι Π Ο Ι Κ Ι Λ Ο Σ Κ Α Λ Λ Ι Π Ρ Η Ο Υ Τ Ο Σ Ε Χ Ε Ι Γ Ρ Α Μ [Μ Α Τ
 Α Ε] Ν Υ Φ Α Σ Μ Ε Ν Α Χ Λ Ι Ρ Ι Π Ρ Η Ε Υ Κ Ο Λ Ι Ν Η Κ Α Τ Α Σ Τ Ι Κ Τ Ο Ν Ε [Μ
 15 Π Λ] Α Ι Ξ Ι Ν Ι Φ Ι [Λ] Ο Υ Μ Ε Ν Η Χ Ι Τ Ω Ν Α [Α] Μ Ο Ρ Γ Ι Ν Ο Ν Ε Π Ι Θ Ε Ο Φ [Ι
 Λ Ο Υ Α Ρ Χ Ο [Ν Τ] Ο Σ Π Υ Θ Ι Α Σ Κ Α Τ Α Σ Τ Ι Κ Τ Ο Ν = Υ Σ Τ Ι Δ Ω Τ Ο Ν Ε [Π
 Ι Ο Ε Μ Ι Σ Τ Ο Κ Λ Ε Ο Υ Σ Α Ρ Χ Ο Ν Τ Ο Σ Χ Ι Τ Ω Ν Ν Ι Σ Κ Ο Σ Α Λ Ο Υ Ρ Γ Ο
 Σ Π Ο Ι Κ Ι Λ Ο Σ Ε Μ Π Λ Α Ι Ξ Ι Ν Ι Θ Υ Α Ι Ν Ι Κ Α Ι Μ Α Λ Θ Α Κ Η Ν Ε Θ [Η
 20 Κ Ε Ν Χ Ι Τ Ω Ν Ν Ι Σ Κ Ο Σ Π Ο Ι Κ Ι Λ Ο Σ Ε Μ Π Λ Α Ι Ξ Ι Ν Ι Α Λ Ο Υ Ρ Γ Ο Σ
 Ο [Υ] Τ Α Σ Ω [Α] Λ Ε Υ Κ Ο Λ Ι Ν Η Ν Ε Θ Η Κ Ε Ν Φ Ι Λ Η Ξ Ω Μ Α Φ Ε Ι Δ Υ Λ Λ [Α
 Ι Μ Α Τ Ι Ο Ν Λ Ε Υ Κ Ο Ν Γ Υ Ν Α Ι Κ Ε Ι Ο Ν Ε Μ Π Λ Α Ι Ξ Ι Ν Ι Μ Ν Η Σ Ω Β /
 Λ Τ Ρ Α Χ Ι Δ Α Ν Α Υ Σ Ι - Ι Μ Α Τ Ι Ο Ν Γ Υ Ν Α Ι Κ Ε Ι Ο Ν Π Λ Α Τ Υ Α Λ Ο Υ Ρ
 Γ Ε Σ Π Ε Ρ Ι Ι [Υ] Μ Α Τ Ι Ο Ν Κ Λ Ε Ω Α Μ Π Ε Χ Ο Ν Ο Ν Φ Ι Λ Η Π Ε Ρ Ι Η Γ Η Τ
 25 Ι Ο Ν Τ [Ε] Ι Ξ Ι Κ Ρ Α Τ Ε Ι Α Κ Α Ν Δ Υ Ν Π Ο Ι Κ Ι Λ Ο Ν Μ Ε Λ Ι Τ Τ Α Ι Μ Α Τ Ι
 Τ Ο Ν Λ Ε Υ Κ Ο Ν Κ Α Ι Χ Ι Τ Ω Ν Ν Ι Σ Κ Ο Ν Ρ Α Κ Ο Σ Γ Λ Υ Κ Ε Ρ Α Ξ Α Ν Θ Ι Π Ρ
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 Τ Ο Ε Ι Κ Α Ι [Τ] Ρ Ι Β Ω Ν Ι Α Δ Υ Ο Ν Ι Κ Ο Λ Ε Α Χ Ι Τ Ω Ν Α Α Μ Ο Ρ Γ Ι Ν Ο Ν Γ [Ε
 Λ Ι Ρ Ι Τ Ω Ι Ε Δ Ε Ι [Κ Α] Τ Ρ Ο Π Τ Ο Ν Ε Λ Ε Φ Α Ν Τ Ι Ν Η Ν Λ Α Ρ Η Ν Ε Χ Ο Ν Π Ρ
 Χ Ο Σ Τ Ω Ι Τ Ο [Ι Χ] Ν Ι Α Ρ Ι Σ Τ Ο Δ Α Μ Ε Α Α Ν Ε Θ Η Κ Ε Ν Ε Π Ι Α Ρ Χ Ι Ο Υ Α
 30 Ξ Ε Ρ Χ Ε Σ Τ Ρ Α Τ [Η] Μ Ν Η Σ Ι Σ Τ Ρ Α Τ Ο Υ Γ Α Ι Α Ν Ι Ω Σ Θ Υ Γ Α Τ Η Ρ Χ Ι Τ Ω
 Ι Ν Ι [Α] Π Υ Ρ Γ Ω Τ Ο Ν Ε Μ Π Λ Α Ι Ξ Ι Ν Ι Μ Ν Η Σ Ι Σ Τ Ρ Α Τ Η Ξ Ε Ν Ο Φ Ι Λ [Ο Υ
 Ο Ι Μ Α Τ Ι Ο Ν Λ Ε Υ Κ Ο Ν Π Α Ρ Α Λ Ο Υ Ρ Γ Ε Σ Τ Ο Υ Τ Ο Τ Ο Λ Ι Θ Ι Ν Ο Ν Ε [Δ
 Ι Ο Σ Α Μ Π Ε Χ Ε Τ Α Ι Χ Ι Τ Ω Ν Ν Ι Σ Κ Ι Ο Ν Κ Α Ρ Τ Ο Ν Γ Α Ι Δ Ε Ι Ο Ν Α Ν [Ε Π
 Υ Ι Γ Ρ Α Φ Ο Ν Π Α Ρ Υ Φ Η Ν Ε Χ Ε Ι Θ Ε Ρ Μ [Α] Σ Τ Ι Ν Ξ Ε Ν Ο Φ Α Ν Τ Η Χ [Ι Τ Ω
 35 Ι Ν Ι Σ Κ Ο Ν Ε Ξ Ι Σ Τ Ω [Ν] Κ Τ Ε Ν Ω Τ Ο Ν Ο Υ Τ Ο Σ Ε Π Ι Τ Ω Ι Κ Α Ν Ω Ι [Κ Λ Ε
 Ω Ο Β Ο Υ Λ Η Ε Π Ι Β Λ Η [Μ] Λ Π Ο Ι Κ Ι Λ Ο Ν Κ Α Ι Ν Ο Ν Σ Η Μ Ε Ι Ο Ν Ε [Χ] Ε Ι [Ε
 Τ Μ Μ Ε Σ Ω Ι Δ Ι Ο Ν Υ Σ Ο Σ Σ Π Ε Ν Δ Ω Ν Κ Α Ι Γ Υ Ν Η Ο Ι Ν Ο Χ Ο Ο Υ Σ Α Α Ρ
 Ι Σ Τ Ε Ι Α Ε Π Ι Β Λ Η Μ Α [Ε] Μ Π Λ Α Ι Ξ Ι Ν Ι Ε Μ Μ Ε Σ Ω Ι Ε Χ Ε Ι Ξ Ω Ι Λ Δ
 Ο Ε Ξ Ι Ο [Υ] Μ Ε Ν Α Ε Π Ι Ε Υ Β Ο Υ Λ Ο Υ Α Ρ Χ Ο Ν Τ Ο Σ Α Μ Π Ε Χ Ο Ν Ο Ν Α Ρ Τ
 40 Γ Ε Μ Ι Δ Ο Σ Ι Ε Ρ Ο Ν Ε Π Ι Γ Ε Γ Ρ Α Π Τ [Α] Ι Π Ε Ρ Ι Τ Ω Ι Ε Δ Ε Ι Τ Ω Ι Α Ρ Χ
 Ι Α Ι Ω Ι Θ Ε Α Ν Ω Α Μ Π Ε Χ Ο Ν Ο Ν Π Ε Ρ Ι Τ Ω Ι Ε Δ Ε Ι Τ Ω Ι Α Ρ Χ Α Ι Ω [Ι Π
 Κ Ε Ν Τ Ε Τ Η Ρ [Ι] Σ Τ Α Ρ Α Ν Τ Ι Ν Ο Ν Π Ε Ρ Ι Τ Ω Ι Ε Δ Ε Ι Τ Ω Ι Α Ρ Χ Α [Ι Ω Ι
 Θ Ε Α Ν Ω Κ Α Τ Α Σ Τ Ι Κ Τ Ο Ν Δ Ι Π Τ Ε Ρ Υ Γ Ο Ν Π Ε Ρ Ι Τ Ω Ι Ε Δ Ε Ι [Τ Ω Ι
 45 Α Ρ Χ Α Ι Ω Ι Χ Λ Α Ν Ι Σ Κ Α Ρ Τ Η Α Γ Ρ Α Φ Ο Σ Π Α Ρ Α Β Ο Λ Ο Ν Ε Χ Ο [Υ Σ Α
 Γ Α Ι Δ Ι Ο Υ Χ Λ Α Ν Ι Σ Κ Ι Ο Ν Λ Ε Υ Κ Ο Ν Κ Α Ρ Τ Ο Ν Ι Ε Ρ Ο Ν Ε Π Ι Ι [Ε Γ
 Ρ Α Π Τ Α Ι Α Ρ Τ Ε Μ Ι Δ Ο Σ Π Α Ρ Α Β Ο Λ Ο Ν Ε Χ Ε Ι Φ Ο Ι Ν Ι Κ Ι Ο Ν Χ Ι Τ
 Ω Ν Ν Ι Σ Κ Ο Σ Κ Τ Ε Ν Ω Τ Ο Σ Π Ε Ρ Ι Π Ο Ι Κ Ι Λ Ο Σ Π Ε Ρ Ι Τ Ω Ι Α Γ Α Λ Μ [Α
 Τ Ι Τ Ω Ι Ο Ρ Θ Ω Ι Χ Ι Τ Ω Ν Ν Ι Σ Κ Ο Σ Κ Τ Ε Ν Ω Τ Ο Σ Π Ε Ρ Ι Η Γ Η Τ Ο Σ Λ [Η
 50 Δ Ι Ο Ν Α Ν Ε Π Ι Γ Ρ Α Φ Ο Ν Ξ Ε Ν Α Ρ Ι Σ Τ Η Α Ν Τ Ι Φ Ω Ν Τ Ο Σ Γ Υ Ν Η Π [Ε
 Ρ Ι Θ Ο Ι Δ Ο Υ Χ Ι Τ Ω Ν Ν Ι Σ Κ Ο Ν Κ Τ Ε Ν Ω Τ Ο Ν Λ Η Λ [Ι] Ο Ν Χ Ι Τ Ω Ν Ν Ι Σ [Κ
 Ο Σ Λ Ε Υ Κ Ο Σ Π Υ Ρ Γ Ω Τ Ο Σ Π Α Ρ Α Κ Υ Μ Α Τ Ι Ο Σ Π Λ Α Τ Υ Α Λ Ο Υ Ρ Γ [Η
 Σ Α Ν Ε Π Ι Γ Ρ Α Φ Ο Σ Ι Μ Α Τ [Ι] Ο Ν Α Ν Δ Ρ Ε Ι Ο Ν Α Ρ Γ Ο Ν Ι Α Σ Α Ν Ε Ο Ι
 Κ Ε Ν Β Α Τ Ρ Α Χ Ι Σ Ε Γ Κ Υ Κ Λ Ο Ν Π Ο Ι Κ Ι Λ Ο Ν Α Θ Η Ν Α Ι Σ Α Ν Ε Θ Η Ι
 Ε Ν Α Λ Ο Υ Ρ Γ Ι Σ Ξ Ε Ν Ι Κ Η [Ρ] Α Κ Ο Σ Α Ν Ε Π Ι Γ Ρ Α Φ Ο Σ Μ Ν Η Σ Ι [Σ] Τ Ρ
 55 Α Τ Η Α Μ Π Ε Χ Ο Ν Ο Ν Ε Μ Π Λ Α Ι Ξ Ι Ν Ι Α Ν Τ Ι Β Ι Ο Υ Γ Υ Ν Η Φ Ε Ι Δ Υ Λ
 Λ Α Χ Ι Τ Ω Ν Ν Ι Ο Ν Α Μ Ο Ρ Γ Ι Ν Ο Ν Α Π Λ Ο Υ Ν Κ Α Λ Λ Ι Π Ρ Η Χ Ι Τ Ω Ν Ν Ι Σ
 Κ Ο Ν Κ Τ Ε Ν Ω Τ Ο Ν Ν Ι Κ Ω Χ [Ι Τ] Ω [Ν] Ι Σ Κ Ο Ν Π Ε Ρ Ι Η Γ Η Τ Ο Ν Α Ρ Τ Ε Μ
 Ι Δ Ι Ι Π Ρ Ο Δ Α Μ Η Ο Ε Ο Τ Ε Λ [Ο Υ Σ] Λ Λ [Α] Ι Ω Σ Χ Ι Τ Ω Ν Ν Ι Σ Κ Ο Ν Η Μ Ι [Υ
 Φ] Η Ε Μ Π Λ Α Ι Ξ Ι [Ν] Ι Κ Α Ι Κ Ρ Π Α Ρ Α Λ Ο Υ Ρ Γ Ι Δ [Ι
 60 Ο] Ν Χ Ι Τ Ω Ν Ν Ι Σ Κ Ο Υ Α Π Λ Ο [Υ Ν] . . . ! Π Ρ Η Ν Ε Θ Η Κ Ε Ν Φ Α Ν Ο Σ Τ [Ρ
 Α] - Ι Ι Κ [Α Τ] Α Σ Τ Ι Κ Τ Ο Υ [Α] Λ Ο Υ Ρ Γ Ι Δ Ο Σ . . .
 . . Η Ν Α Ρ Ι Σ Τ Ω Κ Α Τ Α Σ [Τ Ι] Κ [Τ] Ο [Ν] Ν Ε Ν Ο Θ Ο Ν Ι Ω Ι Ε Ρ [Ι
 Α Μ] Λ Λ Α Κ Α Η Δ Υ Λ Η Κ Ρ Ο Κ [Ω Τ Ο Ν Χ Ι Τ Ω Ν Ν Ι Σ Κ] Ο [Ν] Γ Α Ι Δ Ι Ο Υ / [Γ Ρ
 Α] Φ Ο Ν Χ Α Ι Ρ Ε Σ Τ Ρ Α Τ [Η] [Η Μ Ι] Υ Φ Η Σ Ρ Α Κ Ο Σ Ε Π Ι [Λ Υ
 65 Κ Ι Σ Κ] Ο Υ Α Ρ Χ Ο Ν Τ Ο Σ [Μ Ε Τ Α Ν Ε Ι Ρ Α] Ξ Ε Ν Ο Κ Ρ Α Τ Ο Υ Σ Γ Υ Ν Η [Κ Ρ
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 Ν Φ] Ι Λ Η Κ Ρ Ο Κ Ω Τ Ο Ν Δ Ι Π [Λ Ο Υ Ν Ε Μ Π Λ Α Ι Ξ Ι] Ω [Ι Φ] Ι Λ [Ο Υ] Μ Ε [Ν Η Μ
 Ν Η Σ Ι] Δ Η Μ Ο Υ Λ Α Μ Π Τ Ρ [Ε Ω Σ Γ Υ Ν Η Χ Ι Τ] Ω Ν [Ι] Ο Ν Α Μ Ο Ρ Ι [Ν Ο Ν Ι
 Σ Ο Π Τ Υ Χ] Ε Σ Κ Α Λ Λ Ι Σ Τ Ω [Χ Ι Τ Ω Ν Ν Ι Ο Ν] Α Μ Ο Ρ Γ Ι Ν Ο Ν Δ Ι Π [Λ Ο Υ Ν
 Χ Ι Τ Ω Ν Ν Ι Ο Ν Ι Σ] Ο Π Τ Υ Χ Ε Σ [Α Μ Ο Ρ Γ Ι Ν] Ο Ν Α Ν Ε Π Ι Γ Ρ Α Φ Ο [Ν Χ Ι Τ

70 ΩΝΙΟΝΙΣΟΠΤΥΧ]ΕΣΔΙΓΛΟΥΝ[ΑΝ]Ε[ΓΙ]ΓΡΑΦΟΝΧ[Ι]ΤΩ
 ΓΛΟΥΝ ΚΑ[ΤΑΣ]ΤΙΚΤΟΝ
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 ΠΑ]ΡΑΛΟΥΡΓΕ[ΣΙ]Ε[Ρ]ΟΝ[ΕΓ]Ι[Γ]ΕΓΡ[ΑΠ]ΤΑ
 ΙΑΡΤΕΜΙΔΟΣΧΙΤΩΝΑ]ΤΑΡΑΝΤΙΝΟΝΑΣΚΛΗΠΙΟΔΩ[ΡΑ . .
 ΚΑΤΑ]ΣΤΙΚ[Τ]Ο[Ν] . ΥΦΗΜΑΓ
 ΕΣΚΑΙΚΡΟΚΗΝΜ
 Ο Χ
 ΧΙΤΩΝ

Since the publication of this document by Böckh a whole series of closely similar inscriptions have been discovered on the Akropolis, by a comparison of which we are enabled to verify and correct the reading of our inscription in several places, and also to determine with greater clearness its origin and character. These new inscriptions may be found in Le Bas, Voyage Archéol.; 'Εφημ. 'Αρχ., first series; Rangabé, Ant. Hell., as follows:—

- Le Bas, 221 (= 'Εφ. 'Αρχ. 114; Rang. 863 b).
 „ 223 (= Rang. 865, *reverse*).
 „ 228 (= Rang. 865, *face*; 'Εφ. 'Αρχ. 229).
 „ 230 (= 'Εφ. 'Αρχ. 326; Rang. 861).
 'Εφ. 'Αρχ. 3410; 3411.
 Le Bas, 229.
 „ 232 (= 'Εφ. 'Αρχ. 113; Rang. 863).
 'Εφ. 'Αρχ., N. S., 424.
 Le Bas, 231 (= 'Εφ. 'Αρχ. 110; Rang. 862).
 „ 233 (= Rang. 864; 'Εφ. 'Αρχ. 960, 2840, *bis*).
 „ 234 (= Rang. 866).

The inscription before us, which is an excellent specimen of the series, is a very strange document. It is a list almost wholly made up of articles of clothing dedicated in various years by the women of Athens to Artemis; the name of the goddess being embroidered on some of the garments. Now it is well known that, besides the Parthenon and the temple of Athena Polias, there existed also upon the Akropolis a temple of Athena Ergane, and another of Artemis Brauronia (Pausan., i. 23); the site of the latter being close to the Propylaea upon the right hand. The worship which centred in this shrine was of a remarkable character. It seems that what was originally a local worship of Artemis at Brauron had afterwards grown to be part of the national religion, represented by a quinquennial festival, the college of ten *ιεροποιοί* (Pollux, viii. 107) superintending the sacrifice of a goat. (Cp. Hesych., s. v. *Βραυρωνίους*· τὴν 'Ιλιάδα ἦδον βαψφοδοὶ ἐν Βραυρωνί τῆς 'Αττικῆς. καὶ Βραυρώνια· ἐορτὴ 'Αρτέμιδι Βραυρωνία ἀγεται καὶ θύεται αἰξ: and Sengebusch, Dissertat. Homer., ii. p. 114, prefixed to Dindorf's Teubner text of the Odyssey.) There are several features of the Brauronian worship which throw light on our inscription, and explain how such a collection of cast-off raiment—which reminds the reader (says Michaelis) of Rag-fair—came to be catalogued as the *ἀναθήματα* of Artemis.

(1) The prominent feature of the festival was the part played in it by little Athenian girls between the ages of five and ten. Such children (whether

all that the mothers chose to bring, or only those selected for the ceremony, like the Kanephoroi, is doubtful) were presented to Artemis in the Braurion upon the Akropolis, with certain ritual observances, of which we are not clearly informed. Thus placed under the protection of the goddess, they remained her youthful votaresses until the next quinquennial celebration; nor could they in the meantime be given in marriage. The consecration of these children to the goddess, before whom they were led by their mothers, clad in variegated and saffron-coloured garments, was the central incident of the festival, which pertained almost as exclusively to women as the Thesmophoria. The girls thus presented were called *ἀρκτοί* (cp. Aristoph., Lysist., 645, *καὶ τ' ἔχουσα τὸν κροκωτὸν ἀρκτος ἢ Βραυρωνίοις*: see the entire passage, and cp. Hesych., s. v. *ἀρκτηία*), a name which Lobeck (Aglaoph., p. 74) characteristically explains as meaning no more than 'dedicated' (properly therefore *ἀρκτοί*, from *ἀρχω*: cp. *ἀπάρχεσθαι*), although the apparent signification of 'bears' led the ancients, as it has led modern critics, into many fanciful explanations (Schöm., Gr. Alterth., ii. p. 458; Mommsen, Heortologie, p. 406, foll.; cp. K. O. Müller, Dorians, i. p. 397, Eng. Trans.). It may have been the custom sometimes to dedicate to the goddess the garments worn by the children at their presentation, just as we know that the garments in which persons had been initiated at the Greater Eleusinia were worn by them until threadbare, and then dedicated to some god (Aristoph., Plut., 840, foll., and Schol.; cp. Schöm., Gr. Alt., ii. p. 206). If so, the number of children's clothes mentioned in our inventory is easily explained. Or were these the clothes of children cut off by Artemis in infancy, such as bereaved mothers now-a-days often treasure for years, having no temple wherein to dedicate them?

(2) It was usual for the bride before marriage to dedicate her girdle to Artemis. Suidas, s. v. *λυσίζωνος γυνή* . . . αἱ γὰρ παρθένοι, μέλλουσαι πρὸς μίξιν ἔρχεσθαι, ἀνετίθεσαν τὰς παρθενικὰς αὐτῶν ζώνας τῇ 'Αρτέμιδι. At Athens this offering was probably made at the shrine of Artemis Brauronia.

(3) It was customary for women to dedicate garments to Artemis after childbirth (see the third Epigram of Phaedimos, Jacobs, Anthol., i. p. 193; and Schol. to Kallimachos, Hymn to Zeus, line 77, *τικτομένων τῶν βρεφῶν ἀνετίθεσαν τὰ ἱμάτια τῇ 'Αρτέμιδι*), and at Athens especially to Artemis Brauronia, since it appears from Eurip., Iph. in Taur., 1466, that the garments of women who died in childbirth

were dedicated to this goddess (cp. Schöm., Gr. Alt., ii. pp. 206, 350; Welcker, Gr. Götterl., i. p. 571, foll.; Bötticher, Baumkultus, p. 58, foll.). It seems to have been from this class of dedications that Artemis received the epithet *Χιτώνη* *.

The Brauronian treasure came under the head of *τῶν ἄλλων θεῶν*, and therefore we should expect to find it deposited in the Opisthodomos of the Parthenon, in accordance with provision § 6 of the enactment published by Böckh, Staatsh., ii. p. 49, foll. (C. I. 76; Rangabé, Ant. Hell., 118), *οὔτοι δέ, (i. e. οἱ ταμίαι τῶν ἄλλων θεῶν,) ταμιευόντων ἐμ πόλει ἐν τῷ Ὀπισθ[οδ]μῳ τὰ τῶν θεῶν χρήματα, ὅσα δύνατον καὶ ὁσιον, κ.τ.λ.* Perhaps the Brauronian Collection fell under the exception here contemplated; at all events, in the scanty remains that have been discovered of the inventories of *τῶν ἄλλων θεῶν* there is no mention (says Michaelis, Parthenon, p. 307) of Artemis Brauronia, nor is her treasure ever referred to in the Parthenon lists before Euklid. In a list, however, of the Parthenon proper, only a year or two after Euklid (Böckh, Staatsh., ii. p. 298), occurs the entry—*δακτύλιος [χρυσ]σοῦς στρεπτὸς Ἀρτέμιδος Βραυρωνία[s], σταθμὸν ΗΙΙΙΙ*. In the Hekatompedos a considerable number of articles are registered in the year 398 B.C. as belonging to Artemis Brauronia (see No. xxix, §§ 28, 34, 36; cp. 47), most of them being dedicated by women. Nothing more is known of the history of the Brauronian treasure until the financial administration of Lykurgos, B.C. 338, foll., when all the sacred and other treasures were thoroughly revised, re-arranged, and catalogued. It is to this period that our document and its congeners above-mentioned are certainly to be referred; and a mutilated fragment has been recovered of the decree authorizing the changes of Lykurgos, in which the treasure of Artemis is mentioned by name (see Michaelis, Parthenon, pp. 292, 308, and 368).

The age of our inscription is determined by the palaeography: it is inscribed *στοιχηδόν* in those small clear characters which mark all the documents of Lykurgos' administration. All of the Brauronian inventories are on grey (Hymettian) marble, and are usually inscribed in three columns: only a few letters of a left-hand column remain in our inscription. Neither this nor any of the series are original documents, and so differ entirely from the lists which we have previously considered. They are comprehensive lists of the *ἀναθήματα*, which have been added to the Collection for years past. They are arranged according to archonships, and the latest date seems to be B.C. 335 (see Rangabé, 863), which was the last year of the first *πεντετηρίς* of Lykurgos' office. He was elected for three such periods in succession, and would appear to have re-organized the Brauronian treasury in the first of these. The various

fragments specified on p. 79 not only are not original documents, but also they do not all form part of one and the same document. By comparison of the width of the lines, and the employment or absence of contractions, it appears that there must have been at least three copies made of Lykurgos' revision of the Brauronian treasury, which were placed of course in as many different spots on the Akropolis.

It remains to consider where this strange collection was kept. Before the archonship of Euklid there is nothing to contradict the opinion that this place was the Brauronion itself (see above); while after Euklid the articles mentioned as in the Parthenon or Hekatompedos are clearly exceptionally placed there, and being trinkets, and not clothing, they do not belong to the most characteristic portion of the collection. Bötticher, indeed (Philologus, xviii. 11, foll.), conceives the Brauronian treasure to have been stored in the upper galleries (*στοαὶ ὑπερφῶι*) of the Parthenon; but Michaelis (p. 312) shows the improbability of this view. On the other hand every indication is in favour of the Brauronion itself. Thus the treasure is known to have been under the charge, not of *ταμίαι*, but of *ἐπιστάται* (see Rangabé, 863 b), a title which would very well describe the board superintending this shrine. Again, the expression *ἐκ τοῦ ἀρχαίου νέω* is with probability understood by Rangabé (863 b, line 6) to signify the ancient temple of Artemis at Brauron, connected by mythology with the story of Orestes and Iphigeneia. It is thus contrasted with the more modern Brauronion of the Akropolis, against the wall of which (below, lines 23, 24) a mirror is described as suspended. Again, in lines 35, 36, 37, we have the phrase *περὶ τῷ ἔδει τῷ ἀρχαίῳ*: in line 27, *τοῦτο τὸ λίθινον ἔδος ἀμπέχεται*: in line 43, *περὶ τῷ ἀγάλμ[α]τι τῷ ὀρθῷ*. Here it is plain that the 'marble' statue is contrasted with one of wood, and the 'standing statue' (*ὀρθόν*) with the 'seated' one (*ἔδος*). All this becomes quite simple if we understand *τὸ ἀρχαῖον ἔδος* to be a faithful copy of the ancient *ξόανον* of Artemis, said to have been brought by Orestes from Tauris and set up at Brauron (see Eurip., Iph. in Taur., *passim*, esp. lines 1359, 1448, foll.). This copy, reflecting all the archaic uncouthness of the original, would naturally be the central object of veneration in the Brauronion †, as contrasted with the *ἄγαλμα τὸ ὀρθόν*, i. e. the statue by Praxiteles, mentioned by Pausanias (i. 23, 7, *καὶ Ἀρτέμιδος ἱερὸν ἔστι Βραυρωνίας, Πραξιτέλους μὲν τέχνη τὸ ἄγαλμα, τῇ θεῷ δέ ἐστιν ἀπὸ Βραυρωνίος δήμου τὸ ὄνομα. καὶ τὸ ἀρχαῖον ξόανόν ἐστιν ἐν Βραυρωνί, Ἀρτεμις, ὡς λέγουσιν, ἡ Ταυρικὴ*). The *κανὸν* of line 30 was doubtless employed in the cultus of this archaic statue, although it remains doubtful whether *τὸ λίθινον ἔδος* is to be identified with the Praxitelean *ἄγαλμα ὀρθόν*, or ought

* Many passages might be cited that mention the dedication of garments to Artemis. Cp. the following from the Hippokratean treatise, *De iis quae ad Virg. Spect.*, (Hippokr. Ed. Ermer., ii. p. 905,) *φρονησάσης δὲ τῆς ἀνθρώπου (when she recovers her senses) τῇ Ἀρτέμιδι αἱ γυναῖκες ἄλλα τε πολλά, καὶ τὰ πλουτελέστατα τῶν ἱματίων καθιερούσι, κελαινόντων τῶν μάντων, ἐξαπατεύμεναι*.

† Just as the statue of Athene Polias, though it boasted neither beauty of design nor costliness of material, yet was the object of exclusive veneration, the Parthenon, with its chryselephantine image, being only a vast *ἀνάθημα* to the primitive Athena Polias (see Wordsworth, Athens and Attica, ch. xvi).

§ 26. Lines 37, 38. *Ταραντῖνον, περὶ τῷ ἔδει τῷ ἀρχαίῳ*· Θεανώ.

This was a transparent garment (cp. Pollux, vii. 76).

§ 27. Lines 38–45. *Κατάστικτον διπτέρυγον, περὶ τῷ ἔδει [τῷ] ἀρχαίῳ· χλανὶς καρτὴ ἀγραφὸς παράβολον ἔχο[υ]σα*· παιδίου χλανίσκιον λευκὸν καρτόν, ἱερὸν ἐπιγ[έ]γραπται Ἀρτέμιδος, παράβολον ἔχει φοινίκιον· χιτ[ων]ίσκος κτενωτὸς περιποίκιλος, περὶ τῷ ἀγάλμ[α]τι τῷ ὀρθῷ· χιτωνίσκος κτενωτὸς περιήγητος· λ[ή]διον ἀνεπίγραφον· Ξεναρίστη Ἀντιφῶντος γυνὴ Π[ε]ριβοίδου.

On διπτέρυγον, see Pollux, vii. 55. 62. παράβολον is taken by Böckh to be a border not woven on, but sewn on.

§ 28. Lines 45–48. *Χιτωνίσκον κτενωτόν, λήδ[ι]ον, χιτωνίσ[κ]ος λευκὸς πυργωτὸς παρακυμάτιος πλατυαλουργ[ή]ς ἀνεπίγραφος, ἰμάτ[ι]ον ἀνδρεῖον*· Ἀργονιάς ἀνέθηκεν.

Observe the fluctuation between accusative and nominative in lines 45, 46.

§ 29. Lines 48, 49. *Βατραχίς, ἐγκυκλον ποικίλον*· Ἀθηναῖς ἀνέθηκεν.

§ 30. Lines 49, 50. Ἀλουργὶς ξενική—[ρ]άκος—ἀνεπίγραφος· Μνησι[σ]τράτη.

Böckh and the other editors wrongly ὀλκὸς ἀνεπίγραφος. *ράκος* (cp. note on § 16) is interposed between the substantive and the adjective, in apposition to ἀλουργίς.

§ 31. Lines 50, 51. Ἀμπέχονον ἐμ πλαισίῳ· Ἀντιβίου γυνὴ Φεῖδυλλα.

§ 32. Line 51. *Χιτώνιον Ἀμόργινον ἀπλοῦν*· Καλλίππη.

§ 33. Lines 51, 52. *Χιτωνίσκον κτενωτόν*· Νικό.

§ 34. Lines 52, 53. *Χιτ[ων]ίσκον περιήγητον*· Ἀρτέμιδι· Ἰπποδάμη Θεοτέλ[ους]· Ἀλ[α]ιώδης.

§ 35. Lines 53–55. *Χιτωνίσκον ἡμι[υ]φ[ή] ἐμ πλαισίῳ καὶ κρ[υ]σταλλῶν παραλουργίδ[ι]ον χιτωνίσκου ἀπλοῦν*· ... ἰππη ἀνέθηκεν.

I have recovered a few more letters than were read before: unhappily Le Bas, 229, is so defaced as not to help us here. For ἡμιυφής, cp. Rangabé, 863, col. C, lines 6, 9: he translates 'demi-tissé,' i. e. very finely woven. Just after, perhaps κρ[ο]κωτόν, παραλουργίδιον is the diminutive of παραλουργίς, which, according to Pollux, vii. 56, would seem to mean a tunic with a purple border on either side. But, as the genitive χιτωνίσκου is fairly certain, we may understand by παραλουργίδιον the border of purple itself.

§ 36. Lines 55–57. *Φανοστ[ρά]τη· κ[α]τ[α]στίκτου*· ... [ἀ]λουργίδος· ... ην.

§ 37. Line 57. Ἀριστῶ· κατ[α]στίκτου· ... ν ἐν ὀθονίῳ.

§ 38. Lines 57, 58. Ἐρ[ια] μαλακά· Ἡδύλη.

Böckh edited Ἐρ[ά]λλα, κανδύκη; and Michaelis Χρ[ύ]σ[α]λλα· κανδύλη. But the letters I have given are

certainly upon the stone. Cp. the following entries among the Brauronian ἀναθήματα as given by Michaelis, p. 309, foll.:—ἔρια, 210; [κατειργ]ασμένα μαλακά ἐν κα[λαθίσκῳ], 33; κώδ[ια (?)] μαλακά κα[τ]ειργασμένα, 145; cp. 207 and 128. These fully confirm my reading.

§ 39. Lines 58, 59. *Κροκ[ωτόν, χιτωνίσκ]ο[ν] παιδίου ἀ[γ]ραφόν*· Χαιρεστράτη.

§ 40. Line 59. ... [ἡμι]υφής, *ράκος*.

This entry was previously misread: the name of the giver is lost.

(G) Ἐπὶ [Λυκίσκ]ου ἀρχοντος, B. C. 344, lines 60, foll.

§ 41. Lines 60–62. *Μετάνειρα*· Ξενοκράτους γυνή· κροκωτόν διπλοῦν [Ἀμόργινον]· ... ἀνεπίγραφον].

Μετάνειρα is restored by Michaelis from Le Bas, 229, line 35, who gives ΜΕΤΑΙ· ... ΚΡΑΤ. From the same source comes [ΑΜΟΡΓΙΝΟΝ].

§ 42. Line 62. [Φ]ίλη· κροκωτόν διπ[λοῦν] ἐμ πλαισίῳ (?).

My restoration is doubtful: Le Bas, 229, line 37, gives the mere letters ΥΡΓΩ, apparently, at this entry.

§ 43. Lines 62–64. [Φ]ιλ[ου]μ[ε]νη Μνησι[σ]τράτης Λαμπρ[έ]ως γυνή· χιτ[ων]ίον Ἀμόργινον ἰσοπτυχ[ές].

The restorations are from Le Bas, 228 B, lines 5, 6, and 229, lines 37, 38.

§ 44. Lines 64–67. *Καλλιστώ*· [χιτώνιον Ἀμ]όργινον διπ[λοῦν]· χιτώνιον ἰσοπτυχ[ές] [Ἀμόργινον ἀνεπίγραφον]· χιτώνιον ἰσοπτυχ[ές] διπλοῦν [ἀν]ε[π]ίγραφον· χ[ι]τ[ων]ίον· ... διπλοῦν.

Cp. Le Bas, 228 B, lines 7, foll., and 229, lines 38, foll. On the meaning of διπλοῦν, see L. and S., s. v. δίπλαξ.

§ 45. Line 67. [... ωρίς]· κατ[α]στίκτου.

The remains of the name are from Le Bas, 228 B, line 10.

§ 46. Lines 68–70. ... Ταραντῖνον· ... Ταρ[αντ]ῖνον· ... πα[ρα]λουργίς· ἱ[ε]ρ[ὸν] ἐπ[ὶ] γ[έ]γραπται Ἀρτέμιδος.

§ 47. Line 70. *Χιτῶνα (?) Ταραντῖνον*· Ἀσκληπιοδώρα· ...

Cp. Le Bas, 228 B, line 14.

The rest of the inscription is much mutilated. Line 71. κατ[α]στίκτου. After which, .ΥΦΗΜΑΓ (as in Le Bas, 228 B, line 15, ΦΗΜΑΓ), perhaps representing τρύφημα, which occurs in another Brauronian list (see Michaelis, p. 311, No. 165). Line 72. ... ες καὶ κρόκην μ· ... (cp. Rangabé, 863, col. A, line 35. Line 74. χιτων· ...

Eustratiades, Ἐφ. Ἀρχ., N. S., No. 424, enquires whether there are any traces of an inscription on the back of this monument; but at the back the stone is freshly sawn, no doubt in Lord Elgin's time, to facilitate removal.

XXXV.

A slab of white marble: height, 3 ft. 6½ in.; breadth, 1 ft. 8 in. Broken only at the bottom. Presented by the Society of Dilettanti. First published by Chandler, with an engraved facsimile, *Inscr.*, pt. ii. No. 1; afterwards by Wilkins in his *Atheniensiæ*, pp. 193–218, and in his *Prolusiones Architect.*, pp. 39–82; again in R. Walpole's *Memoirs relating to Turkey*, 1818, p. 580, foll.; Schneider, in ed. *Vitruvius*, ii. p. 260; K. O. Müller, *Minervæ Poliadis sacra et aedes*, pp. 46, foll.; Rose, *Inscr. Gr.*, p. 145; C. I. 160; Kirchhoff, *Corpus*, No. 322.

	Ε]ΠΙΣΤΑΤΑΙΤΟΝΕΟΤΟΕΜΠΟΛΕΙΕΝΗΟΙΤΟΑΡΧΑΙΟΝΑΛΛΑΜΑΒΡΟΣΥ. .ΕΣΚΕΦΙΣΙΕΥΣΧΑΡΙΑΔΕΣΑΛΡΥΛΕΘΕΝΔΙΟΔΕΣΚΕΦΙΣΙΕΥΣΑΡΧΙΤΕΚΤΟ[Ν ΦΙ]-ΟΚΛΕΣΑΧΑΡΝΕΥΣΛΡΑΜΜΑΤΕΥΣΕΤΕΑΡΧΟΣΚΥΔΑΘΕΝΑΙΕΥΣ ΤΑ]ΔΕΑΝΕΛΡΑΦΣΑΝΕΡΛΑΤΟΝΕΟΗΟΣΚΑΤΕΛΑΒΟΝΕΧΟΝΤΑΚΑΤΑΤΟΦΣΕ 5 ΦΙΣ]ΜΑΤΟΔΕΜΟΗΟΕΠΙΛΕΝΕΣΕΙΠΕΝΕΧΣΕΡΛΑΣΜΕΝΑΚΑΙΗΕΜΙΕΡΛΑΕΠΙΔΙΟ Κ]-ΕΟΣΑΡΧΟΝΤΟΣΚΕΚΡΟΠΙΔΟΣΠΡΥΤΑΝΕΥΟΣΕΣΠΡΟΤΕΣΕΠΙΤΕΣΒΟΛΕΣ ΙΕΙΝΙΚΟΦΑΝΕΣΜΑΡΑΘΟΝΙΟΣΠΡΟΤΟΣΕΛΡΑΜΜΑΤΕΥΣΕΝ ΤΟΝΕΟΤΑΔΕΚΑΤΕΛΑΒΟΜΕΝΗΕΜΙΕΡΛΑ ΤΟΥΤΟΝΗΕΚΑΣΤΟΟΥΚΕΧΣΕΡΛΑ ΕΠΙΤΕΙΛΟΝΙΑΙΤΕΙΠΡΟΣΤΟΚΕΚΡΟΠΙΟ ΣΤΑΙΗΟΗΑΡΜΟΣΗΟΗΕΤΕΡΟΣΟΥΔΕ 10 ΠΛΙΝΘΟΣΑΘΕΤΟΣΜΕΚΟΣΤΕΤΡΑ ΗΟΙΟΠΙΣΘΕΝΗΑΡΜΟΙ ΙΙΙ ΠΟΔΑΣΠΛΑΤΟΣΔΙΠΟΔΑΣΠΑΧΟΣ ΜΕΚΟΣΗΕΚΠΟΔΕΣΠΛΑΤΟΣΔΙΠΟ ΤΡΙΗΕΜΙΠΟΔΙΟΣ ΔΙΙ ΔΕΣΠΑΧΟΣΠΟΔΙΑΙΟΙ ΜΑΣΧΑΛΙΑΙΑΝΜΕΚΟΣΤΕΤΡΑΠΟΔΑ ΤΟΥΤΟΝΗΕΚΑΣΤΟΟΥΚΕΧΣΕΡΛΑ Ι ΠΛΑΤΟΣΤΡΙΠΟΔΑΠΑΧΟΣΤΡΙΟΝ ΣΤΑΙΗΟΗΑΡΜΟΣΗΟΗΕΤΕΡΟΣΟΥΔΕ 15 ΗΕΜΙΠΟΔΙΟΝ ΗΟΙΟΠΙΣΘΕΝΗΑΡΜΟΙ ΕΠΙΚΡΑΝΙΤΙΔΑΣΜΕΚΟΣΤΕΤΡΑΠΟ ΤΕΤΡΑΠΟΔΕΣΜΕΚΟΣΠΛΑΤΟΣΔΙΠΟ Π ΔΑΣΠΛΑΤΟΣΤΡΙΠΟΔΑΣΠΑΧΟΣ Π ΔΕΣΠΑΧΟΣΠΟΔΙΑΙΟΙ ΤΡΙΟΝΗΕΜΙΠΟΔΙΟΝ ΤΟΥΤΟΝΗΕΚΑΣΤΟΟΥΚΕΧΣΕΡΛΑ ΛΟΝΙΑΙΑΝΜΕΚΟΣΗΕΠΤΑΠΟΔΑ ΣΤΑΙΗΟΗΑΡΜΟΣΗΟΗΕΤΕΡΟΣΟΥΔΕ 20 Ι] ΠΛΑΤΟΣΤΕΤΡΑΠΟΔΑΠΑΧΟΣ ΗΟΙΟΠΙΣΘΕΝΗΑΡΜΟΙ ΤΡΙΟΝΗΕΜΙΠΟΔΙΟΝ ΠΕΝΤΕΠΟΣΜΕΚΟΣΠΛΑΤΟΣΔΙΠΟΣ ΛΟΛΛΥΛΟΣΛΙΘΟΣΑΘΕΤΟΣΑΝΤΙΜΟ Ι ΠΑΧΟΣΠΟΔΙΑΙΟΣ Ι] ΡΟΣΤΑΙΣΕΠΙΚΡΑΝΙΤΙΣΙΝΜΕΚΟΣ ΤΟΥΤΟΑΡΛΟΣΗΟΗΑΡΜΟΣΗΟΗΕΤΕ 25 ΔΕΚΑΠΟΣΗΥΦΣΟΣΤΡΙΟΝ ΡΟΣΚΑΙΗΟΙΟΠΙΣΘΕΝΗΑΡΜΟΙ ΗΕΜΙΠΟΔΙΟΝ ΛΕΙΣΑΜΕΚΟΣΤΕΤΡΑΠΟΔΑΠΛΑΤΟΣ ΑΝΤΙΜΟΡΟΤΟΙΣΕΠΙΣΤΥΛΙΟΙΣ ΤΡΙΠΟΔΑΠΑΧΟΣΠΕΝΤΕΠΑΛΑΣΤΑ 25 ΙΙ ΜΕΚΟΣΤΕΤΡΑΠΟΔΕΠΙ[ΑΤΟΣΠΕΝ ΠΙΙ ΛΕΙΑΕΚΠΕΡΟΙΗΜΕΝΑΑΝΕΥΚΑΤΑ ΤΕΠΑΛΑΣΤΟ ΤΟΜΕΣ ΚΙΟΚΡΑΝΟΝΑΘΕΤΟΝ[ΚΑΙ Π ΗΕΤΕΡΟΙΜΕΛΕΘΟΣΤΟΑΥΤΟΝ 30 Ι ΜΕΤΟΠΟΝΤΟΕΣΟΜΕΙ[ΟΣΔΙΠΟΝ ΚΥΜΑΤΙΟΚΑΙΑΣΤΡΑΛΑΛΟΗΕΚΑΤΕΡΟ ΠΛΑΤΟΣΤΡΙΟΝΗΕΜΙΠΟΔΙΟΝΠΑΧΟΣ ΑΤΜΕΤΟΙΕΣΑΝΤΕΤΤΑΡΕΣΠΟΔΕΣ ΤΡΙΟΝΗΕΜΙΠΟΔΙΟΝ ΗΕΚΑΣΤΟ ΕΠΙΣΤΥΛΙΑΑΘΕΤΑΜΛ[ΚΟΣΟΚΤ]Ο ΙΙ ΗΕΤΕΡΟΙΝ Π ΠΟΔΑΠΛΑΤΟΣΔΥΟΙΝΠ[ΟΔΟΙΝ ΑΤΜΕΤΟΙΕΣΑΝΤΟΚΥΜΑΤΙΟΤΕΤΤΑΡΕΣ 35 ΚΑΙΠΑΛΑΣΤΕΣΠΑΧΟ[ΣΔΙΠΟΔΑ ΠΟΔΕΣΤΟΔΕΑΣΤΡΑΛΑΛΟΟΚΤΟΠΟΔΕΣ ΕΠΙΣΤΥΛΙΑΑΝΟΟΝΤΑ[ΕΔΕ Ι ΗΕΤΕΡΟ ΕΠΕΡΛΑΣΑΣΘΑΙΜΕΚΟΣΟΚΤΟΠΟ ΤΟΚΥΜΑΤΙΟΤΡΙΑΗΕΜΙΠΟΔΙΑΑΤΜΕΤΑ ΙΙΙ ΔΑΠΛΑΤΟΣΔΥΟΙΝΠΟΔΟΙΝΚΑΙΠΑ ΑΣΤΡΑΛΑΛΟΤΕΤΤΑΡΕΣΠΟΔΕΣ ΛΑΣΤΕΣΠΑΧΟΣΔΙΠΟΔΑ Ι ΗΕΤΕΡΟΝ 40 ΤΟΔΕΛΟΙΠΟΕΡΛΟΗΑΠΑΝΤΟΣ ΤΕΜΜΕΝΛΕΙΑΝΕΡΛΑΣΙΑΝΕΡΛΑΣΤΟ ΕΛΚΥΚΛΟΙΑΡΧΕΙΗΟΕΛΕΥΣΙΝΙΑΚΟΣ ΤΟΔΕΚΥΜΑΤΙΟΑΡΛΟΙΠΟΔΕΣΕΣΑΝΕΧΣ ΙΙΙ ΛΙΘΟΣΠΡΟΣΗΟΙΤΑΙΟΙΑΚΑΙΕΤΕΘΕ ΚΑΙΗΕΜΙΠΟΔΙΟΝΑΣΤΡΑΛΑΛΟΑΡΛΟΙ ΕΠΙΤΟΝΕΠΙΣΤΑΤΟΝΤΟΥΤΟΝ ΠΟΔΕΣΟΚΤΟ ΤΟΝΚΙΟΝΟΝΤΟΝΕΠΙΤΟΤΟΙΧΟ Ι ΗΕΤΕΡΟ 45 ΤΟΠΡΟΣΤΟΠΑΝΔΡΟΣΕΙΟ ΚΥΜΑΤΙΟΕΧΣΠΟΔΕΣΑΡΛΟΙ ΙΙΙΙ ΚΕΙΜΕΝΟΝΚΙΟΝΟΝ ΑΣΤΡΑΛΑΛΟΟΚΤΟΠΟΔΕΣ ΑΤΜΕΤΑΕΚΤΟΕΝΤΟΣΑΝΘΕ Ι ΗΕΤΕΡΟΝ ΜΙΟΕΚΑΣΤΟΤΟΚΙΟΝΟΣΤΡΙΑ ΗΕΜΙΕΡΛΟΝΤΕΣΛΕΙΑΣΕΡΛΑΣΙΑΣ ΗΕΜΙΠΟΔΙΑ ΤΟΝΑΡΟΤΕΣΣΤΟΑΣΜΕΚΟΣΤΕΤΡΑΠΟ 50 ΕΠΙΣΤΥΛΙΟΟΚΤΟΠΟΔΟΣ ΙΙΙ ΔΑΠΛΑΤΟΣΤΡΙΠΟΔΑΠΑΧΟΣΠΕΝΤΕ ΕΠΙΤΟΤΟΙΧΟΤΟΠΡΟΣΝΟΤΟΝ ΠΑΛΑΣΤΑΛΕΙΑΕΚΠΕΡΟΙΗΜΕΝΑ	
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passages from Comic poets cited by Athen., p. 484. D-E, p. 500 E, and Böckh, Staatsh., ii. p. 258, fol. In the fictile art of the Greeks fine examples of cups, thus grotesquely combined with animals, may be found among the *rhytons* from the tombs in Southern Italy.

§ 39. Line 13. *Χρυσία σύμμεκτα διάλιθα καὶ ἐνφθ[ίον, σταθμὸν :H. . .]*.

The end of this line is restored from 'Εφ. 'Αρχ., N. S., No. 429, line 57. The orthography of *σύμμεκτος* here, and in line 22, is remarkable in a document of such antiquity, *E* for *I* being usually a sign of late Greek, and even then, until quite late in the Roman Empire, more commonly for *I* when long by nature than when long merely by position, as in *σύμμεκτος*.

Next follow the articles added during the year, lines 14, foll., *Τάδε ἐπέτεια παρέδομεν*.

§ 40. Lines 14, 15. *Χρυσίον δ' Ἀριστοκλῆς ὁ ἀπο[φαιδρυντ]ῆς ἀπήνεγκεν, τὸ ἀπὸ τοῦ βάθρου τοῦ ἀγάλματος σταθμὸν H. . . .*

Two of the sculptors named Aristokles were probably Athenians. The first was the father of Kleoetas, and is mentioned by Pausanias, vi. 20, 7. To him are attributed two extant monuments, viz. C. I. 23, and the famous sepulchral stelè of the warrior Aristion (Rangabé, Ant. Hell., No. 21), both which bear the name Aristokles. His son Kleoetas, who seems to have been an assistant to Pheidias (Böckh, C. I., i. p. 884), is thought by Brunn (Geschichte d. Griech. Künstler, i. p. 106, foll.) to have been the father of a second Aristokles, who executed statues of Zeus and Ganymede at Olympia (Pausanias, v. 24, 1). This second Aristokles is probably the one named in our inscription, who was employed in B. C. 398 to clean and repair the pedestal of the great chryselephantine statue of Athena Parthenos. He seems to have restored the pedestal somewhat lighter in weight than it had been before, and the gold which was thus left over was stored up as an *ἀνάθημα* in the Hekatompedos. Pausanias states (v. 14, 5) that the descendants of Pheidias were privileged at Olympia to be employed in cleaning the statue of Zeus: *καλούμενοι δὲ φαιδρυνταί . . . τὸ ἀγαλμα ἀπὸ τῶν προσιζανόντων καθαίρειν* (cp. Hesych., s. v. *φαιδρυντής*; *ante*, No. xix, line 13). Similarly Böckh supposes that at Athens also the descendants of Pheidias and Kleoetas performed this office for the statue in the Parthenon. Hence Böckh suggested the restoration *ΑΠΟ[ΦΑΙΔΡΥΝΤ]ΗΣ*, which is very dubious: it fills up the lacune all but one letter. Bursian (Neue Jahrb. für Philologie, lxxiii. 514, fol.) gives grave reasons for doubting the pedigree of these artists proposed by Brunn.

§ 41. Lines 15, 16. [*Ἐτερο*]ν χρυσίον, δ παρὰ τῷ χρυσόφῳ ἠύρέθη· σταθμὸν III C.

The goldsmith had been commissioned to recast some *ἀνάθημα*, and had kept back a portion of the gold. Cp. the melting down of golden crowns (*συγχαυνεύειν*) mentioned in Demosthenes, adv. Androt. (p. 615, Reiske), a passage full of illustration of the subject of temple-treasures. See also the Boeotian decree (C. I. 1570) ordering the repair of *ἀναθήματα*

in the temple of Amphiaraios at Oropos, where careful provision is made against the possibility of fraud of this kind.

§ 42. Lines 16, 17. *Στέφανος χρυ]σοῦς, ἀριστεία τῆς θεοῦ· σταθμὸν HHΔΔΔΔΓIC.*

Cp. note on § 10, and Demosth., adv. Androt., p. 616, Reiske (and adv. Timokrat., p. 756): *οἶμαι γὰρ ὑμᾶς ἅπαντας ὑπὸ τῶν στεφάνων ταῖς χοινικίσι κάτωθεν γεγραμμένα 'οἱ σύμμαχοι τὸν δῆμον ἀνδραγαθίας ἔνεκα καὶ δικαιοσύνης'—ἡ—'οἱ σύμμαχοι ἀριστεῖον τῇ 'Αθηνᾷ.' ἡ κατὰ πόλεις 'οἱ δεῖνες τὸν δῆμον, σωθέντες ὑπὸ τοῦ δήμου' οἶον 'Εὐβοεῖς ἐλευθερωθέντες ἐστεφάνωσαν τὸν δῆμον' ἐπεγέγραπτό που. πάλιν 'Κόνων ἀπὸ τῆς ναυμαχίας τῆς πρὸς Λακεδαιμονίους' τοιαῦτα γὰρ ἦν τὰ τῶν στεφάνων ἐπιγράμματα.* The *χοινικίδες* here mentioned were cylindrical blocks or stands upon which the crowns were mounted.

§ 43. Lines 17-19. *Παλλάδιον ἐλε[φάντιν]ον περίχρυσον,—καὶ ἡ ἀσπίς ἐπύχρυσος,—δ' Ἀρχίας ἐμ Πειραιεῖ οἰκῶν ἀνέθηκε.*

So in C. I. 151, line 43. This statuette seems afterwards to have been kept in the Parthenon proper (cp. Böckh, Staatsh., ii. pp. 300 and 306; and No. xxxii, § 12). The designation *ἐν Πειραιεῖ οἰκῶν*, instead of *Πειραιεύς*, marks the person named as a metoek. The Peiraeus was naturally the quarter where most of the resident-aliens dwelt.

§ 44. Lines 19, 20. *Ἄνδρων Ἐλαιούσιος ἀπήρξατο χρυσᾶς ἑ, Θράσυλλ[ος Εὐώ]νυμεις χρυσοῦν C, στατήρε II Αἰγιναίω.*

Written in full these first two sums would be *χρυσᾶς δραχμὰς δύο*, and *χρυσοῦν ἡμιωβέλιον. ἀπήρξατο*, 'dedicated,' especially of first-fruits. The drachma and the half-obol were silver coins, so that it is doubtful whether coined money is here referred to, unless *χρυσοῦς* may = *περίχρυσον* (cp. xxxii, § 6).

§ 45. Lines 20, 21. *Ἀρτέμιδος Βραυρωνιά[ς] χρυσοῦς δακτύλιος δν Ἀξιοθέα Σωκλέους γυνὴ ἀνέθηκε· σταθμὸν [HIII].*

The weight was uninjured in Chandler's time.

§ 46. Lines 21-23. [*Ἀ*]ργύριον σύμμεκτον ἄσημον· σταθμὸν ΓHΓHIII. χρυσίον ἄσημ[ον]· σταθμὸν HHH.

§ 47. Lines 23, 24. *Τάδε ἐν τῷ Ὀπισθοδόμῳ ἐκ τῆς κιβωτοῦ τῆς Βραυρῶ[νι ἡ]ν· ἱππικὸς κεκρύφαλος, ἐχῆνια, Ξενό[τ]ιμος Καρκίνου ἀνέθηκε[ε].*

Böckh's reading *ΒΡΑΥΡΩΝΙ*, i. e. 'at Brauron,' is confirmed by 'Εφ. 'Αρχ., N. S., No. 429, line 60. *Κεκρύφαλος* is part of the head-stall of a bridle; and *ἐχῆνια*, which would seem to come from *ἔχειν ἡνία*, is more likely a *Volksetymologie* for *ἐχῖνοι*, part of a horse's bit, which is classed with *κεκρύφαλος* by Pollux, i. 184 (see Xen., de Re. Equest., x. 6; vi. 8). A Karkinos, son of Xenotimos, is mentioned by Thukydides (ii. 23) as general at the opening of the Peloponnesian War. It is probably his son, a knight, and bearing his grandfather's name, who here dedicates part of his cavalry trappings to Artemis—probably to Artemis as *ἀγροτέρα*, the war-goddess. Such trappings were often very costly ornaments.

§ 48. Lines 24, 25. [*Ἐν ἐτ*]έρφ κιβωτίφ· συβήνη ἐλεφαντίνη κατάχρυσος.

This was an offering originally made by the Methymnaeans; it is often mentioned in the lists both

before and after Euklid, but always (save here) is described as in the Parthenon proper (see Böckh, Staatsh., ii. p. 161, article *rr*, and *passim*).

§ 49. Lines 25–30. 'Εν κιβωτί[φ]· δρμ]ω δύο, ὑποδερίς, διόπων δύο ζεύγει, ταῦτα ὑπόξυλα κατακεχρυσωμέν[α]· φυσητόν, μήλω δύο ὑπόξυλω κατακεχρυσωμένω, δακτύλιοι σιδηροῖ ὀκτώ, προσέει χρυσίον ἄπυρον, πρόσσεστιν σφραγίς ὑαλίνη, — κα]ττιτέρινα ἐνὶ δία πέντε, ταῦτα Θαυμαρέτη ἀνέθηκε[ε Τιμωνίδου γυ]νή.

Here the restorations σιδηροῖ, ὑαλίνη, Τιμωνίδου come from 'Εφ. 'Αρχ., N. S., No. 429, line 63: cp. Rangabé, Ant. Hell., No. 839. Διόπαι, according to Hesych., s. v., are a kind of ear-rings (cp. Pollux, vii. 96). These are of wood gilded over (cp. Xen., Oekonom., x. 3), where sham jewellery of this kind is mentioned, ἐπιδεικνύς τε ἀργύριον κίβδηλον καὶ δρμους ὑποξύλους. Jewels in gilt terracotta are often found in Greek tombs. Φυσητόν must be the same as φυσητήριον, a fan or bellows for kindling fire. I have followed Böckh's reading, who supposes each of the eight iron rings to have had a lump of gold attached, in which was a signet; but as the verb προσέειμι seems to occur nowhere else, we might punctuate thus:—δακτύλιοι σιδηροῖ ὀκτώ—, πρὸς ἐνὶ χρυσίον ἄπυρον πρόσσεστιν, σφραγίς ὑαλίνη.

§ 50. Lines 30, 31. 'Εγ κιβωτίφ, λύριον ἐλεφάντινον καὶ πλῆκτρον [ἐπηργυρωμένον] ξύλινον.

This entry recurs in Rangabé, Ant. Hell., No. 839; but the word ἐπηργυρωμένον rests merely on Böckh's conjecture. It seems to have been a quill of wood, set in silver at either end.

§ 51. Lines 31, foll. 'Εγ κιβωτίφ ποικίλφ δ Κλείτω

'Αριστο.....ου Κίμωνος γυνὴ ἀνέθηκε.—ἐν τῷ κιβωτίφ ἐνὶ ἐγκυλ[ιομένα· σφρα]γίς χρυσοῦν δακτύλιον ἔχουσα· Δέξιλλα ἀνέθηκε· δχθο[βο]ς [χρυσία] ἔχων δώδεκα, ἕτερος δχθοιβος χρυσία ἔχων Δ||, δχθοιβος [χρυσία ἔ]χων Γ||, χλιδὼν χρυσία ἔχων Δ· σὺν τῷ ἀπύρφ, σφραγίδε [ὑαλίνα ποι]κίλα || περικεχρυσωμένοι ἀλύσεις χρυσᾶς ἔχουσαι, δν[ξ] σφραγίς χ]ρυσοῦν δακτύλιον ἔχων, σφραγίς ἱάσπισ χρυσοῦν δακτύλιον ἔχουσα], σφραγίς ἱάσπισ περικεχρυσωμένη, σφραγίς ὑαλίνη [περικεχρυσω]μένη χρυσοῦν δακτύλιον ἔχουσα, σφραγίδε δύο ἀργυ[ροῦς δακτυλ]ίους ἔχουσαι, σφραγίδες ὑαλίνας Γ|| ποικίλαι περικ[εχρυσωμένοι, σ]φραγίς περιχρυσος, ὑποδερὶς πρὸς .. ἰφ ἔχουσα [ἐν τῷ μέσφ ἄπυ]ρον χρυσίον, καὶ ἀ[μφιδέαι] ἔ]χων Ι||, κ....

Line 32. There is no reason for connecting this Kimon with the famous general and statesman: among the women, whom Plutarch (Kimon, ch. 4) mentions in connection with him, none bore the name Kleito. The restorations in this and the following lines are from Böckh: in Chandler's time more letters could be read than now. Line 41. 'Υποδερὶς is a kind of necklace or collar, which fell loosely down upon the upper part of the bosom. This one is specified as having something πρὸς .. ἰφ, which Böckh (Staatsh., ii. p. 264) restores as πρόσ[ωπον], wrongly. What the word was is doubtful, but it must have designated some part of the ὑποδερὶς. It is interesting to compare this inventory of female ornaments with the long list of such words in Pollux, vii. 95, 96, whose patience for once becomes exhausted, and he ends with ἀλλ' ἀφ' (? ἐφ') ὧν οὐδ' ἀν λέγων λέξαις.

XXX.

A fragment of grey (Hymettian) marble, broken on all sides: height, 6½ in.; breadth, 4¼ in. This fragment, which is unedited, forms part of the Collection bequeathed by Sir William Temple in 1856, and is marked in the inventory of that Collection 'Locality unknown.'

The letters are inscribed στοιχηδόν; they are in all respects exactly similar to those of the Brauronian inventory No. xxxiv, and may at once be recognised as the characters employed in the documents drawn up under the financial administration of the orator Lykurgos, B. C. 337, foll. There is little doubt that this fragment of Hymettian marble formed part of the same document with the 'petit débris de calcaire gris du mont Hymète, écrit des deux côtés,' published by Rangabé, Ant. Hell., No. 848 A, B ('Εφ.

'Αρχ. 129, 130; Le Bas, 224, 225; Böckh, Staatsh., ii. p. 311; Michaelis, Parthenon, p. 305, xxvii). This latter fragment is supposed by Michaelis to contain a portion of an inventory of the Hekatompedos, since one of its entries, viz. Παλλάδιον ἐ]λεφάντινον ἀ]ποστατεῖ ὅτι ἐ]χ[ε], seems identical with § 43 of No. xxix. If this be so, I do right in placing the Museum fragment here. Only a few words of it can be made out.

Ι Ι
Κ Ι Δ
Ρ Ι Σ
Ν Δ Ρ
Η Ν Α Γ C

ΑΣΓΕΝ
ΗΝΑΠΟ
ΙΜΝΟΣΑΙΣ
ΕΙΧΕΝΕΝΤ
10 ΙΕΙΧΕΝΕΝΤ
ΟΥΤΟΒΑΘΡΟΝ
ΛΝΔΡΙΛΣΛΓΕΝΓ
ΕΥΜΗΛΔΟΥΛΝ
ΑΘΗΜΛΑΠΟΛΛΩ
15 ΔΙΑΔΙΚΑΣΑΜΕ
ΗΣΑΣΠΙΔΟΣ
ΕΩΣΥΓΙΗΣ
Λ

Line 4. [Ἀνδρ[ί]ας]..... Cp. line 12, and Rangabé, No. 848, *passim*.
Line 5. ἀπο[στατεῖ]... Cp. lines 7, 9, 10, and Rangabé, No. 848, *passim*.
Line 6. [Ἀνδρ]ι[ας] γέν[ειον] ἔχων(?): perhaps in contrast to the statue specified in line 12.
Line 7. The first two letters are dubious, and may also be NH. After which ἀποσ[τατεῖ] δτι εἶχε.] Cp. the entry quoted above from Rangabé, No. 848.
Line 8. [Παῖς γυ]μνός· Αἰσ[χ]..... ἀνέθηκε(?). In the analogous fragment γυμνός παῖς is an entry several times repeated.
Lines 9, 10. [ἀποστατεῖ δτι] εἶχεν ἐν τ[αῖν] χειροῖν ἀποστατεῖ δτι] εἶχεν ἐν τ[αῖν] χειροῖν]. Cp. line 7: the word χειροῖν occurs in Rangabé, No. 848 A, line 14.
Line 11. [Ἀνδρι]ας(?) οὗ τὸ βάθρον.... Perhaps the pedestal was injured (οὐχ ὑγιής).
Line 12. Ἀνδρι[ας] ἀγεν[έ]ιου: the same words occur in Rangabé, No. 848, line 9.
Line 13. Εὐμηλίδου ἀν[άθημα]. Cp. Rangabé, *ibid.*,

ἀνάθημα Ἀνθεμίων[ος]. The lapidary first wrote the fourth letter K, and then clumsily altered it to H.
Line 14. [Ἀν]άθημα Ἀπολλω[νίου], or the like].
Line 15. Διαδικασαμε[ν]οῦ ἀνάθημα]. This strange name does not elsewhere occur: it may be compared with the following, which are recognised by Pape-Benseler:—Ἀκεσαμενός, Ἀλεξαμενός, Ἐπιλυσαμενός, Ἐπι-τυγχάνων, Κλαυσαμενός. Δεξαμενός and Τισαμενός are well known.
Line 16. ... τῆς ἀσπίδος ... Cp. No. xxix, § 30.
Line 17. ... εως ὑγιής.
It is probable, as Michaelis says of the analogous fragment (Parthenon, p. 305), that we ought not to regard our inscription as part of a list of treasures handed over from one board to another, but rather as belonging to an inventory drawn up by some commission of enquiry into the condition of the temple treasures. I have said above that the characters indicate the document to have been drawn up under the administration of Lykurgos (cp. No. xxxiv).

XXXI.

A fragment of grey marble: height, 11½ in.; breadth, 7½ in. From the Elgin Collection. Edited by Osann, Sylloge, p. 99; C. I. 154; Böckh, Staatsh., ii. p. 306 b; cp. Michaelis, Parthenon, p. 302, xvii.

Ο
....
ΗΡ
ΙΑΘ
5 ΤΑΔ] ΞΕΠΕ[Ι] ΕΙΑΓΑΡΕΔΟΜΕΝ
ΜΟΣΑΝ[Ε]ΘΗΚΕ
ΧΡ]ΥΣΗΕΠΙΞΙ[Λ] ΑΘΗΝΑΣ
ΙΗΣΜΟΥΣΙΚΗΣ
ΧΛΙΔΩΝ: ΧΡΥΣΙΑΕΧ[ΩΝ
10 ΚΙΒΩΤΙΟΝ ΣΕΣΗΜΑΣΜ[Ε]ΝΟΝ

This fragment is not inscribed *στοιχηδόν*: the last two lines are complete on the left, and line 10 was the last line of the inscription.

Line 4. Probably [σ]ταθ[μὸν . . .]. Line 5. Böckh rightly restores [τάδ]ε ἐπέτ[ε]ια παρέδομεν . . .]. Line 6. μος ἀν[έθηκε]. Line 7. Michaelis suggests . . . [χρ]υσή ἐπὶ ξυ[λίνου κίονος], and compares an entry in a list of the Parthenon proper published by Le Bas, No. 211 (Michaelis, *Parthenon*, p. 298, x. 33), χρυσῆς λίθος ἐπὶ κίονος ξυλίνου. Line 8. Böckh ingeniously restores [.] Ἀθηνᾶς τῆς μουσικῆς: comparing Pliny,

N. H., xxxiv. 19, 76, ed. Sillig, 'Idem (Demetrius) et Minervam (fecit), quae Musica appellatur; dracones in Gorgone ejus ad ictus citharae tinnitu resonant.' Line 9. Χλιδὸν χρυσία ἔχ[ων]: a similar entry occurs in No. xxix, § 51; also Rangabé, *Ant. Hell.*, No. 852, line 4, and No. 2337, line 46. Line 10. Κιβώτιον σεσημασμένον] (cp. No. xxix, § 37).

Michaelis is probably right in placing this fragment among the lists of the Hekatompedos. Its date, to judge from the palaeography, appears to be the earlier half of the fourth century B. C.

XXXII.

A slab of white marble: height, 2 ft. 8 in.; breadth, 1 ft. 3 in.; thickness, 6½ in. From the Elgin Collection; and described as follows in the Synopsis of the British Museum, No. 168 (formerly No. 277):—'A Greek inscription, imperfect, and very much defaced. It seems to be an inventory of valuable articles contained in some temple.' First published by me in the *Hermes*, iv. p. 346, foll.; repeated by Michaelis, *Parthenon*, p. 297. The copy given below is from a careful re-examination of the marble.

Ο Λ Α Ι Δ Σ

Ο Ν Α Γ Η Ν Ε Γ Κ Ο [Ν] Σ Τ Α Θ Μ Ο Ν Τ Η Ι

Α Γ Α Λ Μ Α Τ Ο Σ Σ Τ Α Θ Μ Ο Ν Τ Η Τ Η Ι Ι Ι Α Ρ Γ Υ Ρ [Ι Ο Ν

5 Π Ε Δ Ο Χ Ρ Υ Σ Ο Ν Α Γ Ο Τ Ο Η Λ Ο Α Ρ Γ Υ Ρ Ι Ο Ν Σ Υ Μ Μ Ε Ι [Κ Τ Ο Ν Χ Ρ Υ

Σ Ι Ο Ν Σ Τ Α Θ Μ Ο Ν Χ Η Γ Δ Δ Δ Δ Γ Η Τ Η Ι Ι Ι

Σ Σ Ι Ι Χ Ρ Υ Σ Ο Ν Η Μ Ι Ω Β Ε Λ Ι Ο Ν Π Ε Ρ Ι Χ Ρ Υ Σ Ο Ν

Ο Α Λ Η Ρ Ε [Ω Σ Α Ν] Ε Ο [Η Κ Ε] Η Μ Ι Ω Β Ε Λ Ι Ο Ν Χ Ρ Υ Σ Ο Ν Κ

Π Ι Ι Ι Δ Ο Ρ Α Τ Α Π Ι Ι Ι Ο Ρ Ο Ν Ο Σ Ο Υ Χ Υ Γ Ι Η Σ

Ο Ι Ι Ι Ι [Κ] Ο Ρ Ι Ν Ο Ι Ο Ι Σ [Τ Α Τ Η Ρ Ε Σ ? (Α Χ Ρ Υ Σ Α Ι Ι Ι Ι Α Ρ

10 Ο Ν Π Ε Ρ Ι Χ Ρ Υ Σ Ο Ν Φ Λ Κ Α Ι [Κ Ο Ι Σ Τ Α Τ Η Ρ Ε Σ Π Ε Τ Α Λ

Ο Τ Ο Σ Τ Ε Φ Α Ν Ο Ο Ν Η Ν Ι Κ Η Ε] Χ Ε Ι Η [Ε] Π Ι Τ Η Σ Χ Ε Ρ Ο Σ Τ Ο Α Γ Α Λ Μ Α Τ Ο Σ

Σ Τ Ρ Ο Γ Γ Υ Λ Ο Π Ο Σ Δ Ι Φ Ρ [Ο Σ

Δ Ι Φ Ρ Ο Σ Σ] Τ Ρ Ο Γ Γ Υ Λ Ο Π Ο Σ Κ Α Ι Β Α [Ο Ρ Ο Ν

Δ . Π [Α Σ] Π Ι Δ Ε Σ Ε Π Ι Σ Η Μ Ο Ι Δ Δ

15 Κ Ε Φ Α Λ Η Σ Τ Α Θ Μ Ο Ν Δ Δ

Δ Δ Δ Δ Τ Η Τ Η Ι Ι Ι Ι Ε Π Ι Ξ

Σ Σ Τ Α Θ Μ Ο Ν Η Δ Δ Δ Δ Γ Η Τ

Ι Σ Μ Α Τ Α Ε Κ Τ Η Σ Μ Ι Κ [Ρ] Α Σ Κ Ι Β [Ω Τ Ο

20 Σ Ω Ρ Α Κ Ο Ι] Τ Ο Ξ Ε Υ Μ Α Τ Ω Ν Δ Δ Ε Τ Ε Ρ Ο Ι

Τ Ρ Ι Ω Β Ο Λ Ο Ν Κ Α Ν Ο Ν Υ Π [Ο] Ξ Υ [Λ Ο Ν

Ι Ι Ι Ο Φ Ε Ω Σ Α Ρ Γ Υ Ρ Ο

Γ Ρ Υ Π] Ο Σ Π Ρ Ο Τ Ο Μ Η Γ Ρ [Υ Π] Ο [Σ Π Ρ Ο Τ Ο Μ Η

Λ Υ Ρ Α Κ Α Τ Α Χ [Ρ Υ] Σ Ο [Σ

25 Α Σ Π Ι Σ] Ε Π Ι Σ Η Μ Ο Σ

Ν Α Ρ Γ Υ Ρ Α

Ο Ν Χ Ι Τ Ω Ν [Σ Τ] Υ Π Π Ι [Ν Ο Σ

Υ Σ Ω Ν Ο Σ [Γ Υ] Ν Η [Α Ν Ε Θ Η Κ] Ε Ν

30 Α Σ Π Ι Δ] Ε Σ Λ Ε Ι Α Ι . Π Ι Ι Ε Ν Τ Ω Ι Ε

Λ Τ . . Α Σ Π Ι [Δ] Ε . Α Χ Α

. Ε Ν . . [Α] Σ Π Ι Δ

Κ Π . . Ν . Σ . . Μ Φ Ο Ρ

Κ Ο Ι Τ Α [Ι] . . . Ε . . Δ

. Α

35 Ο Β Ο Λ Ο

. Ω Ν Ο Σ

Ο . . Χ Ω Ι Ο

Ο Λ Α Ι Ο

	ΚΥΜΑΤΙΟΝΕΣΤΟΕΣΟΕΔΕ	ΑΝΕΥΚΑΤΑΤΟΜΕΣ	
	ΕΠΙΘΕΝΑΙ	ΛΟΝΙΑΙΑΕΠΙΤΕΝΠΡΟΣΤΑΣΙΝΤΕΝ	
	ΤΑΔΕΑΚΑΤΑΧΣΕΣΤΑΚΑΙ	ΠΡΟΣΗΟΜΕΚΟΣΗΕΚΠΟΔΕΠΛΑΤΟΣ	
55	ΑΡΑΒΔΟΤΑ	II ΤΕΤΑΡΤΟΗΕΜΙΠΟΔΙΟΓΑΧΟΣ	55
	ΤΟΝΤΟΙΧΟΝΤΟΝΠΡΟΣΝΟΤΟ	ΠΕΝΤΕΠΑΛΑΣΤΑ	
	ΑΝΕΜΟΑΚΑΤΑΧΣΕΣΤΟΝ	ΤΟΥΤΟΝΤΟΗΕΤΕΡΟΗΕΛΕΙΑΜΕΝΕΡΛΑ	
	ΠΛΕΝΤΟΕΝΤΕΙΠΡΟΣΤΑΣΕΙ	ΣΙΑΕΧΣΕΡΛΑΣΤΟΤΟΔΕΚΥΜΑΤΙΟΝ	
60	ΤΕΙΠΡΟΣΤΟΙΚΕΚΡΟΠΙΟΙ.	ΑΡΛΟΝΗΟΛΟΝΚΑΙΗΟΑΣΤΡΑΛΑΛΟΣ	60
	ΤΟΣΟΡΘΟΣΤΑΤΑΣΑΚΑΤΑ	ΤΟΔΕΗΕΤΕΡΟΑΡΛΟΝΚΥΜΑΤΙΟ[Τ]ΡΕΣ	
	ΧΣΕΣΤΟΣΕΚΤΟΕΧΣΟΘΕΝΕΛΚΥΚΛ[Ο]Ι	ΠΟΔΕΣΚΑΙΗΕΜΙΠΟΔΙΟΝΤΟΔΕΑΣΤΡΑ	
	ΠΛΕΝΤΟΝΕΝΤΕΙΠΡΟΣΤΑ	ΛΑΛΟΑΡΛΟΙΠΟΔΕΣΠΕΝΤΕ	
	ΣΕΙΤΕΙΠΡΟΣΤΟΙΚΕΚΡΟΠΙΟΙ	ΕΠΙΤΟΝΤΟΙΧΟΝΤΟΝΠΡΟΣΤΟΓΑΝΔΡΟΣΕ[Ι]Ο	
	ΤΑΣΣΕΡΑΣΑΓΑΣΑΣ	I ΜΕΚΟΣΗΕΠΤΑΠΟΔΟΝΚΑΙΗΕΜΙΠΟΔΙΟ	
65	ΑΡΡΑΒΔΟΤΟΣΤΑΑΝΟΘΕΝ	ΠΛΑΤΟΣΤΡΙΟΝΠΟΔΟΝΚΑΙΗΕΜΙΠΟΔΙΟ	65
	ΤΟΣΚΙΟΝΑΣΑΡΑΒΔΟΤΟΣΗΑΓΑΝΤΑΣ	ΗΕΜΙΕΡΛΟΝΤΕΣΛΕΙΑΣΕΡΛΑΣΙΑΣ	
	ΠΛΕΝΤΟΝΕΠΙΤΟΤΟΙΧΟΤΕΝΚΡΕΠΙΔΑΕΛ	ΜΕΚΟΣΗΕΚΠΟΔΟΝΠΛΑΤΟΣΤΡΙΟΝ	
	ΚΥΚΛΟΙΗΑΓΑΣΑΝΑΚΑΤΑΧΣΕΣΤΟΝ	ΠΟΔΟΝΚΑΙΠΑΛΑΣΤΕΣΠΑΧΟΣΠΕΝΤΕ	
70	ΤΟΤΟΙΧΟΤΟΕΝΤΟΣΑΚΑΤΑΧΣΕΣΤΑ	I ΠΑΛΑΣΤΟΝΕ[Π]ΙΤ[Ο]ΝΤΟΙΧΟΝΤΟΝΠΡΟΣ	70
	ΤΟΛΛΥΛΟΛΙΘΟΤΕΤΡΑΠΟΔΙΑΣ ΠIII	ΤΟΓΑΝΔΡΟΣΕΙΟ	
	ΤΟΕΝΤΟΙΠΡΟΣΤΟΜΙΑΙ[ΟΙ	ΤΟΥΤΟΑΣΤΡΑΛΑΛΟΑΤΜΕΤΟΙΠΟΔΕΣ	
	ΤΕΤΡΑΠΟΔΙΑΣ ΔII	ΠΕΝΤΕ	
	ΤΕΣΠΑΡΑΣΤΑΔΟΣ	ΑΙΕΤΙΑΙΟΙΤΟΝΑΠΟΤΕΣΣΤΟΑΣΜΕΚΟ[Σ	
75	ΤΕΤΡΑΠΟΔΙΑΣ I..	ΠI ΗΕΠΤΑΠΟΔΕΣΠΛΑΤΟΣΤΡΙΟΝΠΟΔΟ[Ν	75
	ΤΟΠΡΟΣΤΟΛΑΛΜΑΤΟΣ	ΚΑΙΗΕΜΙΠΟΔΙΟΓΑΧΟΣΠΟΔΙΑΙΟΙ	
	ΤΕΤΡΑΠΟΔΙΑΣ .I	ΗΟΥΤΟΙΗΕΜΙΕΡΛΟΙ	
	ΕΝΤΕΙΠΡΟΣΤΑΣΕΙΤΕΙΠΡΟΣ	ΗΕΤΕΡΟΜΕΚΟΣΠΕΝΤΕΠΟΔΕΠ[ΛΑΤΟΣ	
	ΤΟΟΥΡΟΜΑΤΟΣ	II ΤΡΙΟΝΠΟΔΟΝΚΑΙΗΕΜΙΠΟΔΙ[Ο]ΓΑΧΟΣ	
	ΤΟΜΒΟΜΟΝΤΟΟ[Υ]ΕΧΟ	ΠΟΔΙΑΙΟΙΗΕΜΙΕ[Ρ]ΛΟΙ	
80	ΑΘΕΤΟΝ	ΛΕΙΣΑΕΡΙΤΟΣΑΙΕΤΟΣΠ[ΛΑΤΟΣ	80
	ΤΕΣΕΠΟΡΟΦΙΑΣΣΦΕΚΙΣΚΟΣ	ΠΕΝΤΕΗΕΜΙΠΟΔΙΟΝΜΕ[ΚΟΣΤΕΤΤΑ	
	ΚΑΙΗΙΜΑΝΤΑΣΑΘΕΤΟΣ	ΡΟΝΠΟΔΟΝΚΑΙΗΕΜΙΠΟ[ΔΙΟ]ΓΑΧΟΣ	
	ΕΠΙΤΕΙΠΡΟΣΤΑΣΕΙΤΕΙΠΡΟΣΤΟ[I]	ΠΟΔΙΑΙΑΤΕΝΛΕΙΑΝΕΡ[ΛΑΣΙΑΝ	
	ΚΕΚΡΟΠΙΟΙΕΔΕΙ	I ΕΚΠΕΡΟΙΕΜΕΝΟΝ	
85	ΤΟΣΛΙΘΟΣΤΟΣΟΡΟΦΙΑΙΟΣΤΟΣ	ΗΕΤΕΡΟΝΗΕΜΙΕΡΛΟΝΤΕΣ	85
	ΕΠΙΤΟΝΚΟΡΟΝΕΠΕΡΛΑΣΑ	I ΛΕΙΑΣΕΡΛΑΣΙΑΣ	
III	ΣΘΑΙΑΝΟΘΕΝΜΕΚΟΣΤΡΙΟΝ	ΟΥΡΑΙΛΙΘΙΝΑΙΜΕΚΟΣΟΚΤΟΠΟΔΟΝ	
	ΚΑΙΔΕΚΑΠΟΔΟΝΠΛΑΤΟΣΠΕΝΤΕ	ΚΑΙΠΑΛΑΣΤΕΣΠΑΡΓΟΣΠΕΝΤΕ	
	ΠΟΔΟΝ	III ΗΕΜΙΠΟΔΙΟΝ	
90	ΤΑΣΚΑΛΧΑΣΤΑΣΕΡΙΤΟΙΣΕΠΙ	ΤΟΥΤΟΝΤΑΜΕΝΑΛΛΑΕΧΣΕΠΕΡΟΙ	90
	ΣΤΥΛΙΟΙΣΕΧΣΕΡΛΑΣΑΣΘΑΙ	ΕΤΟΕΣΤΑΙΤΥΛΑΔΕΕΔΕΙΤΟΣΛΙΘΟΣ	
	ΕΔΕΙ	ΤΟΣΜΕΛΑΝΑΣΕΝΘΕΝΑΙ	
	ΛΙΘΙΝΑΠΑΝΤΕΛΟΣΕΧΣΕΡΛΑΣΜΕΝΑ	ΘΣΤΟΙΗΥΠΕΡΣΥΡΟΙΤΟΙΠΡΟΣΕΟ	
	ΗΑΧΑΜΑΙ	I ΗΕΜΙΕΡΛΟΝ	
95	ΠΛΙΝΘΟΙΤΕΤΡΑΠΟΔΕΣΜΕΚΟΣ	ΤΟΙΒΟΜΟΙ[ΤΟ]ΙΤΟΟΥΕΧΟΛΙΘΟΙΠΕΝ	95
	ΠΛΑΤΟΣΔΙΠΟΔΕΣΠΑΧΟΣ	ΤΕΛΕΙΚΟ[I]ΙΕΚΟΣΤΕΤΡΑΠΟΔΕΣ	
ΔI	• ΤΡΙΟΝΗΕΜΙΠΟΔΙΟΝΑΡΙΟΜΟΣ	III ΗΥΦΣΟΣ[Δ]ΥΟΙΝΠΟΔΟΙΝΚΑΙΠΑΛΑΣΤ[Ε]Σ	
	ΜΑΣΧΑΛΙΑΙΑΜΕΚΟΣΤΕΤΡΑ	ΠΑΧΟΣΠΟΔΙΑΙΟΙ	
I	ΠΟΣΠΛΑΤΟΣΤΡΙΠΟΣΠΑΧΟΣ	ΗΕΤΕΡΟΣΤΡΙΠ[ΟΣ	
100	ΤΡΙΟΝΗΕΜΙΠΟΔΙΟΝ	I	100

A few remarks should be made first of all respecting the text. Line 1. There is no Greek name known to begin with *ΒΡΟΣ-* or *ΒΡΩΣ-*; but these letters are quite certain. The *N* is from Böckh's copy. Line 2. *ΔΙΟΔΕΣ* may be read, but dimly. Line 7. Notice the aorist *ἐγραμμάτευσεν*: the imperfect is usually employed. The writing of this inscription is not *στοιχηδόν*. A careful collation of the stone has added little to previous editions of the

text; but a few corrections will be noticed. In lines 19, 22, 26, 47, 50, 75, 77, 81, 85, 90, 98 of the left column, and in lines 11, 16, 23, 73, 80, 93, and 99 of the right column, a horizontal stroke is employed for the purpose of marking the commencement of a fresh entry. Perhaps such strokes were used originally throughout this document, but have now, through the wear of the stone, become confused with the tops and bottoms of

letters. Wherever at the end of a line no restoration is given, nor dots to indicate a loss, it may be assumed that the stone was originally uninscribed. Line 70, column 1. The lapidary perhaps intended writing *ΤΟΙΟΛΛΥΛΟΛΙΘΟ*, and, having written as far as *ΤΟΛ*, mistook this *Λ* for the third *Λ* of *γογγύλος*, and finished accordingly. Line 72, column 1. Böckh is probably wrong in supposing anything to have been lost at the end of this line and the next. The reading is certainly *ΔΙΙ*, and not *Δ[ΥΟ]*. Line 79, column 1. The reading is *ΘΥΕΧΟ*, not *ΘΥΕΚΟ*, as also in line 95, column 2. This was perhaps the popular spelling, after the false analogy of *χρυσόχθος* and similar words: whereas *θυηκός* is derived not from *χέω* but from *καίω* (cp. *ἐχήνια*, No. xxix, § 47).

This inscription relates to the temple of Athena Polias, which was burnt during the Persian War, B. C. 479, and restored in the time of Perikles. Immediately after its restoration it was partially consumed by fire in the archonship of Kallias, B. C. 406 (see Xen., *Hell.*, i. 6, as interpreted by Böckh, *C. I.*, p. 264, and Rangabé, *Ant. Hell.*, i. p. 60). We learn from the preamble of the present inscription that this edifice was still unfinished B. C. 409, and that a survey of the state of the works was then made by a set of commissioners, styled 'the Epistatae of the temple,' in the archonship of Diokles, by a decree of the demos. Such a survey, called *δοκιμασία*, usually took place when a building was finished, as in No. xii; but here it seems to have been ordered previously on account of undue delay in the completion of the work (cp. the fragment No. vii, which may also relate to the temple of Athena Polias). It may be assumed that the temple named in the inscription now under consideration as containing 'the archaic statue of the goddess,' is the one still standing on the Athenian akropolis, which seems to be identical with that called *ὁ ναὸς ὁ ἀρχαῖος* in *Ἐφ. Ἀρχ.*, No. 2830, line 6. Cp. *ibid.*, No. 1612; and Rangabé, No. 2337. In *Ἐφ. Ἀρχ.*, No. 1613, it is called [*τὸν ναὸν τὸν ἀρχαῖον τῆς Ἀθηνᾶς τῆς Πολιάδος*]. In No. 3620, *ibid.*, certain *anathemata* are entered under the head *Ἀρχαῖος νεώς* (see Strabo, ix. p. 396, *ὁ ἀρχαῖος νεώς ὁ τῆς Πολιάδος*). Before proceeding to consider the details of the survey, in which many difficulties and curious architectural terms occur, it will be well to describe the plan and principal features of the edifice to which the inscription relates, so far as they can be identified by confronting the remains *in situ* with the statements of ancient writers and with the incidental evidence of the inscription itself. The best authorities on the architecture of the temple, next to Böckh himself, are Leake, *Top.*, i. p. 574; Inwood, *The Erechtheion*, 1827; Von Quast, *Das Erechtheion*, Potsdam, 1843 (a reproduction of Inwood's work with valuable additions); Tetaz, *Revue Archéologique*, Paris, 1851, p. 1 and p. 81; *Πρακτικὰ τῆς ἐπὶ τοῦ Ἐρεχθείου ἐπιτροπῆς*, Athens, 1853; C. Bötticher, *Archäol. Zeitung*, 1858, Nos. 109, 110, and his *Bericht über die Untersuchungen auf der Akropolis von Athen*, Berlin, 1863; Thiersch, *Ueber d. Erechtheum*, in *Abhandl. d. K. Bayer. Akad.* 1843, p. 81, foll.

The temple in its present state consists of an oblong cella, of which the greatest length is from east to west, having a hexastyle portico on the east and four engaged columns in its western wall (Pl. i, Fig. 1). This cella has been divided by two party walls into three compartments, of which the eastern (c), and that in the middle (L), measure about twenty-four feet each from east to west, and the western (d) about nine feet. The floor of the eastern compartment is eight feet higher than that of the middle compartment. From either side of the western compartment projects a portico, which may be considered a sort of transept. The portico on the north (v) is tetrastyle, and forms the main entrance to the western part of the edifice. The portico on the south (q) is supported by Kanephorai. From a comparison of two passages of Pausanias (i. 26, § 5, and *ibid.*, 27, § 2) it may be inferred that on the site here described stood two temples, one dedicated to Athena Polias, the other to Athena Pandrosos, which, being under one roof, are styled by Pausanias *διπλοὺν οἶκημα*: and that this double temple was commonly called the Erechtheion, there having been a tradition that Erechtheus was buried on this site. Of this double temple, that of Athena Polias was doubtless the more important part, and accordingly, nearly all the authorities who have written on this temple agree in placing it in the eastern compartment (c). It is again clear that the Pandroseion lay to the west, because in the inscription the western wall of the edifice is spoken of as *ὁ τοῖχος ὁ πρὸς τοῦ Πανδροσείου*. Though these two main points are agreed on, modern authorities differ widely in the arrangement of the interior of the edifice. Böckh and Rangabé place the Pandroseion in the narrow western compartment (d). Leake and Tetaz consider that compartment as the *pronaos* of the Pandroseion, supposing the centre compartment (L) to have been its *naos*. In the eastern compartment Tetaz places the temple of Athena Polias, supposing its cella to have been formed by two partition walls running parallel with the northern and southern main walls of the building. Thus on each side of the cella would be formed a passage, of which the one on the south descended by a flight of steps to the lower level of the Pandroseion, an arrangement confirming the statement of Philochoros (ix. Frag. 146), that on one occasion a bitch entering the temple of Athena Polias passed from it into the Pandroseion. Without adopting the arrangement proposed by Tetaz in all its details, it seems on the whole most probable that the Pandroseion occupied the middle compartment (L), for the following reasons:—

(1) Compartment L is eight feet lower than the eastern one c, and it is not probable that there would be so great a difference of level if these two compartments formed respectively the *pronaos* and *naos* of the temple of Athena Polias.

(2) The position of the Pandroseion, as proposed by Tetaz, is certainly more consistent with the words of the inscription already referred to, *ὁ τοῖχος*

πρὸς τοῦ Πανδροσείου, than if we suppose the narrow passage to be the *naos* itself.

The exact force of the *πρὸς* in this passage is shewn by the analogous expression in the same inscription, ἡ στοὰ πρὸς τοῦ θυρώματος, 'the portico over against the main doorway,' by which the northern portico is clearly indicated.

(3) The western compartment is so narrow that it seems hardly worthy to have formed the *naos* of the Pandroseion.

Kekrops, as we learn from a fragment of the ninth book of the History of Antiochos (in *Fragm. Hist. Graec.* ed. Didot, Paris, 1841, i. p. 184), was buried somewhere in or near the temple of Athena Polias, παρὰ τὴν Πολιοῦχον αὐτήν, and the site of his tomb is indicated more exactly by the inscription which speaks of the southern portico (q) as being πρὸς τῷ Κεκροπίῳ, from which it may be inferred that the Kekropion was the space enclosed within the southern portico. There appears to have been no access to this portico from outside the building, and the only passage to it from the interior was by a small flight of steps (v) leading down from the basement of the portico between the eastern *anta* and the Kanephoros nearest to it.

The position of the sacred olive tree and of the salt-lake (Θάλασσα), the respective symbols of Athena and Poseidon, which are known to have been within the precinct of the temple, is matter entirely of conjecture. Leake places them in the southern portico. Tetaz supposes the olive tree to have been in the centre of the middle compartment (L) (his Pandroseion); the salt-lake he places in the northern portico. In reference to this question it may be assumed that the olive tree was within the Pandroseion itself, wherever that was. This seems clearly proved by the words of Apollodoros, iii. 14, ἐλαίαν ἣ νῦν ἐν τῷ Πανδροσίῳ δέικνται, taken in connection with the anecdote in Philochoros about the bitch which has already been referred to. Taking this for granted, the next point to be settled is in what part of the temple there was a sufficient depth of soil for the roots of such a tree. That depth of soil could not have existed in the southern portico, the foundation of which was found to be solid masonry, nor, according to Bötticher, in the northern portico, the opening under which he considers to have been made in modern times by the Turks. But under the middle compartment there may have been a sufficient depth of soil for an olive tree to grow, because under this part of the building there were certainly crypts, as is proved by Bötticher's discovery of small windows in the northern and southern walls below the line of the pavement of the interior of this compartment. Again, the custom of planting trees within the walls of an hypaethral temple was not uncommon in antiquity, as is shewn by the well-known passage in Virgil, *Aen.* ii. 512, and Bötticher, *Baumcultus*, p. 152. So far, therefore, the conjecture of M. Tetaz, that the olive tree and altar of Zeus Herkeios, adjacent to it, were in the centre of the middle compartment, and that this

was open to the sky, seems probable. On the other hand, it has been objected that this space would be very small, and would further be unsuitable for a tree requiring so much ventilation as the olive (see K. O. Müller, *Minervae Poliadis Sacra*, etc., p. 22). This objection would apply still more to the western compartment, which is roofed over, only ventilated by windows, and very narrow. In the northern portico the olive tree would have more space and ventilation, but, according to Bötticher, the original pavement of this portico was, like that of the southern portico, a solid mass of masonry, and even if this were not the case, the passage in Philochoros certainly seems to imply that the olive tree was in the very penetralia of the Pandroseion, and not in a part so easily accessible from without as the northern portico must have been. This last objection applies with still greater force to the conjecture of Bötticher, that the olive tree was not in the building at all, but in an outer precinct attached to the Pandroseion on the west. The hole in the pavement of the northern portico, which Tetaz supposes to have been the site of the salt-well, Erechtheis or Thalassa, has been carefully examined by Bötticher, who considers that the breach in the pavement here is altogether modern, and that there is no evidence whatever for this supposition. He thinks that this well must have been in the interior of the temple, and that all traces of it were obliterated by the Christians when they converted the temple into a church. Be this as it may, the scale and importance of this portico, and its peculiar position in reference to the plan of the temple, suggest the idea that this, like the southern portico over against it, were so placed in order to mark some ancient sacred site.

In the temple of Athena Polias stood the ancient statue of that goddess, the ἀρχαῖον ἄγαλμα of the inscription, which is probably represented on the Panathenaic amphorae (see O. Jahn, *De Minervae simulacris Atticis*, Bonn, 1866). The temple had a frieze of dark Eleusinian marble, on which were attached figures in white marble in high relief. This frieze is described in the inscription, § 3, by the words δ' Ἐλευσινιακὸς λίθος πρὸς ᾧ τὰ ζῶα. Twenty-six fragments of these figures have been found on the Akropolis, and are engraved in Rangabé, *Ant. Hell.*, i. pll. 3, 4. They were attached to the background by cramps, of which some remains still exist on the face of the blocks on the temple. In an inscription, No. 57 B. 39, of Rangabé, is an entry of the purchase of lead εἰς πρόσθεσιν τῶν ζωδίων. From the same inscription, lines 34–36, we know that near the eastern portico was the altar of Dione, together with two other altars. In the northern portico was the altar of the Thyekos.

The survey notices those parts of the work which the surveyors found completed or unfinished, ἐξειργασμένα καὶ ἡμίεργα, but no mention is made of the parts not commenced, ἀργά. The text consists of two parts—the work which has to be done (§§ 2–8), and the stones prepared for the incomplete work (§§ 9–12). Under ἡμίεργα are comprised parts not

yet in position, whether completed or not, as well as parts in position, but not yet completed.

§ 1. Ἐπιστάται τοῦ νεῷ τοῦ ἐν πόλει, ἐν ᾧ τὸ ἀρχαῖον ἄγαλμα, Βροσι[ν]. .ης Κηφισιεύς, Χαριάδης Ἀγρυλλῆθεν, Διάδης Κηφισιεύς, ἀρχιτέκτων Φι[λοκλῆς] Ἀχαρνεύς, γραμματεὺς Ἐτέαρχος Κυδαθηναίεύς, [τά]δε ἀνέγραψαν ἔργα τοῦ νεῷ ὡς κατέλαβον ἔχοντα, κατὰ τὸ ψή[φισ]μα τοῦ δήμου δ' Ἐπιγένης εἶπεν, ἐξεργασμένα καὶ ἡμίεργα, ἐπὶ Διο[κλ]έους ἀρχοντος, Κεκροπίδος πρυτανεύουσης πρώτης, ἐπὶ τῆς βουλῆς ἧ Νικοφάνης Μαραθώνιος πρῶτος ἐγραμμάτευσεν.

Ἐπιστάται τοῦ νεῷ. The epistatae were the officers appointed to superintend public works, ἐπιστάται τῶν δημοσίων ἔργων (see Böckh, Staatsh., i. p. 285, and C. I., No. 2266). It is to be presumed that the epistatae here mentioned were specially appointed to superintend the building of the Erechtheion (see Ἐφ. Ἀρχ., N. S., No. 421). Their office was held for a term, as we learn from the expression ἐπὶ τῶν ἐπιστατῶν τούτων, infra, § 3. Whether this term was annual is not known. Böckh thinks that the architect here named with the epistatae was probably the contractor, ἐργολάβος, for the work, as in the case of the works executed under Perikles (Plut. Perikl. 13). But it is more probable that the epistatae, the architect, and the γραμματεῖς formed a board, the members of which were unpaid. (Cp. the Delian inscription, C. I. 2266, which places the contractor, ἐργῶνς, under the control of the ἐπιστάται and ἀρχιτέκτων: see also Stephani, in Annali of Rom. Institute, 1843, p. 292, and K. O. Müller, de Munimentis Athenarum, p. 40.)

This survey is ordained by a decree of the demos, by which the epistatae are directed to describe the works ὡς κατέλαβον ἔχοντα, 'in the state in which they found them, completed or unfinished.' The date of this decree is the archonship of Diokles, B. C. 409. The prytany is also given, which leads Böckh to suppose that the decree was made in the first prytany of the year. The secretary here named changed with the prytany, as was the case until the archonship of Eukleides (see Böckh, Epigraph. Chronol. Studien, p. 37).

In Rangabé, Ant: Hell., Nos. 56–60, are fragments of an inscription containing the accounts rendered by the epistatae to the treasurers of Athena for the expenditure on this temple. This inscription has also been published by Thiersch, Ueber d. Erechtheum, in Abhandl. d. K. Bayer. Akad., v. p. 81, foll.; and by Stephani in the Annali of the Roman Institute, 1843, p. 286. Another fragment, supposed to belong to the same inscription, is published by Schömann in the Hermes, iv. p. 37. It is to be inferred from the document (Nos. 56–60 of Rangabé) that the temple was complete when these accounts were rendered, and the mention in it of the treasurer Aresaechmos of Agrylae fixes its date as not later than B. C. 408, according to Kirchhoff (Urkunden d. Schatzmeister, Berlin, 1864, p. 52, foll.; cp. his Corpus Inscr. Att., p. 172; and Memorie of Roman Inst. Arch., 1865, p. 129), where he suggests that it may be the continuation of the inscription here under considera-

tion, the character and arrangement of the writing being precisely the same. Rangabé assigns the inscription Nos. 56–60 to B. C. 407, one year later than Kirchhoff's date. In either case, the survey now before us, having been ordered in the archonship of Diokles, must have been made when the temple was very nearly complete. In the other document (Rangabé, 56–60) the name of the architect Philokles does not occur, but certain payments are entered as made to another architect, Archilochos of Agrylae, who, as Stephani suggests, may have been of inferior rank.

In the heading of our inscription the titles of the works in which its text has been published or annotated on have already been given. In the following commentary I have for the most part followed Böckh, adopting here and there suggestions from Quast, Bötticher, and others. The Plates here given have been reproduced with some slight alterations from those of Böckh, as without them the references to his commentary would be very difficult to follow; but it will be seen that these Plates do not throughout tally with the interpretation here proposed, which deviates from that of Böckh in several important points. The text, as we have it, contains a number of entries under two separate headings—(1) 'Unfinished work,' expressed by the heading of § 2, Τοῦ νεῷ τάδε κατελάβομεν ἡμίεργα: (2) 'Works entirely finished, but not yet in position,' Λίθινα παντελῶς ἐξεργασμένα δ' χαμαί, § 9. But a few lines below this heading there is an evident lacuna in the inscription, which must have been continued on another stone. Böckh argues with much probability that the heading of this missing portion must have been Λίθινα ἡμίεργα δ' χαμαί, 'Unfinished marbles not yet in position.' This triple division would have been more logically exact if the ἡμίεργα of the first heading had contained only such unfinished stones as were in position. We find, however, under this head some unfinished stones not yet in position, ἀθετα, some in position, κείμενα (see §§ 4, 6, 8), and some not yet placed in parts of the work nearly complete, §§ 5, 7.

The survey begins (§ 2) at the south-western angle of the temple, ἐπὶ τῇ γωνίᾳ τῇ πρὸς τοῦ Κεκροπίου. In this part, if Böckh's interpretation of § 3 is correct, the frieze was not yet placed, while in the rest of the edifice the walls seem to have been finished as high as the frieze. Next is noted (§ 4) the incomplete work in the columns of the western wall, τῶν κιόνων τῶν ἐπὶ τοῦ τοίχου τοῦ πρὸς τοῦ Πανδρσείου. In § 5 is noted the ornament incomplete on the interior face of the southern wall.

§ 6. All parts of the building not yet polished or fluted, ἀκατάξεστα καὶ ἀράβδωτα.

§ 7. Work not yet in position in the northern portico.

§ 8. Work not yet finished in the southern portico.

Then follows (§ 9) a list of stones completed, but not yet placed, and (§§ 10, 12) unfinished stones not yet placed.

PART I.

INCOMPLETE WORK, §§ 2-8.

§ 2. Τοῦ νεῶ τάδε κατελάβομεν ἡμέτερα.

'Επὶ τῇ γωνίᾳ τῇ πρὸς τοῦ Κεκροπίου.

α. ΙΙΙ πλίνθους ἀθέτους μῆκος τετραπόδας, πλάτος διπόδας, πάχος τριημιποδίων.

β. Ι μασχαλιαίαν μῆκος τετράποδα, πλάτος τρίποδα, πάχος τριῶν ἡμιποδίων.

γ. Ι ἐπικρανίτιδας μῆκος τετραπόδας, πλάτος τριπόδας, πάχος τριῶν ἡμιποδίων.

δ. Ι γωνιαίαν μῆκος ἐπτάποδα, πλάτος τετράποδα, πάχος τριῶν ἡμιποδίων.

ε. Ι γογγύλος λίθος ἀθετος ἀντίμορος ταῖς ἐπικρανίτισιν, μῆκος δεκάπους, ὕψος τριῶν ἡμιποδίων.

ς. ΙΙ ἀντιμόρω τοῖς ἐπιστυλίοις, μῆκος τετράποδε, πλάτος πέντε παλάστῳ.

ζ. Ι κικόκρανον ἀθετον [καί],

η. μέτωπον τὸ ἔσω, μῆκος δίπουν] πλάτος τριῶν ἡμιποδίων πάχος] τριῶν ἡμιποδίων.

θ. Ι ἐπιστύλια ἀθετα, μῆκος ὀκτώποδα, πλάτος δυοῖν ποδῶν] καὶ παλαστής, πάχος] δίποδα].

κ. ΙΙΙ ἐπιστύλια ἀνω ὄντα [ἔδει] ἐπεργάσασθαι, μῆκος ὀκτώποδα, πλάτος δυοῖν ποδῶν καὶ παλαστής, πάχος δίποδα.

‘We have found incomplete the following works of the temple: at the angle near the Kekropion:—

iv blocks not placed, 4 feet long, 2 feet wide, 1½ foot thick;

i maschaliaia, 4 feet long, 3 feet wide, 1½ foot thick;

v epikranitides, 4 feet long, 3 feet wide, 1½ foot thick;

i corner stone, 7 feet long, 4 feet wide, 1½ foot thick;

i curved stone not placed, corresponding with the epikranitides, 10 feet long, 1½ foot high;

ii curved stones, corresponding with the epistylia, 4 feet long, 1¼ foot wide;

i capital of column not placed and the inner metopon, 2 feet long, 1½ foot wide, 1½ foot thick;

v epistylia not placed, 8 feet long, 2¼ feet wide, 2 feet thick;

iii epistylia in position had to be polished, 8 feet long, 2¼ feet wide, 2 feet thick.’

Πρὸς τοῦ Κεκροπίου. Below, § 6, we have τῇ προστάσει τῇ πρὸς τῷ Κεκροπίῳ. On the probable position of the Kekropion see ante. In this list μῆκος expresses the dimension of the stone parallel with the wall, πλάτος its dimension at right angles to the wall, and πάχος the height of its vertical face. In this commentary ‘height’ is almost always used as the equivalent of πάχος, and ‘thickness’ as the equivalent of πλάτος.

α. By the word πλίνθοι we must understand the course of ordinary blocks in the wall immediately below the ornamented course under the architrave, which, as will be shown inf., γ, Böckh identifies with the epikranitides of this inscription. The position of these four plinths or blocks is marked α in Fig. 6 of Pl. ii. Their height, i. e. πάχος, 1½ feet as here given, corresponds with the height of the blocks

still remaining in the walls of the temple (see Schöne, in Hermes, iv. p. 41).

β. μασχαλιαία. This word is only known to us through this inscription. Böckh, p. 283, supposes it to be a term in use among masons, and illustrates it by the term *humerali* applied by Vitruvius (iv. 7) to the angles of an Athenian temple, probably the Erechtheion itself: ‘Columnis adjectis dextra ac sinistra ad humeros pronai.’ On this supposition, one of the corner-stones of the western compartment (ο), adjacent to the southern portico (q), is designated by the word μασχαλιαία, and its position is accordingly marked by Böckh, Fig. 5. α, Fig. 6. β, in Pl. ii. But if μασχαλιαία is derived from μασχάλη, an armpit, it can hardly, as Böckh supposed, be the equivalent of lapis humeralis, which seems rather the translation of ὠμία, a word which occurs several times in the Septuagint in the description of Solomon’s temple (Kings, iii. 6). The only way in which we can connect μασχαλιαία with the humerus of a building is by supposing that the whole superincumbent mass of the angle above this particular stone was called the ‘shoulder,’ in which case the term μασχαλιαία might be used to signify ‘the stone immediately under the shoulder.’ The angle block of the corona of the cornice would perhaps answer better to the idea of such a stone than any other, but in any case the explanation seems a forced one. We must be content therefore to class μασχαλιαία among the terms in use among Greek masons which still remain unexplained. After μασχαλιαία, as after ἐπικρανίτις and γωνιαία, which follow immediately after, we must understand πλίνθος.

γ. Ἐπικρανίτιδας. These are the course of projecting blocks (Pl. ii. Fig. 6. γ) immediately below the architrave of the wall and above the πλίνθοι already mentioned, thus corresponding with what Athenaeos describes (v. p. 205 e) as τὸ γείσον ἔως τοῦ περιτρέχοντος ἐπιστυλίου. In the Erechtheion these blocks ranged with the capitals of the pilasters, and were faced with the same ornaments (see the block, No. 128, in the Elgin Room, which comprises the pilaster capital).

The word ἐπικρανίτις is evidently formed from ἐπικράνον, which Eustathius, ad Il. viii. 84, explains as κεφαλὴ κίονος. Bötticher makes ἐπικράνον the upper part of the capital, thus distinguishing it from κικόκρανον or κιονόκρανον (see his Tektonik, ed. 1872, p. 188, Note 6).

δ. Γωνιαία, i. e. the epikranitis at the angle (Pl. ii. Fig. 6. δ) placed above the angle-block, β, and the adjacent block α. The second dimension of this corner-stone is its thickness (πλάτος), inclusive of the capital of the pilaster, which of course would be wider than the other part of the block. Its height (πάχος) 1½ feet, ranges with that of the epikranitides. The position of this corner-stone at the south-west angle is shown in the view of the west front (Inwood, Pl. i; Πρακτικά, Pl. 2).

ε. One γογγύλος λίθος. Böckh supposes this to be the ornamental facing-stone of the epikranitis, and identifies it with the ornamented blocks from the Erechtheion, of which there are several specimens in the British Museum (Nos. 127, 128, 129, 130 in

the Elgin Collection). The ornament of these, as is shown in Pl. iii. Fig. 8, consists of a double cymatium and bead and reel (astragalus), below which is the floral ornament called in this inscription (post, § 4) 'anthemion.' These blocks measure 1 foot $7\frac{3}{4}$ inches in height. Böckh supposes that the epithet *γογγύλος* is applied to this stone to express the ogee curves formed by the profile of the cymation, and illustrates its use by *γογγυλῖς*, a turnip. The term *γογγύλος λίθος* occurs post, § 6, *f*, and is mentioned incidentally by the Schol. Aristoph., Peace, line 28, *γογγύλος ἐστὶ λίθος*, but without any gloss. In an Athenian fragment, Rang., No. 88, we find τὸ ξύλον τὸ [γ]ογγύλον among architectural ornaments in wood.

The *γογγύλος λίθος* is here described as *ἀντίμορος ταῖς ἐπικρανίτισιν*, which Böckh interprets 'their counterparts.' The word *ἀντίμορος* seems unknown to the lexicographers. Schöne (Hermes, iv. p. 44) compares it with the *ἀντιθήματα*, mentioned in the inscription already referred to, which he has published as probably a part of Rangabé, 56–60. It should be noted that the thickness of this *γογγύλος λίθος* is not here stated, nor do we obtain it from the four stones in the Elgin Collection already referred to, which have been sawn from larger blocks in modern times. Böckh thinks that, in the previous entry (*c*) of the epikranitides, the dimension 3 feet, given as their thickness, includes the facing-stones, *γογγύλοι λίθοι*, which formed their counterparts, and that, in the case of this single *γογγύλος λίθος*, the epikranitis of which it formed the facing-stone, had been already placed on the building. But he does not thus explain why the thickness of this facing-stone should not have been given, as it is in the similar stones of the next entry. On the other hand, Wilkins, Prolus., p. 49, states that the mouldings of the pilaster capitals (identified by Böckh with the *γογγύλοι λίθοι* of the epikranitides), 'form part of the same blocks, which comprise in their depth the whole of the pilaster capital, including the running enrichment, and are not in separate courses.'

It does not appear that any facing-stones of the epikranitides, such as Böckh assumes, have ever been discovered in situ, but in this course, as we shall see below in the case of the architrave, there may have been facing-stones here and there for special reasons. The change of construction from the accusative to the nominative in this entry is analogous to that which occurs in the treasure-list, No. xxxiv, § 28.

f. Here the curious word *ἀντίμορος* is used again. Two blocks are described as *ἀντιμόρω τοῖς ἐπιστυλίοις*. Böckh supplies, as the substantive, *γογγύλω λίθω*, and assumes that the ornamental facing-stones (*ἀντιθήματα*?) of the architrave are here described as *ἀντιμόρω τοῖς ἐπιστυλίοις*, the counterparts of the architrave. He considers that the particular stones, *ἐπιστύλια*, referred to here, are the architrave stones of the western wall. If the facing-stones tallied with these in height, we may then explain why this dimension is omitted here. In the British Museum are two stones, Nos. 85 and 291 of the Elgin Collection, which Böckh supposed to be facing-stones

of architrave. In both we have the cymatium and astragalus, and the three fasciae of architrave cut on the same block (see Pl. iii. Fig. 9). Hence Böckh argues, it is clear that the term *γογγύλος λίθος* can be applied to the entire facing-stone, including the unornamented part. No. 85 is 8 feet long, and No. 291 nearly 9 feet long, but broken at both ends. Both are 2 feet 1 inch high. No. 85 could hardly have been a facing-stone, as it is a corner-stone which has belonged to the south-east angle of the temple (see Wilkins, Prolus., p. 29). No. 291, according to the same authority, stood next to it in the wall. In both these stones the original thickness is unknown, as the backs have been cut away to facilitate their removal to England. Pl. iii. Fig. 10 gives a section of an architrave, *ἐπιστύλιον*, with its facing-stone, *γογγύλος λίθος*, marked A; its thickness, 1 foot 3 inches, is marked β. κ.

Wilkins, in his Prolusiones, raises the same objection to Böckh's assumption of an architrave in two thicknesses, as he does in the case of the epikranitides. He states (p. 56) that 'the blocks forming the epistylia were the whole thickness of the wall, except in the north wall immediately above the doorway, where two four-foot lengths were required, each being one-half only of the required thickness' (cp. *ibid.*, p. 32; see the section of this portico, Πρακτικά, Pl. 6, where the architrave over the front has been in two thicknesses, the back piece having been restored in brick). In regard both to the epikranitides and the epistylia Quast's observation is just, that though, probably, the greater part of these architectural courses were made in one thickness, and their mouldings out of the same block, there were here and there exceptional cases, in which either two thicknesses were used, or the mouldings separately wrought and inserted in the blocks in the mode adopted in the Mausoleion (see Newton, Hist. Disc., ii. Pt. i. p. 167). Examples of mouldings so inserted in the Erechtheion are noted (Inwood, pp. 115, 118, 125): see also Quast's remarks, p. 162, on the representation of the architrave of the west front (Inwood, Pl. i; Stuart, Athens, ii. p. 74), where it would seem from the Plate as if the cymatium and astragalus had been separately wrought and then laid on the upper fascia of the architrave in the mode suggested by Müller, p. 38, in reference to the two *γογγύλω λίθω* now under consideration. He supposes that the cymatium and astragalus above the upper fascia, and the cymatium in the same position at the back, were carved on separate stones laid on the top of the architrave in the manner shown in his diagram—'quod,' he adds, 'tum inscriptio probat, tum perspicitur e ruderibus templi ipsis.' If we suppose the mouldings to have been separately carved and attached to the top of the architrave in the way he suggests, this may explain why the height (*πάχος*) of those two *γογγύλω λίθω* is not given as it is in the previous entry of the epikranitides. This dimension, as Müller suggests, being only the height of the mouldings, about 6 inches, may have been thought too insignificant to be worth noting. In reference to the difficult prob-

lems involved in these entries, it is much to be desired that the ruins of the Erechtheion should be again carefully examined. It is unfortunate that, as the word *ἀντίμορος* is unknown to lexicographers, we are left entirely to conjecture as to its meaning.

g. *κικόκρανον ἄθετον* [καί] *μέτωπον τὸ ἔσω μῆκος, κ.τ.λ.* This capital, not yet placed, is the one in the western wall nearest the south-west angle (see Pl. ii. Fig. 5. γ). Under this name are comprised all the parts of the capital as low as the cable ornament (see Pl. iii. Fig. 11. α). The ornaments of the capital below the cable were worked on the drum of the column, and were already in position. The word *μέτωπον* is explained by Böckh as follows:—On the inner side of the western wall were pilasters corresponding with the external engaged columns. The capitals of these pilasters Böckh supposes to have been called *μέτωπα*. Their position relatively to the capitals of the external columns is shown (Pl. iii. Fig. 10) where the capital of the pilaster is marked B, and they ranged with the epikranitides already described, with which the height here assigned to the metopon, $1\frac{1}{2}$ foot, corresponds. The thickness of the metopon, $1\frac{1}{2}$ foot, again corresponds with the actual dimension as given in the section in Stuart's Athens, ii. Pl. xxx. Fig. 2. This width, plus that of the capital, gives the thickness of the wall. Its length, which is wanting on the marble, we obtain from the measurement as given by Stuart, *ibid.*, Pl. xxxi. Fig. 1, viz. 2 feet. It should be noted that only a single numeral I is placed opposite this entry in the margin, and hence Böckh thinks that the *κινόκρανον* and *μέτωπον* must be taken together and connected by the insertion of *καί*. It would seem at first sight that, if the capital and metopon were not placed, the architrave above them could not have been placed, and in that case would be mentioned as wanting. It is, however, suggested by Böckh that the architrave itself being in position here would not hinder the insertion of the metopon and capital, provided the facing-stone of the architrave were wanting, which we may assume (see ante, f) to have been the case here. For the architrave would rest on the walls, not on the metopon. The facing-stones of the architraves, on the other hand, rested not on the wall, but severally on a capital (see Pl. i. Fig. 2. H, and Pl. iii. Fig. 10). The word *μέτωπον* occurs in the inscription relating to the long walls (K. O. Müller, *de Mun. Athen.*, p. 58).

i. 'Five architrave stones not placed.' The length of these stones, 8 feet, does not agree with the measurement from centre to centre of the columns in the western front. They are therefore to be referred to the western half of the Southern wall above the epikranitides, some of which, as has already been noticed (c, d) were in position; others not placed (see Pl. ii. Figs. 6. ε, 5. ε). The frieze had not been placed on these architrave stones.

k. Next to these unplaced architrave stones the survey goes on to note three to the east of them, of the same dimensions and already in position (see Pl. ii. Fig. 6. φ). Böckh and Müller consider *ἐπερ-*

γάσασθαι as the equivalent of *κατάξεις*, in which case these stones ought to have been entered among the *ἀκατάξεστα*. But Schöne, *Hermes*, iv. pp. 38–43, contends that *ἐπεργάσασθαι* means the tooling of the stone before the final polish, and his reasoning seems sound.

§ 3. *τοῦ δὲ λοιποῦ ἔργου ἅπαντος ἐγκύκλιον ἀρχει ὁ Ἐλευσινιακὸς λίθος, πρὸς ᾧ τὰ ζῶα, καὶ ἐτέθη III ἐπὶ τῶν ἐπιστατῶν τούτων.* The survey next deals with the part of the edifice on which the frieze is already placed. This frieze, *ζωφόρος*, was of Eleusinian stone, described by Wilkins as 'thin slabs of a greyish limestone,' which appears to have been afterwards covered with cement, so as to assimilate its colour to the rest of the masonry. Attached to this background were the figures, *ζῶα*, here mentioned, which were sculptured in white marble, in very high relief. As has already been mentioned, a number of fragments of these sculptures have been found in situ and in the inscription already referred to (Rangabé, No. 57), is an entry of the purchase of lead, *εἰς πρόσθεσιν τῶν ζωδίων*. Some remains of the cramps by which they have been attached may still be seen on the temple. The force of *ἀρχει* here, according to Böckh, is that from this place all round the temple, except in the lateral porticos, the highest point attained in the building is the frieze. Thiersch, pt. i. p. 114, differs from Böckh in his interpretation of *ἀρχει*, translating thus:—'All round the building the frieze is faced with Eleusinian stone,' but this seems a very forced translation of *ἀρχει*. *καὶ ἐτέθη III ἐπὶ τῶν ἐπιστατῶν τούτων*, 'and three of them (*ζῶα*?) have been fixed in the term of office of the present Epistatae.' Böckh follows Chandler in reading III in the left-hand margin of line 42, where faint traces of a numeral, composed of more than one stroke, may still be seen on the marble. It is quite possible that III was more distinctly visible in the time of Chandler. Rose transfers the III to the right-hand margin, and thus associates it with the second column; but there are no more traces of a numeral here. Therefore what Quast has written, pp. 110, 122, on the assumption that Rose's reading is correct, need not be now considered. The Epistatae, who speak elsewhere in the first person (§ 2. 1), here revert to the third person, as in § 1, *ἀνέγραψαν*. *τιθέναι* is opposed to *ἐπεργάσασθαι* in the fragment published by Schöne, *Hermes*, iv. p. 39, who thinks that *τιθέναι* comprehends all the operations necessary for the final adjustment of a stone to its place, including the fixing of the cramps.

§ 4. *τῶν κίωνων τῶν ἐπὶ τοῦ τοίχου τοῦ πρὸς τοῦ Πανδροσείου, IIII κειμένων κίωνων ἄτμητα ἐκ τοῦ ἐντὸς ἀνθεμίου ἐκάστου τοῦ κίονος τρία ἡμιπόδια.* The words *τῶν κίωνων* to *Πανδροσείου* must be taken as a general heading like that of § 2, *ἐπὶ τῇ γωνίᾳ τῇ πρὸς τοῦ Κεκροπίου*, and we must supply the word *ἡμίεργα* here. These *κίονες* are four of the six half columns in the western wall, Pl. ii. Fig. 4, and which are again mentioned infra § 6, d. *Κειμένων*, not 'columns lying on the ground,' which would be *τῶν χαμαί*, as below, or *κειμένων*

χαμαί, or ἀθέτων, such as would be enumerated in the part of the survey, from § 9 onwards, but 'columns in position.' We shall see infra, § 6 *d*, that the shafts of these columns were already fluted. The part still uncut was $1\frac{1}{2}$ foot of the anthemion, 'measured from the inner side.' The anthemion, as Böckh shows, is the floral ornament round the top of the shaft immediately below the echinus, Pl. iii. Fig. 11.β. This ornament is in fact a part of the capital, though sculptured on the uppermost drum of the column in Ionic architecture, as may be seen by examining the column from the eastern portico of the Erechtheion now in the British Museum. The fact that this ornament is so sculptured on the column explains the gloss in Hesychios, s. v. γραμμή τις ἐλικοειδὴς ἦν ἐν τοῖς κίονσι. The same floral ornament, ἀνθέμιον, was constantly applied to the face of joint tiles in Greek architecture; hence such a tile is called καλυπτὴρ ἀνθέματος in an Attic inscription, Böckh, Staatsh., iii. p. 408 (see Bötticher, Tektonik., 2nd ed., p. 199). Böckh explains the expression ἐκ τοῦ ἐντὸς ἀνθεμίον by separating ἐκ τοῦ ἐντὸς from ἀνθεμίον, and supposes that the columns being half shafts engaged in the wall, the parts of the anthemion nearest the wall would be finished before the columns were in position, for afterwards the workmen would have been unable to work so freely from the proximity of the wall. The construction would therefore be τρία ἡμιπόδια ἀνθεμίον ἀτμητα, ἐκ τοῦ ἐντὸς. The middle part of the anthemion, τὸ ἐκτός, for $1\frac{1}{2}$ foot, was left ἀτμητον, 'uncut,' till they were set up. To this interpretation Thiersch (Ueber d. Erechtheum, pt. i. p. 114) objects, that, according to the construction, ἐκ τοῦ ἐντὸς ought to be taken as governing ἀνθεμίον. He therefore supposes that the entire band of ornament at the neck of the column, including the echinus, was called ἀνθέμιον, and that the τὸ ἐντὸς ἀνθέμιον was the floral ornament as distinguished from the mouldings above and below. Neither his interpretation, nor that of Böckh, are satisfactory. May not the meaning be— $1\frac{1}{2}$ foot measured from the inner ἀνθέμιον, i. e. the ἀνθέμιον nearest the wall?

§ 5. ἐπιστυλίου ὀκτώποδος ἐπὶ τοῦ τοίχου τοῦ πρὸς νότον κυμάτιον εἰς τὸ ἔσω ἔδει ἐπιθεῖναι. 'The cymatium of the eight-foot length of architrave on the inside of the southern wall had to be added.' In the inscription (Rangabé, 56) we have, line 43, τὸ κυμάτιον ἐγκέα[ν]τι τὸ ἐπὶ τῷ ἐπιστυλίῳ [τ]ῷ ἐντὸς, and the same entry, ibid., No. 57 B, line 13. Böckh marks the position of this imperfect stone at η in Fig. 6. Pl. ii, because he supposes that the deficiency was noted at the back of that one of the architrave stones in position (§ 2, *k*) which stood next to those not placed. Wilkins remarks, Prolusiones, p. 61, 'It is a singular coincidence that the last of the epistylia on the south wall (i. e. at the south-east angle; see Inwood, p. 118) had lost its original cymatium, which was supplied by a separate piece fastened to it by a number of small cramps.' The cymatium, as has already been stated, is the moulding to which, according to Böckh, the γογγύλος λίθος owes its name. On the inside the stones of the architrave here re-

ferred to were wrought in three fasciae, surmounted by a plain cymatium, i. e. (according to Müller and Böckh) a cymatium without the astragalus moulding which, on the external face of the architrave, appears associated with it (see Fig. 9, *aa*, in Pl. iii). The piece of cymatium which Böckh here mentions as having been seen by Müller in the possession of Linwood (Inwood) is evidently the fragment engraved, Inwood, Pl. xx (Quast, Pl. xv. fig. 1), which, p. 125, he states to have belonged to the inner architrave of the portico of Korae. It is now in the British Museum.

§ 6. Τάδε ἀκατάξεστα καὶ ἀράβδωτα.

a. τὸν τοῖχον τὸν πρὸς νότου ἀνέμου ἀκατάξεστον, πλὴν τοῦ ἐν τῇ προστάσει τῇ πρὸς τῷ Κεκροπίῳ.

b. τοὺς ὀρθοστάτας ἀκαταξέστους ἐκ τοῦ ἔξωθεν ἐγκύκλ[ω], πλὴν τῶν ἐν τῇ προστάσει τῇ πρὸς τῷ Κεκροπίῳ.

c. τὰς σπείρας ἀπάσας ἀράβδωτους τὰ ἀνωθεν.

d. τοὺς κίονας ἀραβδωτοὺς ἅπαντας, πλὴν τῶν ἐπὶ τοῦ τοίχου.

e. τὴν κρηπίδα ἐγκύκλω ἀπάσαν ἀκατάξεστον.

f. τοῦ τοίχου τοῦ ἐντὸς ἀκατάξεστα γογγύλου λίθου τετραποδίας ΓΙΙΙ.

g. τοῦ ἐν τῷ προστομιαί[ω] τετραποδίας ΔΙΙ.

h. τῆς παραστάδος [τῆς] . . . τετραποδίας Ι : .

i. τοῦ πρὸς τῷ γαλμάτος τετραποδίας ΔΙ.

'The following are unpolished and unfluted:—

a. The wall facing the south is unpolished, except the part within the portico adjacent to the Kekropion.

b. The *orthostatae* (pilasters) are unpolished from without all round the building, except those in the portico at the Kekropion.

c. The mouldings of the bases are all unfluted on the upper parts.

d. The columns are all unfluted, except those on the wall.

e. The entire base all round the building is unpolished.

f. Of the internal wall the unpolished parts are—of the γογγύλος λίθος, 32 feet;

g. Of the wall in the *prostomiaion*, 48 feet;

h. Of the *parastas*, — lengths of four feet;

i. Of the wall near the statue, — lengths of four feet.'

The above entries belong to various parts of the temple. On the distinction between κατέσεις, the final polishing, and ἐπεργάσασθαι, see ante, § 2, *k*. ἀράβδωσις is the fluting of the columns. Through the carelessness of the scribe sometimes ἀράβδωτος, sometimes ἀράβδωτος is written. So ἀπορραντήριον and ἀποραντήριον, No. xxviii.

a. The wall here called the southern wall is that to which is attached the portico with Korae, of which the architrave stones have been mentioned, § 2, *f*, *k*. The part of the wall mentioned here as unpolished is the plain surface of the masonry marked by the letter θ in Fig. 6. Pl. ii, the polished part being marked by the letter ι. The facing-stones of the epikranitides, and the mouldings of the bases, are separately mentioned, post, *f* and *c*. Here, and in *b* post, the southern portico is spoken of as being πρὸς τῷ Κεκροπίῳ, adjacent to the Kekro-

Fig. 4.

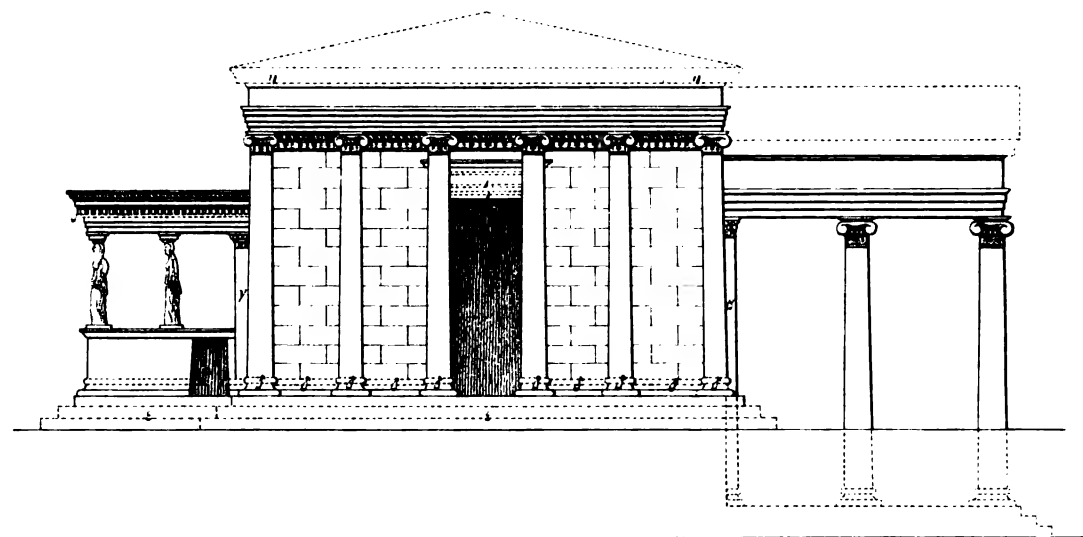


Fig. 5.

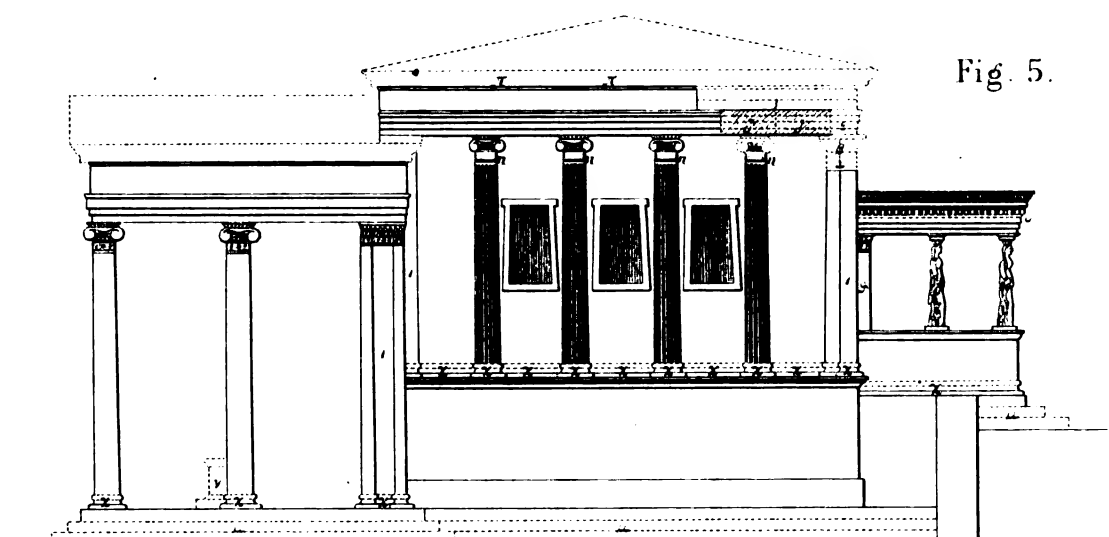


Fig. 6.

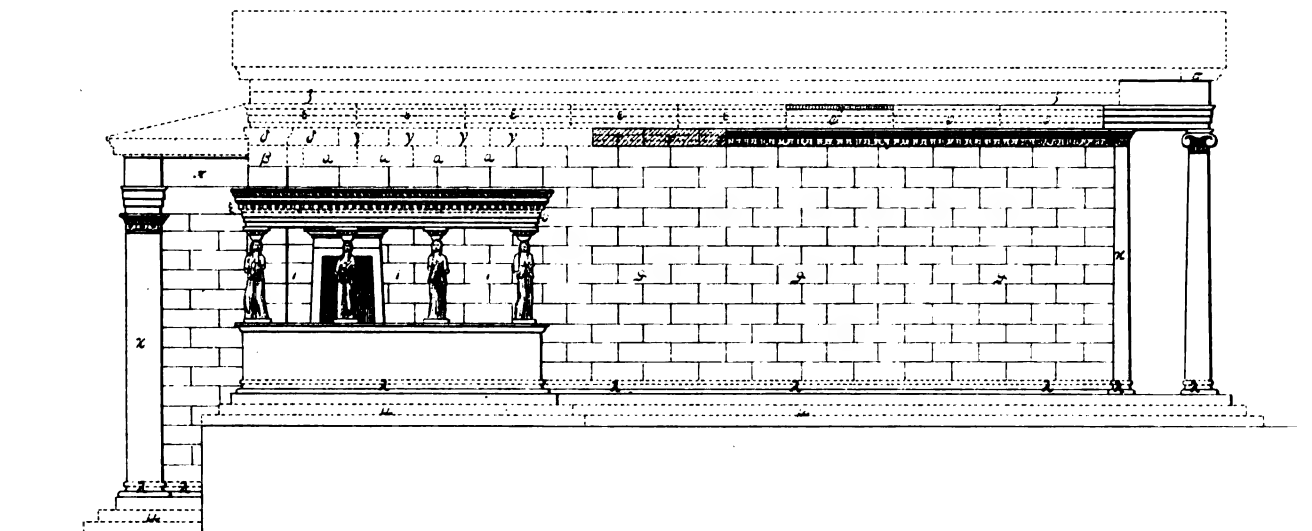
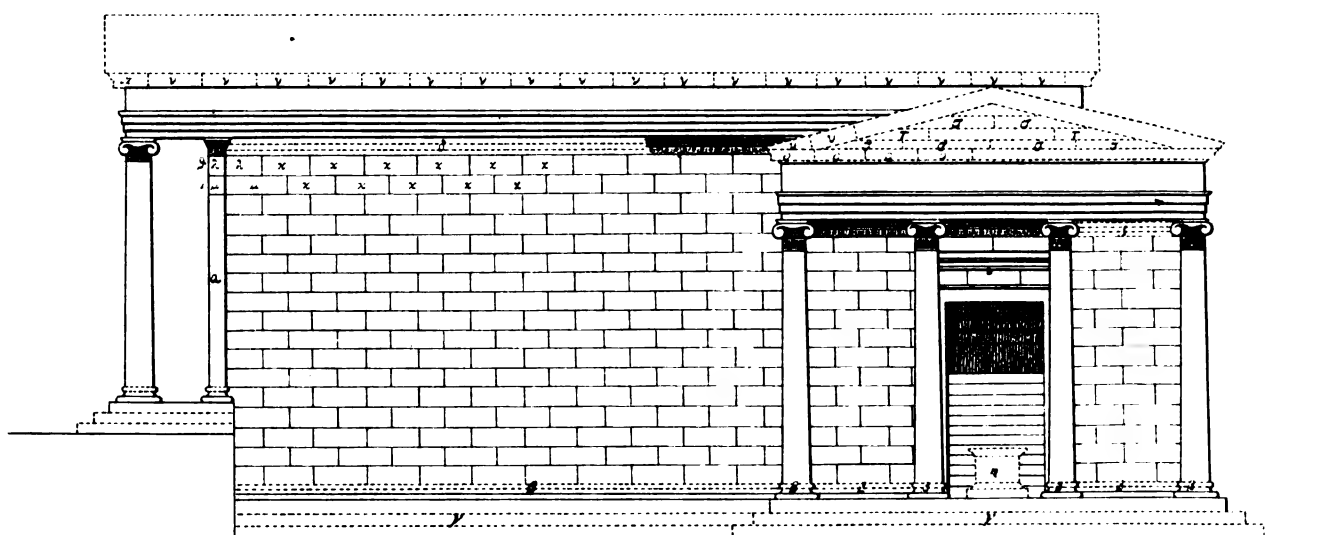


Fig. 7.



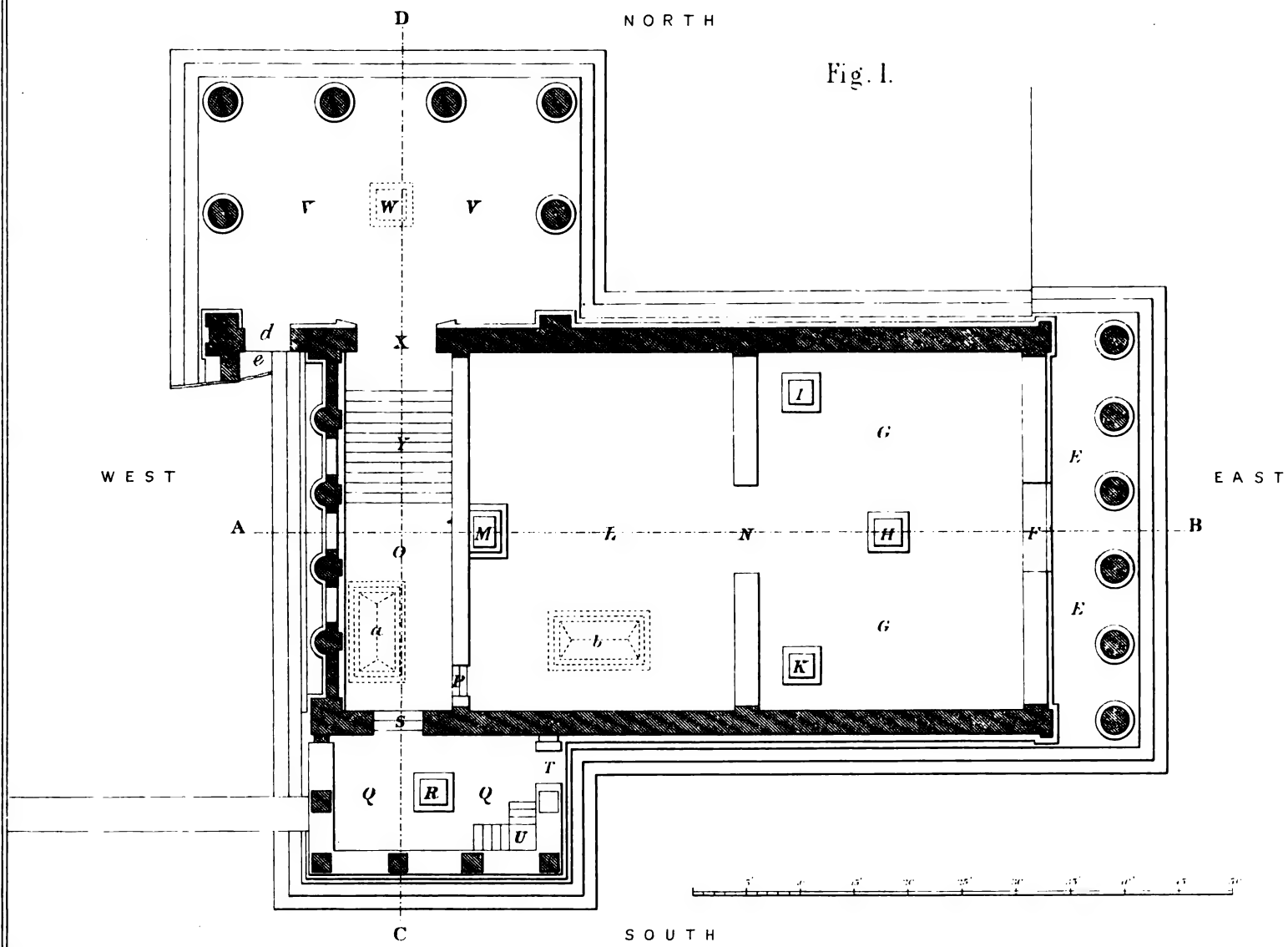


Fig. 2.

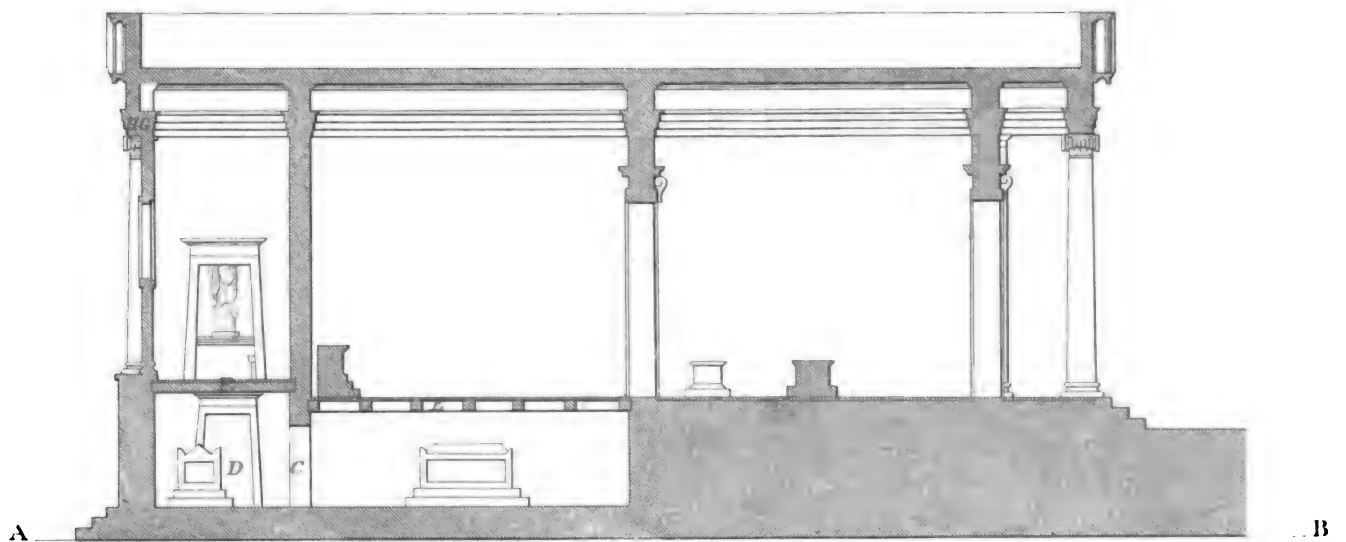


Fig. 3.

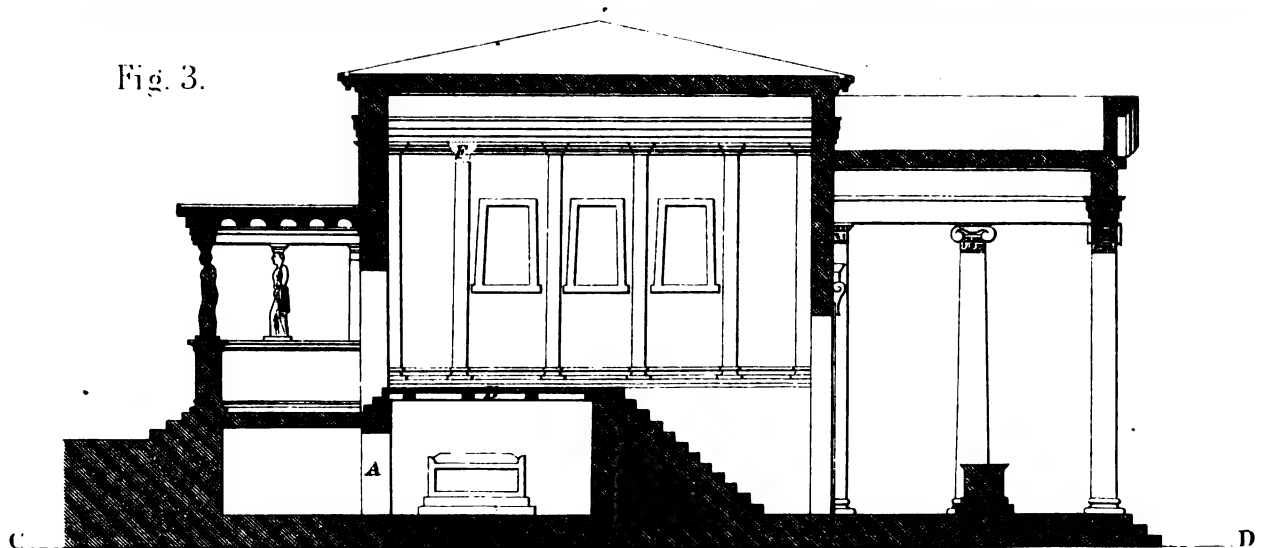


Fig. 8.

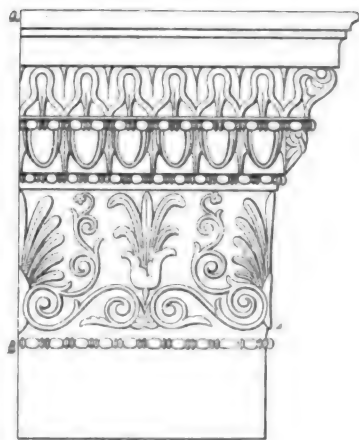


Fig. 9.

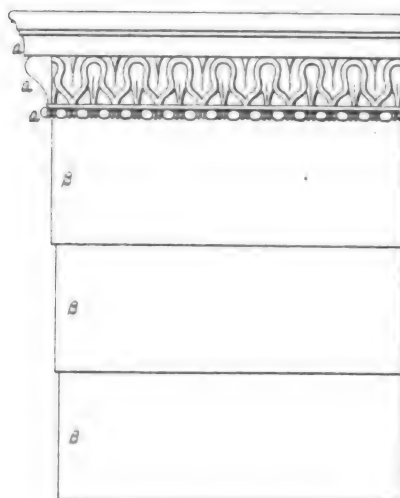


Fig. 10.

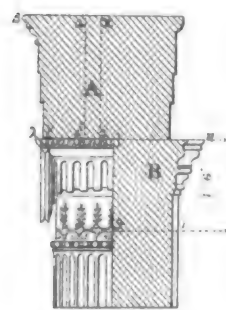


Fig. 11.

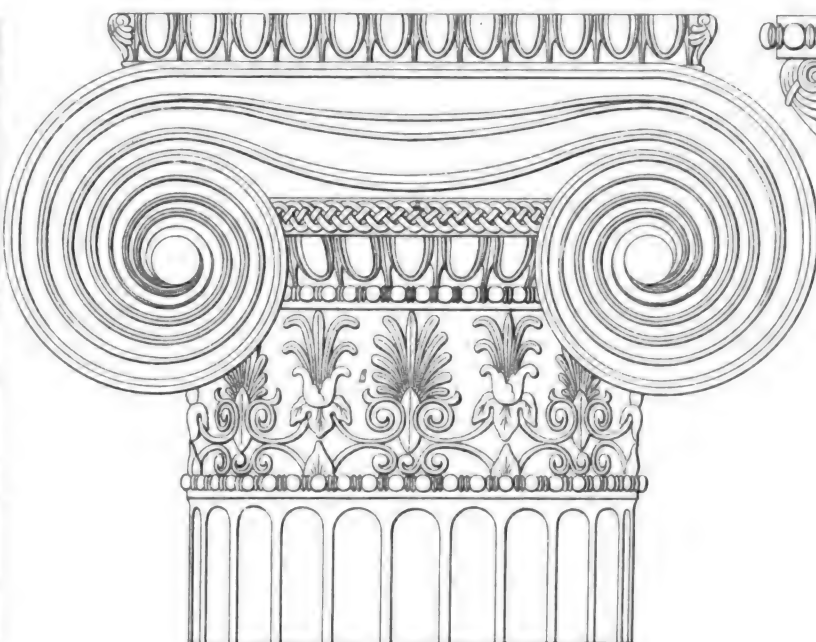


Fig. 12.

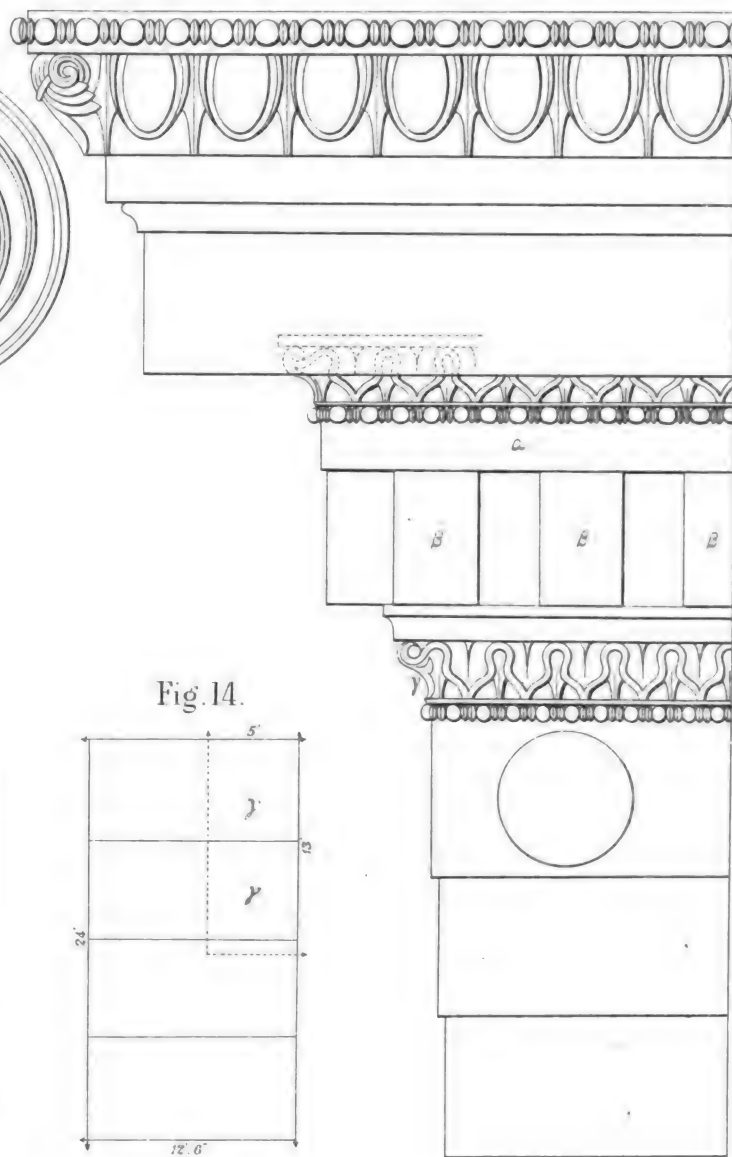


Fig. 13.

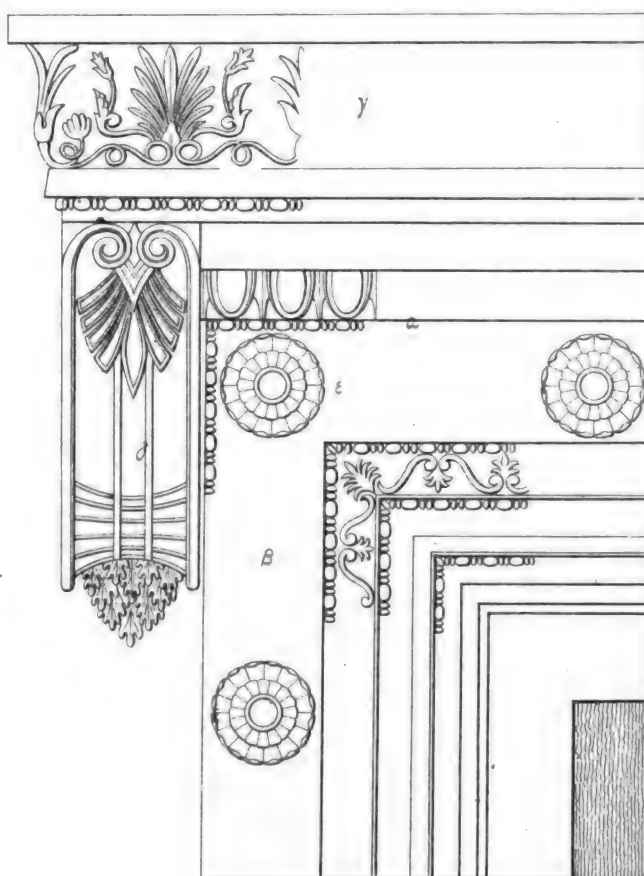


Fig. 14.

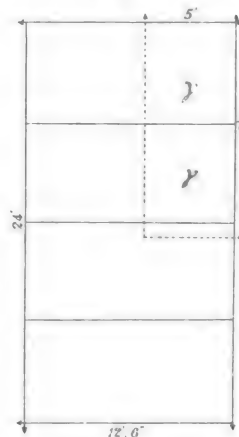


Fig. 15.

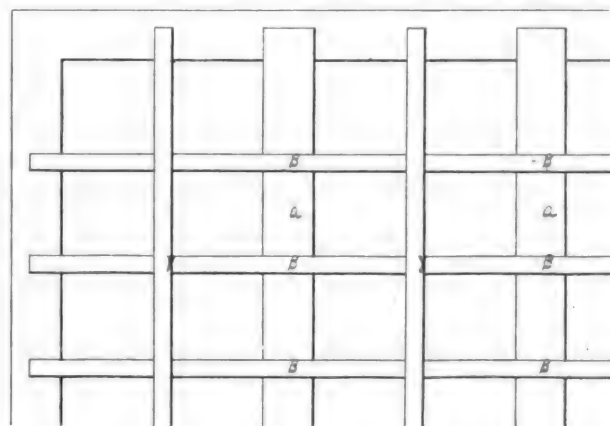


Fig. 16.



pion, not *πρὸς τοῦ Κεκροπίου*, as is said of the angle in § 2.

b. By *ὀρθόταται* Böckh understands all the angle pilasters, viz. two in the northern portico, two on the western wall, and two in the eastern portico. On the distinction between this term and *parastas*, see Bötticher, *Tektonik*, 2nd ed., p. 198. The pilasters of the southern portico, which are here excepted, are to this day left unpolished. In Rangabé, No. 57, line 60, (Kirchhoff, *Corpus*, p. 174,) a payment is made *τοὺς ὀρθοσ[τάτ]ας καταχ[σέ(ο)]ντι τὸ παρὰ τῶν θ[υ]νηχοῦ βωμόν*, those, namely, in the northern portico.

c. This entry deals with the base mouldings of the columns, and of the entire exterior wall. *τὰ ἀνωθεν* relates to the upper torus. See Figs. 4. δ, 5. κ, 6. λ, 7. β, in Pl. ii.

d. The columns *ἐπὶ τοῦ τοίχου*, which were already fluted, were those already described (§ 4) as *ἐπὶ τοῦ τοίχου τοῦ πρὸς τοῦ Πανδροσείου*, i. e. the engaged columns in the western wall. See Fig. 5. λ, in Pl. ii.

e. *τὴν κρηπίδα*, the three steps on which the whole edifice rested, not the podium which supported the southern portico and engaged columns on the west, as Müller supposed, because the words *ἐγ κύκλῳ ἀπασαν* would not be applicable to these. See Figs. 4. ε, 5. μ, 6. μ, 7. γ, in Pl. ii.

f. *τοῦ τοίχου τοῦ ἐντὸς ἀκατάξεστα γογγύλου λίθου τετραποδίας* ΠΙΙΙ. 'Of the internal wall there remain unpolished 32 feet of curved stone.' Böckh reads here *τοῦ ἐκτός*, and supposes that these are facing-stones to the epikranitides in different places, as in the entry § 2, e, ante, placing one of these facing-stones at d, in Fig. 7, Pl. ii. But the *N* in *ἐντός*, though faint, is legible on the stone.

g. Böckh supplies *τοῦ τοίχου* τοῦ ἐν τῇ προστομιαῖ[φ γογγύλου λίθου] τετραποδίας δ[ύο]. He supposes *προστομαῖον* to be the ornamented frame round a doorway, the word being formed from *προστομία*, which Pollux interprets (ii. 90) *ἡ εἰς ἀλλήλα τῶν χειλῶν συμβολή*. Thus, if a doorcase be called *στόμα*, the facing-stones on each side of and above a door may be called *προστομαῖον*. He suggests, therefore, that the entry probably relates to the *γογγύλος λίθος* in the wall near one of the doorways of the temple, probably that still extant in front of which stands the northern portico. The *γογγύλος λίθος* here mentioned would be in the hyperthyron of this doorway (see Pl. iii. Fig. 13. a). It should be observed, however, that Böckh had no means of obtaining an accurate plan of the temple when he wrote his commentary. On the other hand, Bötticher (in the *Archäol. Zeit.*, 1858, p. 118), after having carefully examined the remains in situ, proposes the following explanation of *προστομαῖον*. On reference to Pl. i. Fig. 1. Z, it will be seen that the north wall is prolonged beyond the west wall of the temple, terminating in a line with the west side of the north portico. At its termination its northern face forms a pilaster which ranges with the two western columns of that portico. Against its southern face a cross wall, c, abuts, which runs parallel with the west wall

of the temple for about 3 feet, ending abruptly in an oblique face. This wall is 8 feet high and 1½ foot thick. Between the north-western angle of the temple and the end of the northern wall is a small doorway, d, communicating from the northern portico into the space outside the western wall of the temple, which it may be presumed was enclosed, and is called by Bötticher the outer Kekropion. This doorway is 8 feet high (see *Πρακτικά*, § 18).

In front of this doorway is a kind of porch, e, formed by a large horizontal slab of stone, one end of which is inserted in the western wall; the other rests on the abutment from the end of the northern wall which has been already described. This porch projects 3¼ feet in front of the doorway, *στόμα*, and being set against it is hence called *προστομαῖον*. Assuming that Bötticher's interpretation of *προστομαῖον* is correct, the next point to be settled is the reading of the first word in line 70. In the present state of the marble the first letter certainly appears like a T, as former editors read it; but the remaining letters are clearly ΟΛΛΥΛΟ. Perhaps the lapidary intended to write ΤΟΛΟΛΛΥΛΟ, and this being assumed, we may supply *γογγύλου λίθου* in line 71; but in line 72 Böckh's restoration, δ[ύο], is inadmissible, as ΔΙΙ is quite clear on the marble. The entry, g, may therefore be translated: '(Of the wall) in the porch (of curved stone) forty-eight feet.' In the description of the porch in the *Πρακτικά* no traces are remarked of any ornamental feature about it such as the *γογγύλος λίθος*, but the mouldings may have been wrought on a separate piece of stone and attached, as in the case of some other mouldings of the Erechtheion (see Inwood, p. 115). If we adopt Bötticher's interpretation, we must suppose that this entry is entirely independent of the preceding heading, and that a sudden transition is made from the interior to the exterior of the building.

h. *τῆς παραστάδος [της(?)]... τετραποδίας ΙΙ(?)*. Here again we must supply *γογγύλου λίθου*. After *τετραποδίας* we find a vertical stroke and part of a second vertical stroke. We may assume with Böckh that the *parastas* here meant is that formed at the western end of the northern wall, which is faced by a pilaster on the north and another on the west, Pl. i. Fig. 1. 2. Z.

i. Supply *τοῦ τοίχου* τοῦ πρὸς τῷ γάλμα[τος γογγύλου λίθου]. After *τετραποδίας* are traces of a numeral, which can hardly be any other than Δ; then follows 1. Böckh and K. O. Müller suppose this to be the statue of Athena Polias (Pl. i. Fig. 1. M) mentioned in the preamble to the inscription as *τὸ ἀρχαῖον ἄγαλμα*.

§ 7. 'Εν τῇ προστάσει τῇ πρὸς τοῦ θυρώματος. a. *τὸν βωμόν τοῦ θ[υ]νηχοῦ ἀθετον*. b. *τῆς ἐπωροφίας σφηκίσκους καὶ ἱμάντας ἀθέτους*.

'In the portico over against the doorway (i. e. in the northern portico) the altar of the sacrificing priest, the sphekiski and himantes of the roof are not yet placed.' The *θύρωμα* here mentioned is so called *par excellence*, because it was the finest in the temple (see Pl. i. Fig. 1. x). a. On *θυνηχοῦ* for *θυνηκοῦ* see

above. The altar of the Thyekos, Pl. i. Fig. 1. w, is mentioned in the inscription relating to the Erechtheion already referred to, Rangabé, No. 57 A, line 62, where this altar is described as near the two pilasters of this portico. In Rangabé's text the word is also spelt Θυ]ηχοῦ. So we have χάλκη, χάλχη, κάλχη, see post.

δ. The words σφηκίσκοι and ἱμάντες are thus explained by Böckh. In a Greek roof were first the main beams, δοκοί, resting on the architrave (Pl. iii. Fig. 15. α); then the σφηκίσκοι (ibid. β), beams laid on these, the ends of which form the dentils in Greek architecture; then the ἱμάντες (ibid. γ), shorter cross beams which form the fillet above the cross beams in Greek architecture. The σφηκίσκοι are mentioned in Polybios, v. 89, in conjunction with στρωτήρες, which Böckh takes to be the generic name both for σφηκίσκοι and ἱμάντες. With the latter word compare our 'tie-beam.' The word ἐπωροφία does not seem to be known except from this inscription. It may mean either the entire roof or its frame above the ceiling. Stephani (Annali dell' Inst. Arch. Rom., 1843, p. 303) thinks that the σφηκίσκοι and ἱμάντες, taken in connection with ἐπωροφία, are the beams and rafters on which the tiles rested; the external roof, in fact, not its interior structure; the words λίθοι ὀροφιαῖοι, § 8, indicate a different structure. Quast, p. 115, and K. O. Müller, de Mun. Athen., p. 58, incline to the same opinion.

§ 8. ἐπὶ τῇ προστάσει τῇ πρὸς τῷ Κεκροπίῳ. α. ἔδει τοὺς λίθους τοὺς ὀροφιαίους τοὺς ἐπὶ τῶν Κορῶν ἢ ἐπεργάσασθαι ἄνωθεν, μῆκος τριῶν καὶ δέκα ποδῶν, πλάτος πέντε ποδῶν. β. τὰς κάλχας τὰς ἐπὶ τοῖς ἐπιστυλίοις ἐξεργάσασθαι ἔδει . . .

α. 'At the portico near the Kekropion the three stones of the roof above the Korae had to be polished to a length of 13 feet by 5 feet in width.' These Korae are the Kanephorai which support this portico.

It appears from Stuart's Athens, ii. p. 75, note α, that the roof referred to here is made of four blocks. 'At the top they have a slight current or inclination outwards, and the upper edges of the joints are somewhat raised above the general surface, demonstrating that these blocks terminated the building, and that they were left next the weather.' It is clear from the words τὰ ἄνωθεν that the work still to be completed on this roof was on the upper surface of the stones, and probably, as Quast, p. 116, suggests, what was wanting was such a slope of the stones and such a raising of the joints as would carry off the rainfall. Böckh calculates that the measurement in the entry, 13 feet by 5 feet, indicates an area of unfinished work equal to about two stones and a half of the roof, reckoning each stone as about 6 feet long (see the diagram, Pl. iii. Fig. 14. α).

Quast, loc. cit., and Schöne, p. 42, state that the dimension 13 feet by 5 feet is that of a single stone, and that consequently three of the four blocks of which the roof was composed were left unfinished.

β. τὰς κάλχας. Böckh identifies this with the cy-

matium which surmounts the architrave (see Pl. iii. Fig. 12. γ), in which he has been followed by Stephani, Annali dell' Inst. Arch. Rom., 1843, p. 293. In Rangabé, No. 56, line 50, we have χρυσοχόοις· Κάλχας [χρυσ]ώσαντι: ibid., No. 57 B, line 2, παρα] δέγγ[ατ]α πλάττουσι τῶν χαλκῶν τῶν [εἰς τὰ καλύμματα: and ibid. B, line 34, χρυσίον ἐωνήθη εἰς τὰς χάλκας. Rangabé, p. 66, assuming that the χάλκαι or χάλχαι in these three entries are identical with the κάλχαι of our inscription, follows Müller in interpreting the word in all four passages as egg and tongue moulding. He adds that this moulding was so called from its resemblance to the shell of the murex, also called κάλχη or χάλκη. But the shell of the murex (murex trunculus), as we have it represented on the coins of Tyre and Segesta, is of a spiral form, resembling no ornament in Greek architecture except the Ionic volute (see W. R. Wilde, Voyage to Madeira, &c., ed., 1844, p. 380; Spratt and Forbes, Lycia, ii. p. 109). Hence Schneider, ad Vitruv., iv. 1. 11, thus explains the term. This would accord with the gloss of Hesychios, s. v. μέρος κεφαλῆς κίονος. But in the entry before us we have to deal with an ornament belonging to an architrave, and in the passages cited above from Rangabé, Nos. 56, 57, with one from the κάλυμμα, a part of the ceiling in the Erechtheion which Bötticher (Tektonik, 2nd ed., p. 232) considers to be the covering-stone between the beams in which the lacunaria, φατνώματα, were set. It is clear, therefore, that there is no reference to a volute in any of these passages. On the other hand, we find that κάλχη was the name of a flower used in making wreaths: see Nikander, Georg. ii, line 60, ap. Athen., xv p. 684 c (where Casaubon corrects κάλχας for χάλκας); Alkman, ap. Athen., xv. p. 682 a; Hesych., s. v.; and Dioskor., iv. 58, χρυσάνθεμον ἢ χαλκάς (where κάλχη is probably the true reading). The flower described by Dioskorides has been identified by botanists with the chrysanthemum coronarium. Now on the architrave of the portico of the Korae we find disks blocked out in relief on its uppermost fascia, which are evidently intended to be sculptured into circular flowers or rosettes, such as ornament the jambs of the north doorway (see Pl. iii. Fig. 13. ε).

These ornaments present a remarkable resemblance to the flower of the chrysanthemum coronarium (see their representation, Inwood, Pl. xii; Wilkins, Prolus., Pl. xiv), and this resemblance, taken in connection with the fact that these circular rosettes are not found on the architrave of any other part of the temple, fully justifies the opinion of Wilkins, p. 36, that the disks, which to this day are left unfinished on the architrave of the portico of the Korae, are the incomplete κάλχαι of the inscription. Assuming this to be the case, it is probable that the χάλχαι of the inscription, Rangabé, No. 56, which were of bronze gilt, are also the same circular flower set in the centre of the lacunar, though Bötticher, Tektonik, 2nd ed., pp. 97, 235, explains them as bronze stars fixed in that part of the ceiling. The bronze disks engraved in Inwood, Pl. xx, and described by him, p. 127, appear to be the bases of

circular bronze flowers. Inwood supposes them to have ornamented the north door.

LATTER PART.

STONES PREPARED FOR THE WORK, BUT NOT IN POSITION, § 9, sqq.

§ 9. Λίθινα παντελῶς ἐξείργασμένα δ χαμαί.

a. πλίνθοι τετράποδες μῆκος, πλάτος δίποδες, πάχος τριῶν ἡμιποδίων ἀριθμὸς ΔΙ.

b. ἡ μασχαλιαία μῆκος τετράπους, πλάτος τρίπους, πάχος τριῶν ἡμιποδίων.

'The marble work entirely completed which is on the ground.

a. Stones 4 feet long, 2 feet wide, 1½ foot thick, in number eleven.

b. One μασχαλιαία, 4 feet long, 3 feet wide, 1½ foot thick.'

The list of stones here commenced is incomplete, and must have been continued from line 100 onwards on another slab placed below. The fragment (Rangabé, No. 86, re-published by Stephani in the *Annali dell' Inst. Arch. Rom.*, 1843, p. 286, and by Kirchhoff, *Corpus*, No. 322 *b*) belongs probably to this missing portion. The twelve stones enumerated under *a* and *b* are identical in dimensions with those noted as unfinished and not placed in the course below the epikranitides on the south wall. Böckh, after giving reasons why these stones could not belong to the northern wall, as would seem most probable at first sight, solves the difficulty as to their position by reading ἀριθμοί in line 97 (for ἀρρυθμοί), and supposing that these stones were duplicates of those already specified, § 2, but were rejected as ἀρρυθμοί, 'not of the right measurement.' But the third letter of this word on the stone is *l*, and not *Y*, and there are traces of a Σ after O. Moreover, in line 1 of the fragment already referred to (Rangabé, No. 86), Rangabé reads ἀριθμ., Stephani reads ἀρρυθμ. with Böckh, but says that the third letter is indistinct. Both here and in the fragment No. 86 we must read ἀριθμός, and suppose this word prefixed to the numeral, as is the case *passim* in the accounts of the Athenian navy published by Böckh in vol. iii. of his *Staatsh. d. Ath.*; cp. No. xxxiii, *passim*. It is probable that No. 86 of Rangabé follows after line 100, because it mentions ἐπικρανίτιδες. The text of this fragment, as read by Kirchhoff, *Corpus*, p. 168, is as follows:—

.... ατι ἀριθμ[όν ..]
[Ἡμίεργα,] δ χαμαί
πλ[ί]νθοι ἐπικρανίτιδες
μῆκος τετράποδες πλάτος
τρίποδες πάχος τριῶν
ἡμιποδίων μ . . .
πόδες ΙΙΙ ἀσ[τραγάλου μιᾶς, τῆς δὲ
ἐτέρας ἀσ[τραγάλου τέτ-
ταρες πόδες, καὶ
ἡμιποδίων.
ἐπικρ[ανίτιδες]
δα
μ

If we adopt Kirchhoff's restoration, ἡμίεργα] δ χαμαί, we have the title of the third part of the survey, 'Stones not finished and not placed.' How much of this third part was contained in the continuation of the first column on the second stone we have no means of ascertaining. It is evidently continued in the second column, which begins § 10 with the words—

a. τούτων ἐκάστου οὐκ ἐξείργασται ὁ ἀρμὸς ὁ ἕτερος, οὐδὲ οἱ ὀπισθεν ἀρμοί.

b. ΔΙ μῆκος ἑκποδες, πλάτος δίποδες, πάχος ποδιαῖοι τούτων ἐκάστου οὐκ ἐξείργασται ὁ ἀρμὸς ὁ ἕτερος οὐδὲ οἱ ὀπισθεν ἀρμοί.

c. Γ τετράποδες μῆκος, πλάτος δίποδες, πάχος ποδιαῖοι τούτων ἐκάστου οὐκ ἐξείργασται ὁ ἀρμὸς ὁ ἕτερος οὐδὲ οἱ ὀπισθεν ἀρμοί.

d. ἡ πεντέπους μῆκος, πλάτος δίπους, πάχος ποδιαῖος τούτου ἀργὸς ὁ ἀρμὸς ὁ ἕτερος καὶ οἱ ὀπισθεν ἀρμοί.

'Of each of these the alternate joint is not finished nor the back joints.

Twelve stones, 6 feet long, 2 feet wide, 1 foot thick. Of each of these the alternate joint is not finished nor the back joints.

Five stones, 4 feet long, 2 feet wide, 1 foot thick. Of each of these the alternate joint is not finished nor the back joints.

One stone, 5 feet long, 2 feet wide, 1 foot thick. Of this the alternate joint is not begun nor the back joints.'

From the change of gender it is evident that the word here to be understood is not πλίνθοι. Böckh supplies λίθοι, as in § 11, *l*, *m*, post, where the stones of a pediment, and § 8, *a*, ante, where the stones of a roof, are noticed. The stones here mentioned are 1 foot high, if we take πάχος as the height, or 2 feet high, if we take πλάτος as the height. Böckh prefers the former, and supposes that these stones are those of the frieze, which, being 1 foot 11¼ inches high, may well have been composed of two stones, each a foot high, masked in front by slabs 2 feet high. The length of these stones is unequal, as in the γείσα, § 11. What their entire length may have been we do not know, as the measures and numbers of the stones in *a* are wanting. The length of those remaining is 87 feet, which would be the equivalent of a length of 43 feet of frieze. The amount of frieze previously recorded as deficient on the south side, according to Böckh's reckoning, is 66 feet, and on the west side about 10 feet. The ἀρμοί in these stones are of two kinds, in pairs, hence ἀρμὸς ὁ ἕτερος, and at the back οἱ ὀπισθεν ἀρμοί. The alternate ἀρμοί, according to Böckh, are the holes cut to receive the metal cramps which bound the stones together laterally; those behind are the ὀπαί, in which the ends of the beams of the roof were inserted. Quast, p. 118, thinks that the stones here mentioned are the simae which surmount the corona, which Wilkins (*Prolus.*, pp. 21, 54) erroneously identified with the πλίνθοι of § 2. In that case the ἀρμοί would be the joints, and so K. O. Müller understands this passage, *De Mun. Athen.*, p. 38 (cp. ἀρμονή, ἀρμόττειν, ἀρμονία). Quast supposes that the back joints included the stops cut to fit the end of the lowest row

of tiles and hold them in their place (see this detail, Bötticher, Tektonik, 2nd ed., Pl. xxi. Fig. 4. OO). It is also thought by Quast that the one ἀρμός at the side was left unfinished till the stone had been tried in its place on the roof, when it would have to be very nicely adjusted. The twelve stones 6 feet long, entered under *b*, making up a length of 72 feet, would nearly make up one side of the temple. The five stones 4 feet long = 20 feet, entered under *c*, together with the stone entered under *d*, might belong to the other side of the temple, or perhaps to a side of the northern portico. It should, however, be noted that K. O. Müller, De Mun. Athen., p. 58, suggests that the Greek equivalent of sima is ἀκρογείσιον, which, being neuter, could not be the word understood here.

§ 11. Γείσα μήκος τετράποδα, πλάτος τρίποδα, πάχος πεντεπάλαστα.

a. Γ|| λεία ἐκπεποιημένα ἀνευ κατατομῆς.

b. Γ ἐτέροι, μέγεθος τοαυτόν, κυματίου καὶ ἀστραγάλου ἑκατέρου ἀτμητοὶ ἦσαν τέτταρες πόδες ἐκάστου.

c. || ἐτέροι ἀτμητοὶ ἦσαν τοῦ κυματίου τέτταρες πόδες, τοῦ δὲ ἀστραγάλου ὀκτώ πόδες.

d. | ἐτέρου τοῦ κυματίου τρία ἡμιπόδια ἀτμητα, ἀστραγάλου τέτταρες πόδες.

e. | ἕτερον τῆμ μὲν λείαν ἐργασίαν εἵργαστο, τοῦ δὲ κυματίου ἀργοὶ πόδες ἦσαν ἕξ καὶ ἡμιπόδιον, ἀστραγάλου ἀργοὶ πόδες ὀκτώ.

f. | ἐτέρου κυματίου ἕξ πόδες ἀργοί, ἀστραγάλου ὀκτώ πόδες.

g. | ἕτερον ἡμίεργον τῆς λείας ἐργασίας.

h. ||| τῶν ἀπὸ τῆς στοᾶς, μήκος τετράποδα, πλάτος τρίποδα, πάχος πεντεπάλαστα, λεία ἐκπεποιημένα ἀνευ κατατομῆς.

i. || γωνιαία ἐπὶ τὴν πρόστασιν τὴν πρὸς ἔω, μήκος ἕκποδε, πλάτος τετάρτου ἡμιποδίου, πάχος πεντεπάλαστα, τούτων τοῦ ἐτέρου ἡ λεία μὲν ἐργασία ἐξείργαστο, τὸ δὲ κυμάτιον ἀργὸν ὄλον καὶ ὁ ἀστράγαλος τοῦ δὲ ἐτέρου ἀργὸν κυματίου [τ]ρεῖς πόδες καὶ ἡμιπόδιον, τοῦ δὲ ἀστραγάλου ἀργοὶ πόδες πέντε.

k. Ἐπὶ τὸν τοῖχον τὸν πρὸς τοῦ Πανδρσεῖου—

| μήκος ἐπτά ποδῶν καὶ ἡμιποδίου, πλάτος τριῶν ποδῶν καὶ ἡμιποδίου, ἡμίεργον τῆς λείας ἐργασίας.

[1] μήκος ἕκ ποδῶν, πλάτος τριῶν ποδῶν καὶ παλαστής, πάχος πεντεπάλαστον, ἐ[π]ὶ τ[ὸ]ν τοῖχον τὸν πρὸς τοῦ Πανδρσεῖου. τούτου ἀστραγάλου ἀτμητοὶ πόδες πέντε.

l. Γ| αἰετιαῖοι τῶν ἀπὸ τῆς στοᾶς, μήκος[ς] ἐπτάποδες, πλάτος τριῶν ποδῶν[ν] καὶ ἡμιποδίου, πάχος ποδιαῖοι οὗτοι ἡμίεργοι.

m. || ἐτέρω, μήκος πεντέποδε, π[λάτος] τριῶν ποδῶν καὶ ἡμιποδίου, πάχος[ς] ποδιαῖοι. ἡμίε[ρ]γοι.

n. Γείσα ἐπὶ τοὺς αἰετούς, π[λάτος] πεντὲ ἡμιποδίων, μήκος τεττάρων ποδῶν καὶ ἡμιποδίου, πάχος[ς] ποδιαῖα.

| τὴν λείαν ἐρ[γασίαν] ἐκπεποιημένον.

| ἕτερον ἡμίεργον τῆς λείας ἐργασίας.

‘The stones of the corona, 4 feet long, 3 feet wide, 1½ foot thick: seven blocked out smooth, but not carved.

Of five others of the same size there were of either cymatium and astragalus 4 feet not carved of each.

Of two others there were not carved, of the cymatium 4 feet, of the astragalus 8 feet.

Of one other there were of the cymatium 1½ foot, of the astragalus 4 feet not carved.

One other was blocked out smooth, but of the cymatium there were 6½ feet unworked, of the astragalus 8 feet unworked.

Of another there were 6 feet of the cymatium unworked, of the astragalus 8 feet.

Another had the smooth polishing half worked.

Four of those from the stoa, 4 feet long, 3 feet wide, 1½ foot thick, were finished off smooth without carving.

Two corner-stones at the portico on the east, 6 feet long, 3½ feet wide (τετάρτου ἡμιποδίου), 1½ foot thick. Of these, one was finished off smooth, but the whole cymatium and the astragalus were unworked; but of the other there were of the cymatium 3½ feet unworked, and of the astragalus 5 feet unworked.

On the wall at the Pandroseion—

One 7½ feet long, 3½ feet wide. The smoothing work half finished.

One 6 feet long, 3¼ feet wide, 1½ foot thick, on the wall of the Pandroseion; of this 5 feet of the astragalus not carved.

Six pedimental stones from the stoa, 7 feet long, 3½ feet wide, 1 foot thick; these are half finished.

Two others, 5 feet long, 3½ feet wide, 1 foot thick; half worked.

The stones of the corona on the pediments, 2½ feet wide, 4½ feet long, 1 foot thick; one of these worked smooth.

Another, of which the smooth work is half finished.

The γείσον is usually thought to correspond with the part of the cornice called by Vitruvius the corona (see Bötticher, Tektonik, ed. 1872, p. 219). Böckh assumes that the γείσον here has an upper and a lower cymatium, both of which were associated with an astragalus moulding. He is thus enabled to explain the words ἑκάτερον κυμάτιον and ἑκάτερος ἀστράγαλος. Thus in a stone 4 feet long there would be double that length of cymatium and astragalus. Böckh assumes that the stones *a*, *g*, eighteen in number, are mentioned first because they are all of the same dimension. Their thickness is 1½ foot, whereas in Stuart it is given as 1 foot. If we suppose them to be all 4 feet long, their united length would be 72 feet, approximating very nearly to the length of the cornice on each of the longer sides which, (according to Wilkins, Prolus., p. 31) is 75.365 English feet. Böckh, calculating the cornice at 78 feet, makes up this entire length by adding the width of the corner-stones, of which that at the east end was 3½ feet (see *i*). The length of the corner-stone at the west end may have been a little less. He thinks that these γείσα belong to the northern side of the cella which was the most finished (see Pl. ii. Fig. 7. ν). Quast, p. 122, makes a different calculation in regard to these stones. Reckoning those under *a*, *b* as 48 feet, he assumes that *c* and *e* were not 4 feet long like the rest, but double that length, not admitting Böckh's mode of calculating the mouldings as double the length of the stone: *f* is another 8-foot stone.

We thus obtain 88 feet, a number in excess of one of the sides of the temple. The objection to Quast's interpretation is that the words *γείσα μήκος τετράποδα*, with which § 11 begins, seem clearly a heading under which all the cornice-stones *a* to *g* are classed. Hence the dimensions would naturally be omitted in these entries. At *h*, where a new set of stones begins, the dimensions are resumed. The *γείσα* of the eastern portico *i*, and of the western wall *k*, are separately enumerated. At *h* and *l* is mention of stones *ἀπὸ τῆς στοᾶς*. This portico has not been satisfactorily identified. Böckh supposes that this name indicates the northern portico, which has been previously styled in the inscription *πρόστασις πρὸς τὸ θύρωμα*. Thiersch, p. 120, thinks that it refers to the eastern portico, elsewhere styled *πρόστασις ἢ πρὸς ἔω*. On the other hand, Leake (*Top.*, i. p. 583) remarks that it is difficult to conceive that the same portico should be designated in a technical document by two different names, and further, that the use of the preposition *ἀπὸ* here suggests the probability that these stones were taken from some other *stoa* which had fallen into ruin, and adapted for the Erechtheion. It must be confessed that there is some force in Leake's objection. In the fragment published by Schöne, *Hermes*, iv, we find, line 7 as restored by Kirchhoff, *τῆς στοᾶς*.

a. λεία. This means that the cornice is blocked out in general outline. The *κατατομή* refers to the cutting out of the finer curves, which was done according to a model or templet.

δ. τοαυτόν for *ταυτόν*. In each of these stones was a length of 8 feet of cymatium and astragalus respectively, of which half had been executed.

c. In either stone one half of either cymatium was not carved, and the whole of the astragalus.

d. Half of both astragali were unfinished.

e. Neither astragalus was commenced.

f. Neither astragalus was commenced.

h. If we suppose with Böckh that the *stoa* here mentioned is that on the north, these stones may have been either at the sides of the portico or in front under the pediment, where Böckh, following Müller, places them (see Pl. ii. Fig. 7. *ο*). The word *γείσα* must be supplied in the entries *h*, *i*, *k*.

i. Corner cornice-stones of the eastern portico (see Pl. ii. Figs. 4. *η*, 6. *θ*, 7. *π*), *τοῦ δὲ ἐτέρου ἀργόν*. Here the lapidary wrote *ἀργόν* for *ἀργοί* by mistake.

k. The first of the stones on the western wall has the dimension of thickness omitted, through carelessness. In this stone the blocking out of the cymatium and astragalus had not begun. *ἐκ ποδῶν*, formed after the analogy of *ἐκ πους*, § 10, *δ*. Then follows a needless repetition of the words *ἐπὶ τὸν τοίχον τὸν πρὸς τοῦ Πανδρῶσειον*.

l. Six stones from the *stoa*. Böckh follows Wilkins (*Atheniensia*, p. 216) in supposing that the *stoa* mentioned here and *h* is the northern portico, and assumes that these *Αἰετιαῖοι*, sc. *λίθοι*, were placed behind the facing-slabs which, like the frieze, he believed to be of Eleusinian stone, as shown in Fig. 7. *σ* and *τ*. But in his *Prolusiones* (p. 24, cp.

pp. 46 and 78) Wilkins states that the pediment of the northern portico 'consisted of three blocks of marble, two feet in thickness, the centre piece three feet seven inches in depth, being seven feet in length, the other two were ten feet each.' If this was the case the stones entered *l* and *m* cannot be facing-stones of the northern portico, and Böckh's difficulty in reconciling their dimensions to the place they would have occupied no longer needs to be discussed. Wilkins, p. 24, states that 'the tympana of the east and west porticos were in two thicknesses, each being a foot, the external courses were of the grey limestone of Eleusis in five pieces; these were backed up by blocks of Pentelican marble of corresponding forms, according to the Grecian mode of construction.' He thinks (p. 78) that it was probably the original intention to make the tympanum of the northern pediment in two thicknesses, like the others, and that after this intention was abandoned the six stones entered *l* were transferred from the northern portico, *ἀπὸ τῆς στοᾶς*, to the pediments of the eastern and western porticos, of which they formed the backing. It should be noted that in this entry *πάχος* must, if we follow Wilkins, be interpreted of thickness, not of height.

n. Here we have mention of the *γείσα* of the pediment, of which the dimensions are—length $4\frac{1}{2}$ feet, height 1 foot, present width $2\frac{1}{2}$ feet. In the British Museum is a *γείσον* from the Erechtheion (No. 165 of the Elgin Collection), 4 feet $6\frac{1}{2}$ inches long, about 10 inches high in front, and rather more behind: as the stone has been sawn away at the back the original width is unknown, but the other two dimensions correspond with that of these *γείσα* if we suppose the *πάχος* to have been measured at the back of the stone. This stone has an upper cymatium and astragalus and an under cymatium and astragalus like those under *a*, *g*. For the position on the pediment of the northern portico, assigned by Böckh to the two stones here mentioned, see Pl. ii. Fig. 7. *υ*.

§ 12. *a.* |||| Θύραι λίθιναι μήκος ὀκτὼ ποδῶν καὶ παλαστήης, πλάτος πέντε ἡμιποδίων. τούτων τὰ μὲν ἄλλα ἐξεπεποίητο, ἐς τὰ ζυγά δὲ ἔδει τοὺς λίθους τοὺς μέλανας ἐνθεῖναι.

b. | οὗς τῷ ὑπερθύρῳ τῷ πρὸς ἔω, ἡμίεργον.

c. τῷ βωμῷ [τῷ] τοῦ Θυηχοῦ λίθοι Πεντελεικοί[ι],

||| μήκος τετράποδες, ὕψος [δ]ροῖν ποδοῖν καὶ παλαστή[ι], πάχος ποδιαῖοι

| ἕτερος τρίπ[ους μήκος]

.

a. 'Four stones of the doorway, $8\frac{1}{4}$ feet long, $2\frac{1}{2}$ feet wide. Of these all was finished except the *ζυγά*, into which the black stones had to be inserted.

b. One parotis of the lintel of the eastern door, half finished.

c. The Pentelic stones for the altar of the *Θυηχός*. Three of these 4 feet long, $2\frac{1}{4}$ feet high, and 1 foot thick. Another 3 feet long.'

Böckh distinguishes these marble *θύραι* from doorways, *θυρώματα*, and thinks that *θύραι* are the stones

of which doorways are composed, just as elsewhere planks, *σανίδες*, are called *θύραι*. His grounds for this interpretation are (1) that all through the survey no entire part of the edifice is the subject of an entry, (2) that if we suppose these to be doors the measurements are not suitable for doors. He supposes, therefore, that they are part of the facing-stones of a single doorway, consisting of the lintel, τὰ ζυγά, which was consequently $8\frac{1}{4}$ feet long, the hyperthyron, or stone above the lintel, and the upper stones of the two jambs. Böckh and Quast think that these stones probably belong to the doorway of the eastern portico, mention of which follows immediately, *δ*. Quast refers to a fragment, Inwood, Pl. xx, which he thinks may have belonged to the

eastern door. This fragment is now in the Elgin Room at the British Museum.

§ 14. Böckh cites Hirt's notion that the black stone to be inserted in the lintels was a harder kind of stone, in which the pivots of the upper hinges were inserted. This may have been the kind mentioned by Pausanias (x. 36. 2), which was found near Parnassos.

δ. οὗς, the console at the side of a doorway in Ionic architecture, called by Vitruvius (iv. 6, ed. Schneider, 1807) ancon or parotis. For the position of the one here noted see Pl. iii. Fig. 13. *δ*. A cast of one of these parotides from the Erechtheion is to be seen in the Elgin Room.

ε. For the altar of the *Θυηχός* (*θυηκός*) see § 7, *α*.

XXXVI.

Part of a slab of white marble: height, 11 in.; breadth, 11 in. From the Elgin Collection. Published by Osann, Sylloge, p. 105; C. I. 162.

Λ
ΙΚΙΩΝ: ΟΙΣΓΕΙ
ΑΡΑΤΟΔΗΜΗΤΡΙΑΚ
ΓΩΝΚΑΛΟΥΜΕΝΟΣ: ΩΝΗ: ΑΓΝΟΘΕΟΕ
5 ΑΦΡΟΔΙΣΙΑΚΟΝ: ΕΠΙΘΡΑΣΥΜΩΙ: ΑΡ
ΤΟΜΙΑΝΑΦΡΟΣΙΑΚΟΝΕΝΤΟΙΣΕΔΑΦ
ΜΕΝΟΣΔΥΟΜΕΝΟΥΤΟΕΡΓΑΣΤΗΡΙΟΝΤΟΔ
ΗΡΓΑΙΕΤΟΤΕΛΕΣΙΚΛΗΣΚΑΛΛΙΟΥΑΡΑΦΙ
ΘΟΡΙΚΟΙ: ΔΗΜΗΤΡΙΑΚΟΝ: ΗΧΑΡΑΔΡΑΚΑΛΟΥΜΕ
10 ΕΠΙΤΗΣΕΡΕΧΘΗΙΔΟΣΔΕΥΤΕΡΑΣΠΡΥΤΑΝΕ
ΤΟΔΙΦΙΛΕΙΟΝΚΑΛΟΥΜΕΝΟΝΟΑΠΕΓΡΑΨΑΤΟ
ΩΝ: ΚΑΛΛΙΜΕΔΩΝΚΑΛΛΙΚΡΑΤΟΥΚΟΛΛ: ΕΓΠΟ
ΑΝΑΣΑΞΙΜΑ
ΜΦΙΤΡΟΓΗΣΙΝΑΘΗΝΑΙΙΚΟΝΚΟΝΩΝΚΟΝΩ
15 ΘΗΝΑΙΙΚΟΝΚΑΙΣΥΝΤΟΜΑΣΑΜΦΙΤΡΟΓΗ
ΔΟΣ: ΗΛΙΟΥΔΥΟΜΕΝΟΥΟΔΟΣΑΝΙΟΝΤ
ΤΜΙΣΙΑΚΟΝ: ΘΟΡΙΚΟΙΕΥΦΗΜΙΔΗΣΚΗ
ΤΑΑΦΕΣΙΤΟΙΣΕΓΑΜΕΙΝΟΝΟΣ
ΗΦΙΣΟΔΩΡΟΥΑΘΜΟ: ΗΦ
20 ΝΠΑΔΑΙΟΝΑΝΑΣΑ
ΩΣΙΙ ΛΑΥΡΕ
ΚΥΝΤ

The uncial copy gives the inscription as it stands, without emendation or addition. The following—*mutatis mutandis*—is the restoration proposed by Böckh:—

.....ικίων οὗς γει[τον]...
π]αρά τὸ Δημητριακ[ὸν] ὁ
γων καλούμενος: ὦνη(τῆς) Ἀγνόθεος
5 Ἀφροδισιακόν. Ἐπὶ Θρασύ[λλ]ῳ, Ἀρ[τεμισιακόν(?)] καινο-
τομίαν, Ἀφρα[δι]σιακόν ἐν τοῖς ἐδάφε[σι] τοῖς ἡλίου ἀνιοντος καλού-
μενος, δυομένου τὸ ἐργαστήριον τὸ Δ[ιφίλειον] καλούμενον ...
δ] ἡργάζετο Τελεσικλῆς Καλλίου Ἀραφῆ(νιος)
Θορικοῖ, Δημητριακόν, ἡ χαράδρα καλουμένη ...
10 Ἐπὶ τῆς Ἐρεχθίδος δευτέρας πρυταν[ε]υούσης τὸ ἐργαστήριον
τὸ Διφίλειον καλούμενον, ὃ ἀπεγράψατο ...
ὦνη(τῆς) Καλλιμέδων Καλλικράτου Κολλ(υτεύς). ἐγ πο
Ἀνασάξιμα

- 15 'Α]μφιτροπήσιν, 'Αθηναϊκόν, Κόνων Κόν[ωνος
 'Α]θηναϊκόν καὶ συντομὰς 'Αμφιτροπή[σιν
 δ]δός· ἡλίου δυομένου δδός· ἀνιόντ[ος
 'Αρτ]εμισιακόν. Θορικοῖ, Εὐφημίδης Κη
 ἐν τοῖς] ἐδάφεσι τοῖς ἐπ' 'Αμείνωνος
 Κ]ηφισοδώρου 'Αθμο(νέως) ΗΠ
 20 ... ἐργαστήριον πα[λ]αῖον ἀνασά[ξιμον]
 ση ... Λαυρε[ι]
 ΚΥΝΤ
 ΚΥΝΤ

This Inscription, like C. I. 163, is a fragment of a *διαγραφὴ μετάλλων*, relating to the silver mines of Laureion. Compare the fragment published by Conze, *Philologus*, xii. p. 568. Full information upon this subject may be found in a Dissertation by Böckh in the *Memoirs of the Berlin Academy* for 1814 and 1815, pp. 85-140 (reprinted in his *Kleine Schriften*, v. pp. 1-64), translated by Sir George Lewis at the end of his edition of the *Political Economy of Athens*. See also Terrier, *Ruines de Sunium*, in *Archives des Missions Scient.*, Paris, 1866. To understand the document before us it will be enough to remember that the Athenian government, being the absolute owner of all mines in the Attic territory, 'granted them to private individuals for perpetual possession in fee, which might be transferred to a third person by inheritance or sale, and in short by every kind of legal conveyance; that is to say, the possession of the mine was a tenancy in fee-farm. The property was obtained by the payment of a sum of money once for all as purchase-money. In this conveyance of public property to a tenant in fee, the boundaries of the allotment purchased were accurately defined, and a documentary instrument (*διαγραφὴ*) was taken;' Böckh, transl. by Lewis, p. 455, foll.; (*Harpokr.*, *Suid.* and *Zonaras*, s. v. *διαγραφὴ*: ἡ διατύπωσις τῶν πιπρασκομένων μετάλλων δηλοῦσα διὰ γραμμάτων ἀπὸ ποίας ἀρχῆς μέχρι πόσου πιπράσκειται πέρατος.) In addition 'to the purchase-money, the purchaser paid as a *vectigal* the twenty-fourth part of the gross produce of the mine.' The Poletae were charged with the superintendence of these sales of mines. So Harpokration, probably after Aristotle, s. v. *πωληταί*: διοικοῦσι δὲ τὰ πιπρασκόμενα ὑπὸ τῆς πόλεως πάντα, τέλη καὶ μέταλλα καὶ μισθώσεις καὶ τὰ δημεύόμενα. Lists of such sales were drawn up and published by the Poletae, arranged according to prytanies.

It is clear that when the Poletae drew up the document before us many mines had been sold at the same time: Demosthenes, *Fals. Leg.*, p. 435, Reiske, affords a similar example (see Böckh, transl. by Lewis, p. 460, as above quoted). By the time of Strabo these mines were exhausted (*ibid.*, p. 426). But our inscription is doubtless of considerably earlier date, although to fix it exactly is perhaps impossible. From the expression τὸ ἐργαστήριον τὸ Διφίλειον καλούμενον we gather that the date is later than the administration of Lykurgos (who died B.C. 323), under whom Diphilos, a proprietor of mines, was capitally condemned and his goods confiscated. Another indication of date Böckh would derive from

the mention of Kallimedon, son of Kallikrates, in line 12. He would correct his demotic name *Κολλ.*, i. e. *Κολλυτεύς*, into *Χολλ.*, i. e. *Χολλεΐδης*, and identify the Kallimedon of No. xi with the grandfather of the Kallimedon of this inscription. But these names are all so common, especially in Attika, that it seems hazardous to assume that they must belong to the same family. Neither is it safe to ignore the clear reading of the stone in line 12. Another clue to the date may be found in the form *Καλλικράτου*, line 12. Wecklein (*Curae Epigr.*, p. 22, foll.) thinks that the genitive in -ου for -ους probably never occurs earlier than Ol. 123, B. C. 288. The palaeography seems to be not later than the second century B. C., and we shall probably be safe in assigning the inscription to the third century B. C.

The stone is entire upon the left only, and the original width of the inscription was probably considerable. Lines 2-9 refer to mines let in the first prytany. Line 2. Böckh reads *κίων*, which is very doubtful. *κίονες* would signify the pillars in the mine which were left standing to support the overlying mountain; also called *δρμοι*, and more usually *μεσοκρινεῖς*, inasmuch as they also served to divide the mine into different compartments, or, as they were called, *ἐργαστήρια* (see Böckh on the Mines, *ibid.*, p. 439, fol.; Terrier, in *Archives des Missions*, p. 110). It seems, however, more likely that *ΙΚΙΩΝ* is the termination of a longer word. Then follows a specification of boundaries, *οἷς γειτον* See the stèle ('*Εφημ. τῶν Φιλομαθῶν*, Athens, 1869, No. 697) found near Thoriko, which is inscribed *δρος ἐργαστηρίου*. In line 3 the Demetriakon, which is mentioned again in line 9, is assigned as a boundary of some previously-mentioned mine. It is observable that four compartments (*ἐργαστήρια*) are named from goddesses, viz. *Δημητριακόν*, *'Αρτεμισιακόν*, *'Αφροδισιακόν*, *'Αθηναϊκόν*. These names may be given to commemorate a vow, or because of some neighbouring shrines to these deities, the treasuries of which were perhaps enriched by the produce of these shafts. Line 4. The first letter seems more like Γ than Τ. *γων καλούμενος* is the remainder of the specification of a mine or its limits. Then follows the purchaser: *ώνη(της) 'Αγνόθεος* The word *ώνητης* is abbreviated, as in line 12, *ών(ητης) Καλλιμέδων*, etc. The word originally used for the purchase of mines was *ωνεῖσθαι* or *πρίασθαι*; later *μισθοῦσθαι* was employed (see Böckh, *ibid.*, pp. 454, fol., 460, fol.). The word *ώνητης* is similarly prefixed to the names of lessees in No. xii. Afterwards followed the price, as in lines 12, 19, and in No. xii. The exact

connection of *Ἀφροδισιακόν* in line 5 is not clear; it may be part of a specification of boundaries.

With the words *Ἐπὶ Θρασύλλῳ*, line 5 (where the lapidary has, by mistake, written *ΘΡΑΣΥΜΩ*), begins apparently the description of a fresh mine. We gather at least from line 14 that the locality in which the mine lay was usually named first of all. *Ἐπὶ Θρασύλλῳ* was a place in the district of Maroneia (see Böckh on the Mines, *ibid.*, p. 420, foll.). The place is mentioned by Demosthenes, *adv. Pantaen.*, Reiske, p. 973, and by Aeschin., *adv. Timarch.*, p. 121, where the usual reading is *ἐπὶ Θρασύλλου*; but Harpokration (s. v.) reads *ἐπὶ Θρασύλλῳ*, which he says is Attic for *ἐπὶ τῷ Θρασύλλου μνήματι*. Böckh restores *Ἀρ[τεμισιακόν]*, as the name of this mine, from line 17. Line 6. The omission of *ΔΙ* in *Ἀφροδισιακόν* is a mere lapidary's blunder. It may be the name of a mine, or belong to the specification of a boundary. The restoration *[καινο]τομίαν* is quite certain: it means 'a newly-opened mine' (see Böckh, *ibid.*, p. 440). This *καινοτομία* seems to be the *Ἀφροδισιακόν*, the same probably as in line 5. It is said to be 'in the foundations' of some other mine, i. e. it is a gallery driven under the floor of another. Line 7 is part of a description of limits. The occurrence of *δνομένου* without its substantive shows that *ἡλίου ἀνίοντος* had preceded (cp. line 16): for *[καλού]μενος* cp. line 4. All these mines seem to have been in the same neighbourhood, so that their names recur repeatedly in specifying their respective boundaries. *τὸ Διφίλειον καλούμενον* is the restoration of Osann, adopted by Böckh. Concerning Diphilos see the life of Lykurgos in Plutarch's (?) *Lives of the Ten Orators*, ix. p. 354, Reiske: *ἐκρίνε δὲ καὶ Δίφιλον ἐκ τῶν ἀργυρίων μετάλλων τοὺς μεσοκρινεῖς, οἱ ἐβάσταζον τὰ ὑπερκείμενα βάρη, ὑφελόντα, καὶ ἐξ αὐτῶν πεπλουτηκότα παρὰ τοὺς νόμους· καὶ θανάτου ὄντος ἐπιτιμίου, ἀλῶναι ἐποίησε, καὶ πεντήκοντα δραχμὰς ἐκ τῆς οὐσίας αὐτοῦ ἐκάστω τῶν πολιτῶν διένειμε, τῶν πάντων συναχθέντων ταλάντων ἑκατὸν ἐξήκοντα, ἧ (ὥς τινες) μνᾶν*. The use of *ἐργαστήριον* in the sense of 'mine' is common. Kumanudes (*Ἐφ. τῶν Φιλομ.* loc. cit.) states that the place where the stelè inscribed *ὄρος* was found is still called *Ἀργαστηράκια*: cp. Walpole, *Memoirs relating to Turkey*, 2nd ed., p. 431. In line 8 is mentioned a mine which was formerly worked by Telesikles, son of Kallias, of the deme Araphen. The name Kallias was too common a one for us to identify the family of this Telesikles. Böckh thinks he cannot be of the family of Kallias the son of Hipponikos, concerning whose wealthy house see Staatsh., i. pp. 629, foll.; although Hipponikos the Third, a contemporary of Perikles, had six hundred slaves working in the mines (Böckh on the Mines, *ibid.*, p. 472). But his son Kallias wasted his patrimony and died in want: it is therefore unlikely that his descendants possessed mines. Another Kallias, unconnected as it seems with this family, and a relative of Kimon, drew his wealth from the mines (Plut., Kimon 4; Nepos, Cimon 1; Böckh, *ibid.*, p. 476). Another wealthy Athenian of the same name is mentioned by Pausan., x. 18. 1. Lastly there is the Kallias who discovered the

method of preparing cinnabar, who was perhaps the grandson of the above-mentioned relative of Kimon (Böckh, *ibid.*, pp. 432, foll., 476). The Telesikles of our inscription may possibly be the son of this inventor of artificial cinnabar. The form *ἡργάζετο* is noticeable. Our grammars recognise only the augment in *εἶργ-*, but both forms occur in inscriptions: cp. *ἐξηργήσατο*, C. I. 456 (where the second *H* is perhaps a blunder); and Wecklein quotes *ἐξηργάσατο* from the *Ἐφ. Ἀρχ.* Inscriptions often have *H* for *EI* in other words also: see Keil in the *Philologus*, xxiii. p. 598; Wecklein, *Curae Epigr.*, p. 36. Line 9. With the adverb *Θορικοῖ*, which is given in Steph. Byz., cp. the locatives *Ἰσθμοῖ*, *Σφηττοῖ*, *Κικυννοῖ*, etc. *Δημητριάκον* appears to be the name of another mine. For greater distinctness it is also termed *ἡ χαράδρα*, unless this last is part of a specification of the limits of the mine Demetriakon.

Line 10. Here a fresh prytany commences: read either *πρυτανείας* or *πρυτανευούσης*, both forms being equally common. Böckh restores *ἐργαστήριον* from line 7. Line 11. Concerning *τὸ Διφίλειον* see above on line 7. Some one is said *ἀπογράψασθαι τὸ Διφίλειον*: this is a technical expression, meaning to 'draw up an inventory, or give in a return to the government of property held under the state.' Böckh quotes the Pseudo-Arist. *Oecon.*, chs. 2, 6. Those who did not *ἀπεγράψαντο τὸ μέταλλον* were liable to an *ἀγράφου μετάλλου δίκη*. Suid., *Ἀγράφου μετάλλου δίκη· οἱ τὰ ἀργύρεα μέταλλα ἐργαζόμενοι, ὅπου βούλονται καινοῦ ἔργου ἀρξασθαι, φανερόν ἐποιοῦντο τοῖς ἐπ' ἐκείνοις τεταγμένοις ὑπὸ τοῦ δήμου* (i. e. the Poletae), *καὶ ἀπεγράφοντο, τοῦ τελείν ἕνεκα τῷ δήμῳ εἰκοστὴν τετάρτην τοῦ καινοῦ μετάλλου. Εἴ τις οὖν ἐδόκει λάθρα ἐργάζεσθαι μέταλλον, τὸν μὴ ἀπογραψάμενον ἐξῆν τῷ βουλομένῳ γράφεσθαι καὶ ἐλέγχειν*. The Diphileion, however, was not a new mine; it would seem then to have been left unworked for a time, and then again re-opened by some one who had to *ἀπογράψασθαι*. Line 12. *ΩΝ*·, for *ὠνητής* (cp. line 3) is the lessee of a mine, *Καλλιμέδων Καλλικράτου Κολλυτεύς*. On the form *Καλλικράτου* see above. I write *Κολλυτεύς*, being afraid to depart from the plain reading of the stone. The letters *ΕΓΠΟ* are clearly legible upon the stone; yet I can produce no other instance of the change of *ἐκ* into *ἐγ* before *π*, a change common enough before *β*, *γ*, *δ*, *λ*, *μ* (see Franz, *El. Ep. Gr.*, p. 127).

In line 13 *Ἀνασάξιμα* is the only word inscribed: it does not seem to belong to what has gone before, and Böckh is probably right in taking it as a sort of general heading or title to the remaining sales of mines in this second prytany. But *ἀνασάξιμα* is a word unknown to the lexicons; as much so perhaps as many of our miners' terms are to the English dictionaries. *σάττειν* and its compounds mean 'to pack,' 'to fill in,' whether of a heavy-armed soldier, of a vessel full of liquid, or a beast of burden, and so on. Böckh thinks *σάττειν* might be suitably used of loading with ore the vessels which bore it to the surface, and so would come to mean 'to work a mine.' Then if, as often happens nowadays, the slag was thrown back again into the worked-out mine, this process would be described well enough

by ἀποσάξαι. Lastly, if a mine thus allowed to be filled up with slag and scoriae was re-opened and again worked, this might be termed ἀνασάξαι. So that, according to Böckh's ingenious conjecture, a μέταλλον ἀνασάξιμον would be a mine for a time un-worked and left to be filled up with slag and rubbish, but then again worked, the scoriae being re-examined for the sake of the silver ore they might still contain; while an ἐργαστήριον ἀνασάξιμον is either a shaft of this kind, or else a heap of slag from a foundry, which is again tested for ore. See Strabo, ix. p. 613, Τὰ δ' ἀργύρεια τὰ ἐν τῇ Ἀττικῇ καταρχὰς μὲν ἦν ἀξιόλογα, νυνὶ δ' ἐκλείπει· καὶ δὴ καὶ οἱ ἐργαζόμενοι, τῆς μεταλλείας ἀσθενῶς ὑπακουούσης, τὴν παλαιὰν ἐκβολάδα καὶ σκωρίαν ἀναχωνεύοντες εὑρισκόν· ἔτι ἐξ αὐτῆς ἀποκαθαιρόμενον ἀργύριον, τῶν ἀρχαίων ἀπείρως καμινεύοντων. But the process of re-smelting (ἀναχωνεύειν) implies the process of pouring again into the foundry (ἀνασάξαι). The mines of Laureion have been recently re-worked in this manner by a French and Italian company, who succeeded in extracting the silver from the ancient scoriae at a profit which excited the jealousy of the Athenian government, and the result has been a protracted diplomatic complication.

Line 14. If ἀνασάξιμα be understood in this sense, then the first of these re-opened shafts is the one at Amphitrope, named Ἀθηναϊκόν. Konon, the son of Konon, may be the present lessee, or may have been a former possessor. Amphitrope was in the mining district: cp. Aeschin., adv. Timarch., Reiske, p. 121; Leake, Top., ii. p. 274; Böckh on the Mines, as above, p. 417, foll.; Terrier, Archives des Missions, p. 100, who thinks that this place is so named from being near the junction of two cross roads, one of which leads to Anaphlystos on the West, the other to Thorikos on the East.

Line 15. This Ἀθηναϊκόν cannot be different from

the one mentioned in line 14. We must conclude, therefore, that another mine was named at the end of line 15, of which the boundaries are being specified in line 16. Συντομάς is probably a feminine nominative singular like ἡ ἀποτομάς. The general meaning of the word is obvious, but its technical usage here is unknown. Line 16. We have a designation of certain limits, viz. a road (ὁδός) towards the west, and something else towards sun-rising; perhaps the two divergent roads described by Terrier are here meant. Line 17. Ἀρτεμισιακόν again occurs, but in what connexion is uncertain. Εὐφημίδης Κη[φισοδώρου, or the like]; perhaps the same who is mentioned in line 19. Line 18. A gallery is mentioned as running under the mine of Epameinon (cp. line 6). Line 19. Some one, son of Kephisodoros, an Athmonian: the demotic name is abbreviated as before. This person is clearly a lessee, the price of his purchase being subjoined, viz. one hundred and fifty odd drachmas ΗΡ... Böckh (on the Mines, as above, p. 462, foll.) discusses the amount of the purchase-money of mines. We must recollect that the mine here mentioned is an Ἀνασάξιμον, and accordingly sells at a much reduced price. In line 20 another re-opened shaft is mentioned, a παλαιόν ἀνασάξιμον: the lapidary has here by mistake written ΠΑΔΑΙΟΝ. Line 21. Laureion is mentioned: both forms Λαύρειον and Λαύριον occur (Böckh, ibid., p. 416). The above was already in print before I was aware that von Velsen had published in the Archäologische Zeitung, Berlin 1854, (Anzeiger, p. 464), a fragment of an inscription about a mine which he states to have been recently discovered in the outer Kerameikos. This fragment is probably part of our inscription, as the expression ἀνασάξιμον στήλην ἔχον Ἑρμαιϊκόν occurs in it line 5, and line 10 ἀνασάξιμον στήλην ἔχον Ποσειδωνιακόν, cp. line 14.

CHAPTER III.—MILITARY.

XXXVII.

On a slab of white marble: height, 1 ft. $\frac{1}{4}$ in.; breadth, 2 ft. $10\frac{1}{2}$ in. From the Elgin Collection. Brought from the site of the Academia at Athens. The text first edited by Fred. Thiersch in 1816, who soon after published it with a full commentary in the *Act. Phil. Monac.*, ii. p. 398, foll. This is given in full by Rose, *Inscr. Antiq.*, Appendix, p. 370. Eichstädt reprinted it, from Thiersch's former edition, in *Proem. Catal. lect. Univ. Jen. aestiv.*, 1816, p. 2. It was also edited by Visconti, *Opere Varie*, iii. p. 169. From Thiersch and Visconti it was republished by Jacobs, *Anthol. Palat.*, Lips. 1817, iii. p. 971, and Addend., p. civ; Osann, *Sylloge*, i. iv; *Classical Journal*, xiv. p. 185; Rose, *Inscript. Ant.*, p. 114; C. I., No. 170, Addend., p. 906; Kumanudes, *'Αττ. 'Επιγρ. 'Επιτύμβ.*, Athens, 1871, No. 9; Kirchhoff, *Corpus*, No. 442. See also the commentators on Thukyd. i. 62.

Ε Μ Ι Ο Ι
ΑΘΑΝΑΙ
ΣΕΜΑΙΝΕΝ
ΚΑΙ ΠΡΟΛΟΝΟΝ
5 ΝΙΚΕΝΕΥΠΟΛΕΜΟΜΝΗΜΕΛΑΒΟΙ
ΑΙΘΕΡΜΕΜΦΣΥΧΑΣΥΠΕΔΕΧΣΑΤΟΣΟ
ΤΟΝΔΕΡΟΤΕΙΔΑΙΑΣΔΑΜΦΙΠΥΛΑΣΕΛ
ΕΧΘΟΡΟΝΔΟΙΜΕΝΕΧΟΣΙΤΑΦΟΜΕΡΟΣΗ
ΤΕΙΧΟΣΠΙΣΤΟΤΑΤΕΝΗΕΛΠΙΔΕΘΕΝΤΟ
10 ΑΝΔΡΑΣΜΕΜΦΟΛΙΣΗΕΔΕΡΟΘΕΙΚΑΙΔΕ
ΠΡΟΣΘΕΡΟΤΕΙΔΑΙΑΣΗΟΙΘΑΝΟΝΕΜΠΡ
ΠΑΙΔΕΣΑΘΕΝΑΙΟΝΦΣΥΧΑΣΔΑΝΤΙΡΡΟ
Ε ΑΧΣΑΝΤΑΡΕΤΕΝΚΑΙΠΑΤΙ ΤΥΚΛ

The above uncial text represents the present state of the inscription, in which I would call attention to the fragments of letters at the broken edges which previous copyists omit, Rose (p. 115) declaring them to be illegible. They are, however, quite certain. On line 1 see below. Line 4. The seventh letter on the stone looks at first sight like Δ, but the bottom line is a mere injury of the marble: the eleventh letter was certainly Σ. Line 5. The broken letters clearly represent ΜΝΕΜΕΛ, i. e. *μνήμη ἐλ*.... Line 7. The sixteenth letter is Δ, not Λ, as Thiersch and *Class. Journ.* The last letter is certainly Λ. Not until after assuring myself of these readings did I notice Böckh's addendum to this inscription, where he gives from the papers of Köhler some additional readings copied by Fauvel from the stone when in a completer state, and probably before it was moved from Athens. From Fauvel's copy we learn that the inscription was formerly surmounted by a group of warriors in relief, which Böckh, p. 906, thus describes:—'Ceterum super inscriptione est anaglyphum in hoc exemplo

delineatum: repraesentantur tres bellatores nudi, clypeis rotundis, galeisque et hastis armati, in his duo chlamyde ex humero dependente; qui in sinistra adspectanti est, jacet humi hasta medii ictus; dexter ab his aversus hastam vibrat ut pugnans.' Fauvel's additional readings are—Line 2. ΑΘΑΝΑΤΟΝΜΕΘΑ. Line 3. ΣΕΜΑΙΝΕΝΑΡΕΤ. Line 4. ΠΡΟΔΟΝΟΣΘΕΝΕΣ, or, as an alternative, ΘΝΝΕΣ. Line 5. ΕΥΠΟΛΕΜΟΜΝΕΜΕΛΑΒΟΙ.Φ. These readings, taken with the broken remains of letters on the stone, are so conclusive against the current restorations of the first four lines given by Thiersch and other editors that these will not be repeated here.

This inscription is the Epitaph commemorating the Athenians who fell, not in the siege of Potidaea, but in the first engagement before the town, B.C. 432. See Thukyd. i. 63 (quoted below); and Plato, *Charmides*, 153 B. The remains of letters in line 1 are noticeable: they were certainly larger than the rest of the inscription. Ε is quite clear; Μ all but certain; the stroke following is so near Μ that it

doubtless represents *N* or *Π*; the next was *O* or *Θ*; the next probably *I* or *T*, the stroke being in the middle of its space. It seems probable that *ΕΜΠΟ-ΤΙΕΙΔΑΙΑΙ* was the original reading, which would recall the heading of the list of fallen Athenians in C. I. 165, 'Ερεχθίδος | οἶδε ἐν τῷ πολέμῳ ἀπέθανον, ἐν Κύπρῳ, ἐν Αἰγύπτῳ, ἐν Φοινίκη, ἐν Ἀλιεῦσιν, ἐν Αἰγίνη, Μεγαροῖ, | τοῦ αὐτοῦ ἐνιαυτοῦ (cp. Thukyd. i. 104, 105). It is singular that Fauvel's copy seems to take no note of this line.

Line 2. The restoration is suggested by No. lvi. Line 3 may have run somewhat thus:—σημαίνειν ἀρετῇν ἰέμενοι σφετέραν, as Böckh. Line 4. Fauvel's additional letters can hardly be right. Kumanudes, following as nearly as he can the *ductus literarum*, conjectures προγόνω[ν] σθέν[ο]ς [ἐσθλὸν ἐνὶ στήθεσιν ἔχοντες. Line 5. The phrase νίκη ἐν πόλεμον is from the Homeric Hymn to Ares, line 4. Here too we may follow Kumanudes, and restore

νίκη ἐν πόλεμον μνημ' ἔλαβον σ[φ]ῆτερον.

Cp. Böckh, Add., l. c.

Lines 6 and 7 may be restored with tolerable certainty:

αἰθὴρ μὲν ψυχὰς ὑπεδέξατο σώματα δὲ χθὼν
τῶνδε Ποτειδαίας δ' ἀμφὶ πύλας ἔλασαν.

This is nearly as Böckh; but the certain *Λ* at the end of line 7 forced me to conjecture ἔλασαν for his ἔπεσον, meaning 'though their lives vanished into air, and their bodies were received by the earth, yet ere they died they careered victoriously round the very gates of Potidaea.' cp. περιελαύνω. Lines 8 and 9 were rightly restored by Visconti and Thiersch, who compared the words of Thukydides, i. 63, ἐπειδὴ δὲ διὰ τάχους ἡ νίκη τῶν Ἀθηναίων ἐγένετο . . . πάλιν ἐπανεχώρουν ἐς τὸ τεῖχος. . . . μετὰ δὲ τὴν μάχην τροπαῖον ἔστησαν οἱ Ἀθηναῖοι, καὶ τοὺς νεκροὺς ὑποσπόνδους ἀπέδωσαν τοῖς Ποτειδαίαισι· ἀπέθανον δὲ Ποτιδαιατῶν μὲν καὶ τῶν ξυμμάχων ὀλίγοι ἐλάσσους τριακοσίων, Ἀθηναίων δὲ αὐτῶν πεντήκοντα καὶ ἑκατὸν καὶ Καλλίας ὁ στρατηγός.

The Potidaean dead were restored by the victors for burial; those who were not slain only escaped by flight to the fortifications.

ἐχθρῶν δ' οἱ μὲν ἔχουσι τάφου μέρος [οἱ δὲ φυγόντες
τεῖχος πιστοτάτην ἐλπίδ' ἔθεντο [βίου.

The aspirate in ἐλπίς is a strange Atticism: see Franz, El. Ep. Gr., p. 111, and cp. the verb ἀφελπίζω and the Latin names Helpis and Helpidius. In the remaining lines we may follow Böckh. For the restoration of lines 11 and 13 cp. Tyrtaeos, ed. Bergk, ix. 23.

Αὐτὸς δ' ἐν προμάχοισι πεσὼν φίλον ὤλεσε θυμόν,
δοῦν τε καὶ λαοὺς καὶ πατρίδ' εὐκλείσας.

The last letter of line 11 on the stone looks at first like *E*, but probably this is owing to an injury, and the letter was originally *P*.

The whole epitaph then, so far as it can be recovered, will stand as follows:—

Ἀθανάτων με θα[νοῦσι χάριν θέσαν· οἱ γὰρ ἐν ὅπλοις (?)
σημαίνειν ἀρετῇν ἰέμενοι σφετέραν (?)
καὶ προγόνω[ν] σθέν[ο]ς [ἐσθλὸν ἐνὶ στήθεσιν ἔχοντες (?)
νίκη ἐν πόλεμον μνημ' ἔλαβον σ[φ]ῆτερον. 5

Αἰθὴρ μὲν ψυχὰς ὑπεδέξατο σώματα δὲ χθὼν
τῶνδε Ποτειδαίας δ' ἀμφὶ πύλας ἔλασαν.
ἐχθρῶν δ' οἱ μὲν ἔχουσι τάφου μέρος, [οἱ δὲ φυγόντες
τεῖχος πιστοτάτην ἐλπίδ' ἔθεντο [βίου.

Ἄνδρας μὲν πόλιν ἤδε ποθεῖ καὶ δῆμος Ἐρεχθέως, 10
πρόσθε Ποτειδαίας οἱ θάνον ἐν προμάχοις,
παῖδες Ἀθηναίων, ψυχὰς δ' ἀντίβροπα θέντες
ἡ[λλ]άζαντ' ἀρετὴν καὶ πατρίδ' εὐκλείσαν.

A. Kirchhoff (in Hermes, v. p. 56) calls attention to the form Ποτειδαίας in this inscription, which is of course not Ionic but Attic. He there points out that in genuine old-Attic epigrams Ionic forms were not employed*.

XXXVIII.

A slab of white marble, broken at the top: height, 2 ft. 10½ in.; breadth, 1 ft. 9 in. Edited from the copy of Fourmont, which is the most complete of any, by Böckh in the Index lectionum Berolin. hibern., 1816-1817, and in his Kleine Schriften iv, p. 95 foll.; Clarke, Travels, pt. ii. sect. ii. p. 593, foll.; Osann, Sylloge, i. 5; C. I. 171; Rose, Inscr., No. iii. § 1. 3; Kumanudes, Ἐπιγρ. Ἐπιτύμβ., No. 10; Kirchhoff, No. 445.

In column A lines 1-9 of the cursive text are taken from Fourmont's copy as given in Böckh, C. I. 171. They are wanting on the stone as it is now. So are several letters which appear to have been once legible: accordingly in the uncial text I have supplied all that seems to have been read by the transcribers whom Böckh followed.

In the orthography there is little noticeable. In

certain words, as here in ΣΠΟΥΔΙΑΣ, ΕΥΒΟΥΛ, we often find ΟΥ even at a date when the diphthong was usually represented by Ο (see Franz, El. Ep. Gr., pp. 111 and 127). In the names Ἀγνόδημος (line 34) and Ἥγίας (line 41) the aspirate *H* is omitted, probably through the inaccuracy of the lapidary (Franz, ibid., p. 126). Ἐς Σίγγω is for ἐν Σίγγω, of which change we have many examples (Franz, ibid., p. 127).

* For an exhaustive treatment of the dialect of Greek Epigrammatists, see Renner in the first part of Curtius' Studien zur Griechischen und Lateinischen Grammatik.

Α.		Β.	
	Γ	Ι Ι	
	Φ Ε Ρ Ε [κ] Λ Ε Σ	Σ Τ Ρ	
	Γ Α Υ Σ Ι Α Δ Ε Σ	Τ Ι [Μ] Α Ν	
	Φ Ι Λ Ι Γ Γ Ι Δ Ε Σ	Ε [Υ] Β Ο [Υ	
		Μ Ν Ε Σ	5
(5)	Κ Ε Κ Ρ Ο Γ Ι Δ Ο Σ		
	Λ Υ Κ Ο Μ Ε Δ Ε Σ	Ο Ι Ν Ε Ι Δ	
	Θ Ε Ο Δ Ο Τ Ο Σ	Τ Ε Λ [Ι κ Ρ] Α	
	Λ Υ Κ Ι Ν Ο Σ	Χ Α Ρ Ι	
	Α Ν Α Ι Τ Ι Ο Σ	Δ Ε Μ Ο Σ Τ Ρ Α Τ	
(10)	Μ Ε Ν Ε Κ Λ Ε Σ		
	Φ Ρ Υ Ν Ι Χ Ο Σ	Κ Ε Κ Ρ Ο Γ Ι Δ Ο [Σ	10
		Λ Υ Κ Ο Ν	
	Η Ι Γ Ο Θ Ο Ν Τ Ι Δ Ο Σ	Τ Ι Μ Ο Λ Ε Μ	
	Θ Ε Ο Τ Ι Μ Ο Σ	Σ Ο Ι Ν Α Υ Τ	
	Σ Κ Υ Ρ Ο Κ Λ Ε Σ	Λ Ε Ο Χ Α Ρ Ε	
(15)	Χ Α Ρ Ι Α Σ		
	Ε Υ Α Λ Λ Ε Λ Ο Σ	Α Ι Α Ν [Τ] Ι \ [Ο Σ	15
	Ν Ι Κ Ο Σ Τ Ρ Α Τ Ο Σ	Λ Λ Α Υ Κ Ο	
	Θ Ρ Α Σ Υ Μ Α Χ Ο Σ	Θ Ρ Α Σ Ο Ν	
	Φ Α Ν Ι Α Σ	Α Ν Τ Ι Ο [Χ Ι] Δ [Ο Σ	
(20)	Κ Α Λ Λ Ι Κ Λ Ε Σ	Α Ν Τ Ι Ο Φ Ε Μ	
	Ε Χ Σ Ο Γ Ι Α Δ Ε Σ	Ε Γ Ι Τ Ε Λ Ι Δ	20
		Ε Υ Θ Υ Μ Α Χ Ο	
	Α Ι Α Ν Τ Ι Δ Ο Σ	Ν Ι Κ Ι Γ Γ Ο	
	Κ Ρ Α Τ Ι Ν Ο Σ		
		Ε Ν Λ Ρ	
	Α Ν Τ Ι Ο Χ Ι Δ Ο Σ	Η Ι Ε Ρ Ο Ν	
(25)	Α Ρ Ι Σ Τ Ο Μ Ε Δ Ε Σ	Α Τ Ι Α	25
	Α Μ Ε Ι Ν Ο Κ Λ Ε Σ	Τ Ο Χ Σ Ο Τ Α Ι	
	Α Ι Σ Χ Ι Ν Ε Σ	Φ Ι Λ Ι Γ Γ Ο	
	Γ Α Ν Τ Α Κ Λ Ε Σ	Ν Α Υ Γ Α Κ Τ Ο Σ	
	Χ Α Ρ Ι Δ Ε Μ Ο Σ	Δ Ε Χ Σ Ι Ο Σ	
(30)	Τ Ι Μ Ο Χ Σ Ε Ν Ο Σ	Μ Ν Ε Σ Α Λ Ο Ρ Α Σ	30
	Α Ν Τ Ι Φ Α Ν Η Σ	Η Ε Ρ [Α] Κ Λ Ε Ι Δ Ε Σ	
	Ε Μ Π Ο Τ Ε Ι Δ Α Ι Α Ι	Η Ε Ρ Ο Φ Ι Λ Ο Σ	
	Γ Α Ν Τ Α Κ Λ Ε Σ	Ο Ν Ε Σ Ι Μ Ο Σ	
	Α Λ Ν Ο Δ Ε Μ Ο Σ	Η Ι Ε Ρ [Ο] Κ ' Ε Σ	
(35)	Α Ρ Χ Ι Α Σ	Α Ν Α Χ Σ Ι	35
	Ε Ν Α Μ Φ Ι Γ Ο Λ Ε Ι	Χ Σ Ε Ν Ο Ι	
	Φ Ι Λ Ο Φ Ρ Ο Ν	Α Θ Ε Ν Ο Δ Ο Ρ Ο Σ	
	Ε Π Ι Θ Ρ Α Ι Κ Ε Σ	Ε Υ Φ Ρ Α Ι Ο Σ	
	Ε Υ Κ Ρ Α Τ Ε Σ	Χ Α Ι Ρ Ι Λ Ε Ν Ε	
(40)	Ε Μ Π Υ Λ Ο Ι	Γ Ο Σ Ε Ι [Δ Ι Γ] Γ Ο Σ	40
	Ε Λ Ι Α Σ	Μ Ε Ν Ο Ν	
	Ε Ν Σ Ε Ρ Μ Υ Λ Ι Α Ι	Σ Τ Ρ Α Τ Ο Ν	
	Π Ο Λ Υ Μ Ν Ε Σ Τ Ο Σ		
	Ε Σ Σ Ι Λ Λ Ο Ι		
(45)	Γ Α Υ Σ Ι Α Σ		

The single instead of double Π in 'Ιπποθωνρίς, if not a piece of carelessness, may be regarded as a reminiscence of ancient usage (for examples, see Franz, *ibid.*, p. 49). But a careful examination of the stone shows that the lapidary was very inaccurate. In column A, line 3, Πανσιάδης is plainly corrected from

Πανσίας; so 'Ηγίας from 'Ηγησίās, line 41, by the erasure of the third and fourth letters; also in line 45, Πανσίās was originally written Πανσανίās, which has been clumsily altered, while a whole name (probably ΑΝΤΙΦΑΝΗΣ) is erased in line 46. Again in column B, line 30, Σ and Λ are clumsily inserted as

A.	
	. ρασ . . . ο . . ^a
	'Οι[η]στ[ι]φ[ι]λος
	'Αριστώνυμος
	Αἰ[σχ]ί[νη]ς
(5)	Σμ[ικρο]ς
	Οἰ[νη]ίδος]
	Λύσιππος
	Καλλιφῶν
(10)	Σ[π]ουδίας
	Φερε[κ]λῆς
	Παυσιάδης
	Φιλιππίδης
	Κεκροπίδος
	Λυκομήδης
(15)	Θεόδοτος
	Λυκῖνος
	'Αναίτιος
	Μενεκλῆς
	Φρύνιχος
(20)	'Ιποθωντίδης
	Θεότιμος
	Σκυροκλῆς
	Χαρίας
	Εὐάγγελος
(25)	Νικόστρατος
	Θρασύμαχος
	Φανίας
	Καλλικλῆς
	'Εξωπιάδης
(30)	Αἰαντίδης
	Κρατῖνος
	'Αντιοχίδης
	'Αριστομήδης
	'Αμεινοκλῆς
(35)	Αἰσχίνης
	Παντακλῆς
	Χαρίδημος
	Τιμόξενος
	'Αντιφάνης
(40)	'Εμ Ποτειδαία
	Παντακλῆς
	'Αγνόδημος
	'Αρχίας
	'Εν 'Αμφιπόλει
(45)	Φιλόφρων
	'Επὶ Θράκης
	Εὐκράτης
	'Εμ Πύλφ
	'Ηγίας
(50)	'Εν Σερμυλία
	Πολύμνηστος
	'Ες Σίγγφ
	Παυσίας
B.	
	. . ιφ
	[Εὐ]στρ[ατος
	Τι[μ]αν . . . ^b
	Ε[ὐ]β[α]ν ^c
	Μνησ
	5
	Οἰνηίδ[ος
	Τηλ[ικρ]ά[της
	Χαρι . . . ^d
	Δημόστρατ[ος
	Κεκροπίδ[ος
	Λύκων
	Τιμόδημ[ος
	Σφναύτ[ης
	Λεωχάρη[ς
	10
	Αἰαν[τ]ίδ[ος
	Γλαυκο . . ^e
	Θράσων
	'Αντιο[χ]ίδ[ος
	'Αντιόφημ[ος
	'Επιτελίδ[ης
	Εὐθύμαχ[ος
	Νίκιππο[ς
	'Ενγρ[αφοι
	Ιέρων
	'Α[ν]τ[ι]φ[ι]ν[ης
	Τοξόται
	Φίλιππο[ς
	Ναύπακτος
	Δέξιος
	Μνησαγόρας
	'Ηρ[α]κλείδης
	'Ηρόφιλος
	'Ονήσιμος
	'Ιερ[ο]κλῆς
	'Αναξ[κράτης (?)
	Ξένοι
	'Αθηνόδωρος
	Εὐφραῖος
	Χαιριγένη[ς
	Ποσειδ[ιπ]πος
	Μένων
	Στράτων
	40

an afterthought. That the erasures are intentional | these is somewhat doubtful, but it was certainly
is quite certain, and probably they come from the | many years after the original publication of the
same hand as the other corrections. The date of | inscription that *ΑΝΤΙΦΑΝΗΣ* (in somewhat coarser

^a Probably 'Εράσιππος or Θράσιππος. ^b Τίμανδρος or Τιμανδρίδης. ^c Εὐβουλος or Εὐβουλίδης.
^d Χαρίτων, Χαρίδημος, Χαρίας, or the like. ^e Γλαῦκος, Γλαῦκων, or Γλανκωνίδης.

letters and with the post-Euklidean *H*), was interlined in column **A**, line 31). A name might sometimes be purposely excluded from a list of this kind (as was that of Nikias, according to Pausan., i. 29. 9), and afterwards added in accordance with a change in public opinion. In column **B**, line 13, ΣΟΙΝΑΥΤ[ΕΣ] is plainly legible upon the stone. This name, besides occurring in an inscription published by Ross, Demen, No. 151 a, has been amply defended and illustrated by Keil, *Analecta Epigr. et Onomat.*, p. 115, foll., who thinks that ΕΡΩΙΝΑΥΤΗΣ in C. I. 172, line 43, is a mistake for ΣΩΙΝΑΥΤΗΣ. Also we find Σωναύτης as the name of a river in Apoll. Rh. ii. 746. For the 'iota subscriptum' compare 'Ανασφόμενοι, C. I. 231; Σφόμενη and Σφούσα, names of ships, in Böckh, *Staatsh.*, iii. pp. 329 and 563, together with similar examples collected by Keil, *ibid.*

Our inscription is a twofold catalogue of names arranged according to tribes. Both lists are defective in the beginning, the tribes Erechtheis, Aegæis, Pandionis, and Leontis being lost. Then came Akamantis, of which some names remain in either column. After which follows, in the regular order of the tribes, Oeneis, Kekropis, Hippothontis, Aeantis, Antiochis. The names are those of men who, having been killed in battle, were honoured with a public burial in Kerameikos; and as the list is a double one we may conclude that those whose place of death is not specially fixed fell in two separate battles—one list of men being those slain in the one, the other those slain in the other battle. We should gather indeed from Thukyd. ii. 34, and from C. I., No. 165, that all Athenians who had fallen at various places in the course of the year were buried in the winter at the same public funeral, and their names inscribed upon a single monument. But in this inscription, since lower down in column **A** we find the separate places mentioned at which one or another man fell, we cannot but conclude that the preceding names were headed by the name of some battle-field at which these too had fallen. Moreover, since in column **B** there is another enumeration of tribes, it seems certain that those here named fell in a second battle. Those who are named singly at the end of column **A** were doubtless all members of the tribe Antiochis, and may have formed a troop detached from the general army, and sent out to the places named, with the exception however of Pylos, as we shall see below. Böckh is not quite correct here in saying that these names (column **A**, line 40, foll.) follow the preceding names without a break or interval; the space originally left after line 30 was filled up by the after insertion of ΑΝΤΙΦΑΝΗΣ. At the foot of column **B** certain other soldiers are mentioned after the list of Attic citizens. Of these more will be said below.

Thus much concerning the arrangement of our inscription. Visconti first supposed the greater portion of it to refer to those who fell at the battle of Delion, B. C. 424 (Thukyd. iv. 90, foll.; Diod. xii. 69, foll.), and were buried in Kerameikos (see Pausan., i. 29. 11). As however the slaughter at Delion

seems to have been far greater than would accord with our inscription (Thukyd. iv. 101), Böckh rejects this view. In line 40 of col. **A** we have *Potidaea* mentioned; in line 44 *Amphipolis*; in line 46 'Επὶ Θράκης, for which expression and its meaning see Thukyd. i. 57, and Arnold's note, i. 59, and *passim*. After this we have *Pylos*, line 48; *Sermylia*, line 50; and lastly, line 52, *Singos*, a town not far from Sermylia. These last two towns belong to Sithonia, the middle spur of the Chalkidic peninsula. They are mentioned together in the same connexion by Herod. vii. 122, who writes Σερμύλην. The name is given as Sermylia by Steph. Byzant., as Sermylis by the Scholiast on Thukyd. i. 65. Both cities were at the time of the battle of Delion subject to Athens. In the Fifty Years' Treaty between Athens and Sparta, made in B. C. 421 (Ol. 89. 4), we find Sermylia, together with Torone and Skione, secured to the Athenian power: the Singeans obtained better terms, together with the Olynthians, Akanthians, and others, subject to their payment of the tribute as assessed by Aristides (Thukyd. v. 18). Singos is the last town specified, for the inscription is entire at the bottom. That Athenian soldiers should have fallen at these places is easily understood. It was in the year assigned by Visconti for this inscription, B. C. 424, that Amphipolis was taken by Brasidas (Thukyd. iv. 102, foll.; Diod. xii. 68), and when soon after the Lakedaemonians attempted Torone and Lekythos, when these were Athenian garrisons (Thukyd. iv. 110, foll.; Diod. xii. 68), it is quite possible that at places so near as Sermylia and Singos blood should also have been shed. That only one should be named as slain at Amphipolis is not surprising, since that town surrendered without a battle (Thukyd. iv. 102, foll.). Τὰ ἐπὶ Θράκης and Potidaea being also in the same neighbourhood occasions no difficulty. As for the mention of Pylos, since that place was taken B. C. 425, we must suppose the death here recorded to be owing to a wound received on that occasion. It still remains to decide what two battles those were to which the greater part of the names are to be referred. Osann rightly saw that they must be sought for in the neighbourhood of the places mentioned, and Böckh follows him in fixing upon the expedition sent out to recover Mende and Skione in B. C. 423 (Thukyd. iv. 129). This expedition consisted, besides a thousand Attic hoplites, of six hundred archers, a thousand Thracian mercenaries, and other light-armed troops, whom Thukydides calls peltasts, mustered from the allies in the neighbourhood of Mende and Skione. These particulars, given by the historian, serve exactly to explain our inscription.

At the end of column **B**, after the enumeration of the Attic tribes, three sorts of troops are specified in the following order:—Ἐγγραφοί (such is the certain conjecture of Osann, followed by Böckh), τοξόται, ξένοι. Now the word ἐγγράφειν and its derivatives were technical terms in common use in Athenian politics. But their meaning is generic, and is determined by the connexion in which they occur.

In connexion with the rights of citizenship he was called *ἐγγεγραμμένος* who was enrolled as a full-grown man on a Lexiarchic list. In connexion with gymnastic drill he was *ἐγγεγραμμένος* whose name was entered at a Gymnasium. Again we have a state-debtor spoken of by Demosth. adv. Aristog. 771. 6, Reiske, as *ἐγγεγραμμένος ἐν ἀκροπόλει*. But our inscription being a military one, the *ἐγγραφή* in question must be military also. Who then were there, engaged in military service, and not being citizens, who could be designated as *ἔγγραφοι*? We may say at once that all three of these classes, *ἔγγραφοι*, *τοξόται*, *ξένοι*, were foreigners: the question is, how, if the two former were also foreigners, they could be contrasted with the third class? But this, as Böckh says, is no real difficulty. Just as *ξένοι* are elsewhere contrasted with *ξένοι μέτοικοι*, or more briefly *μέτοικοι*; and just as *μέτοικοι* simply are distinguished from the more privileged *μέτοικοι ἰσοτελεῖς*, or more briefly *ἰσοτελεῖς*; so here *ξένοι*, *τοξόται*, and *ἔγγραφοι* are contrasted together, although all are *ξένοι*. They would seem to be classed in the order of their comparative dignity: the highest are the *ἔγγραφοι*, next the *τοξόται*, and lowest of all the *ξένοι*. Now this strongly recalls the enumeration of Thukydides (iv. 129) in mentioning the forces sent out on this expedition: *ὀπλίταις δὲ χιλίοις ἑαυτῶν, καὶ τοξόταις ἑξακο-*

σίοις, καὶ Θραξὶ μισθωτοῖς χιλίοις, καὶ ἄλλοις τῶν αὐτόθεν συμμάχων πελτασταῖς: amongst whom were some Methonaeans who were *ψιλοί* (ibid.). To begin then with the third class: by *ξένοι* we may understand those who were not enrolled among the Attic troops, but were either mercenaries or allies: next above them in political precedence are the *τοξόται*, who seem to have all been sent from Athens, and though not Athenians, yet were enrolled as among the Attic troops. We may take these to be archers levied from among the less noble metoeki. There remain the *ἔγγραφοι* as the most dignified class of the three. These must accordingly be recognised amongst the *ὀπλίται* mentioned by Thukyd., ibid. Concerning the employment of metoeki as hoplites, see Böckh, Staatsh., i. p. 364, fol., and note. These foreigners enrolled among the citizen-hoplites may well, so Böckh conjectures, have been termed *ἔγγραφοι*; that is, *ξένοι ἐγγεγραμμένοι ὀπλιτῶν καταλόγῳ*. Here they seem, by being styled *ἔγγραφοι*, to be contrasted with those foreigners who were not privileged to serve as hoplites. Since the above was set up in type, this inscription has been commented on by Kirchhoff, Corpus, p. 200. He assigns it to B.C. 425, the date of the taking of Pylos, but on grounds which appear to me inconclusive.

CHAPTER IV.—GYMNASTIC.

XXXIX.

A slab of white marble: height, 1 ft. 3 in.; breadth, 1 ft. 2 in. From the Collection of Percy Clinton, Viscount Strangford. Purchased for the Museum in 1864. Edited by Böckh, C. I. 117 (cp. Addend., p. 901, giving Brönsted's corrections), from Pouqueville, Voyage, ed. 1820, iv. p. 105. Another copy is given in Pittakys' Ancienne Athènes (published in 1835), p. 302; from this it is edited by Rangabé, Ant. Hell., No. 798, who seems unaware of Böckh's edition; Le Bas, Voyage Archéol., pt. i, Attique, No. 413, after Böckh and Brönsted.

ΗΝΥΠΕΡΤΕΤΗΣΒΟΥΛΗΣΚΑΙ
 ΚΑΙΓΕΓΟΝΕΝΑΙΠΑΣΙΤΟΙΣΘΥΜΑ[ΣΙΚΑΙΕ
 ΤΑΜΕΝΑΓΑΘΑΔΕΧΕΣΘΑΙΤΑΓΕΓΟ[Ν]C[ΤΑΕΝ
 ΟΥΚΑΙΠΑΙΔΩΝΚΑΙΓΥ[ΝΑ]ΙΚΩΝΚΑΙΤΩΝΦΙΛ[ΩΝ
 5 Ν'ΔΟΥΜΑΡΑΘΩ[Ι]ΟΝΚΑΙΤΟΥΣΕΦΗ[ΒΟΥΣ
 ΤΗΓΡΟ[Ε]ΟΥΣΕΥΣ
 . . ΑΤ]ΟΥ Ν[ΣΥΝ]ΤΕΛΟΥΜΕΝΩ ΗΒΟΥΛΗ[ΤΙΜ
 Ω]ΝΑΝΘΕΣΤΗΡΙΟΥΕΙΚΑΡΙΕΥ[Σ]ΕΙΤ'ΕΝΕΠΕΙΔΗ[ΓΡΟ
 . . . ΝΙ]ΚΑΝΔΡΟΥΑΡΧΟΝΤΕΣΚΑΙΟΙΓ'ΑΤΕΡΕΣΑΥΤΩΝΕ[Μ
 10 ΜΑΡΑ]ΩΝΝΙΟΝΠΕΠ'ΟΙΗΣΘΑΙΑΥΤΩΝΤΗΝΚΑΘΗΚΟΝ
 Ε]ΠΡΩΤΟΝΜΕΝΟΥΣΑΝΤΑΤΑΣΚΑΘΗΚΟΥΣΑ
 ΕΦΗΒ]ΩΝΣΩΤΗΡΙΑΣΕΝΤΕΤΟΙΣΛΟΙΠ'ΟΙΣΔΙΑΤ
 ΟΤΟΝΙΑΣΚΑΙΤΗΣΠΕΡΙΤΗΝΑΡΧΗΝΣΕΜΝΟΤ
 ΙΔΙΑΤΕΤΑΓΜΕΝΟΙΣΠΕΡΙΤΗΣΤΩΝΕΦΗΒ[ΩΝ
 15 Γ ΣΕΥΝΟΙΑΝΙΣΗΝΤΑΣΙΝΕΝΑΠ'ΟΔΕΔΕΙΧΘΑΙΓ'
 ΔΕΥΜΑΤΩΝΤΑΙΣΤΕΤΩΝΦΙΛΟΣΟΦΩΝΚΑΙΡΗΤΟΡ[ΩΝ
 Ν[Ε]ΙΝΔΕΚΑΙΤΑΙΣΥΓΓΡΟΤΩΝΛΟΙΠ'ΩΝΑΕΙΓΕΙΝΟΜΕ
 Γ'ΛΟΙΣΚΑΙΙΠ'ΤΙΚΗΣΑΣΚΗΣΕΩΣΠΟΛΥΦΡΟΝΤΙΣ
 ΠΟΔΕΙΞΕΣΙΝΚΑΙΕΠ'ΙΤΩΝΙΕΡΩΝΑΓΩΓΩΝΩΝΩ[Ν
 20 ΑΙΣΑΙΣΟΙΝΟΜΟΙΚΑΙΗΠΑΤΡΙΣΤ'ΠΡΟΣΕΤ'
 ΑΘΥΣΤΕΡΗΣΑΙΕΑΥΤΟΥΣΜΗΤΕΕΝ
 Τ'ΕΡΤΗΣΠΑΤΡΙΔΟΣΤΙΜΗΚΑΙΜ'
 ΤΟΝΠΑΡΕΣΧΗΣΘΑΙΔΙΟΛC
 ΑΚΑΛΟΥΣΙΝΕΣΤΕΦΑΝΩ
 25 ΟΝΔΗΜΟΝΑΥΤΟΙΣΑΙ
 ΙΓΡΑΦΗΝΤΗΝΔΕΗΒ
 ΙΝΙΚΑΝΔΡΟΥΑΡΧ
 ΛΕΙΣΣΤΗ[Λ]ΗΝ/
 ΤΟΥΣΛΑΧΟΝ

From the copies both of Pouqueville and of Pittakys this stone appears to have suffered some slight injuries since they transcribed it. But Pittakys' work is so carelessly done that it is often difficult to distinguish his own conjectural additions from what he found on the stone (see Rang., Ant. Hell., vol. ii., pref., p. v). In the uncial copy above I have simply given the text of the stone as it stands now,

adding in brackets what further letters would seem to have been read by Pouqueville and Pittakys. The conjectural restorations I have given in the cursive copy. The stone is broken on all sides except the left.

There is little difficulty in following clearly the meaning of this inscription. It is one of the numerous documents relating to gymnasia and the

Ephebi, whose discipline and organisation seem to have formed the main centre of interest in later Athens. We have here two decrees of the senate and people. The first (lines 1-7), of which the beginning is lost, awards praise to the Ephebi and the Kosmetes, — —νίδου Μαραθώνιος (line 5; cp. line 10), for favourable sacrifices offered by them on behalf of the state. The second resolution (line 8, to end) is to the effect that upon the excellent account given by the Ephebi of this year and their fathers of the conduct of the aforesaid Kosmetes during his past year of office, the senate and people award him public honours. The best information respecting Ephebic inscriptions is to be found in Dittenberger, *De Ephebis Atticis*, Götting., 1863, and Neubauer, *Commentationes Epigraphicae*, Berlin, 1869. Dittenberger (p. 2, foll.) classes our inscription with the following:—Rang. 993, 442, 788, 995, 997, 2324, and perhaps 2282; 'Εφ. 'Αρχ. 2485, 4041, 4042, 4044, 2456, 2457, 2467, 2485, 2487, 3479, 4043; *Φιλίστωρ*, i. p. 56 (three very perfect documents), p. 90, foll., and p. 288. Each of these documents, he says, when perfect contained 'duo plebiscita Atheniensium, quorum (1) priore Ephebi et magistri, (2) altero cosmeta finito Ephebiae anno collaudantur et coronis ornantur. (3) Post ea in nonnullis lapidibus (*Φιλίστωρ*, i. pp. 56, 107) alia Atheniensium et (4) Salaminiorum decreta adduntur, quae ad certa quaedam sacra pertinent, in quibus celebrandis Ephebi laude dignos se praestiterint. (5) Denique in fine omnium Epheborum catalogus subjungitur.' Of these five divisions our inscription

seems to comprise only (3) and (2). The fifth, or list of Ephebi, may have belonged to the now lost portion of the stone. But where is (1)? Curiously enough, in the 'Εφ. 'Αρχ., No. 855, there is a mutilated and badly-copied decree relating to the coronation of the instructors of the Ephebi. This document, like the one before us, contains the expression ἐπὶ Νικάνδρου ἀρχοντος, and the formation of the letters (see lithograph text) resembles those of our inscription, although there seems no indication of both being parts of one and the same document. Thus our inscription and 'Εφ. 'Αρχ. 855 would together comprise all the elements above mentioned. Nor need we be surprised at this separation. Such a variation from the models of this class of documents quoted above from the Philistor is easily explained, for the more verbose and fixed formulas of the latter seem to indicate a date certainly later than our present decree, and they are confidently assigned to the second century B.C. Nikander is by Meier (*Index archontum*) placed 'antiquior Romanis dominantibus:' he probably belonged to quite the last years of Greek independence, and this is as near to precision as we can come. Our inscription was drawn up in the next year after Nikander's archonship, relating as it does to the Ephebi of his year (cp. Dumont, *sur la Chronologie des Archontes*, p. 32). The inscription may be restored somewhat as follows, the preamble being probably similar to Rangabé, *Ant. Hell.*, No. 2324, and many other documents of this kind:—Καθ' ἃ ἀπαγγέλλουσιν, or Ὑπὲρ ὧν ἀπαγγέλλουσιν, κ.τ.λ.

[Ἐπειδὴ ἀπαγγέλλουσιν ὁ κοσμητὴς καὶ οἱ ἔφηβοι τὴν θυσίαν (?)]...

- 1 τ]ὴν ὑπὲρ τε τῆς βουλῆς καὶ [τοῦ δήμου τοῦ Ἀθηναίων]
- 2 καὶ γεγονέναι πᾶσι τοῖς θύμα[σι καὶ ε.....· δεδόχθαι τῷ δήμῳ
- 3 τὰ μὲν ἀγαθὰ δέχεσθαι τὰ γεγο[ν]ῆτα ἐν τοῖς ἱεροῖς οἷς ἔθουον ἐπὶ τῇ ὑγείᾳ τῆς βουλῆς καὶ τοῦ
- 4 δήμου καὶ παίδων καὶ γυ[να]ικῶν καὶ τῶν φίλ[ων καὶ τῶν συμμάχων ... καὶ ἐπαινεῖσαι
- 5 νίδου [Μ]αραθών[ι]ον καὶ τοὺς ἐφή[βους ἐπὶ τῇ εὐταξίᾳ καὶ
- 6 καὶ] τῇ πρῶ[ς θε]οὺς εὐσεβείᾳ
- 7 ἵνα τ]οῦ[τ]ων [συν]τελουμένων φανερά ῃ] ἡ βουλή [τιμῶσα καταξίως τοὺς ἐς τὸ κοινὸν φιλοτιμουμένους ..
- 8 ω]ν Ἀνθεστηρίου Εἰκαριεύ[ς] εἶπεν· ἐπειδὴ [πρότερον οἱ ἔφηβοι οἱ (?]
- 9 ἐπὶ Νι]κάνδρου ἀρχοντ[ο]ς καὶ οἱ πατέρες αὐτῶν ἔ[μ..... νίδου
- 10 Μαρα]θώνιον πεποιῆσθαι αὐτῶν τὴν καθήκου[σαν ἐπιμέλειαν
- 11 πρῶτον μὲν θύσαντα τὰς καθηκούσα[ς θυσίας ὑπὲρ τῆς καὶ ὑπὲρ τῆς τῶν
- 12 ἐφήβ]ων σωτηρίας, ἔν τε τοῖς λοιποῖς διατ[ελε]ῖ ἀνὴρ ἀγαθὸς ὧν καὶ ἀξίως
- 13 τῆς χειρ]οτονίας καὶ τῆς περὶ τὴν ἀρχὴν σεμνότη[τος] ἕκαστα πράττων ἀκολουθῶς
- 14 τοῖς] διατεταγμένοις περὶ τῆς τῶν ἐφήβ[ων εὐταξίας]
- 15 εὖνοιαν ἴσιν πᾶσιν ἐναποδεδεῖχθαι π..... [ἐπιτη-
- 16 δευμάτων, ταῖς τε τῶν φιλοσόφων καὶ ρητόρων διατριβαῖς
- 17 ν[ε]ῖν δὲ καὶ ταῖς ὑπὸ τῶν λοιπῶν ἀεὶ γεινομέ[ναις] καὶ τῆς ἐν δ-
- 18 πλοῖς καὶ ἵππικῆς ἀσκήσεως πολυφροντίσ[τως] ἐπεμελήθη ταῖς ἀ-
- 19 ποδείξεσιν καὶ ἐπὶ τῶν ἱερῶν ἀγώνων πα-
- 20 σ]αῖς αἷς οἱ νόμοι καὶ ἡ πατρίς προσέτα[ξε] μὴ
- 21 κ]αθυστερῆσαι ἑαυτοὺς μήτε ἐν τ...
- 22 ὑπ]ὲρ τῆς πατρίδος τιμῇ καὶ μᾶ[λλον γένηται (?)]
- 23 ἐαυ]τὸν παρεσχῆσθαι δι' ὅλ[ο]υ τοῦ ἐνιαυτοῦ πα-
- 24 ρ]ακαλοῦσιν ἐστεφανῶ[σθαι] ...
- 25 τ]ὸν δῆμον αὐτοῖς αἰ..... [ἐπ-
- 26 ιγρα]φὴν τήνδε Ἡ β[ουλή] ἐπ-
- 27 ἰ Νικάνδρου ἀρχ[οντος]
- 28 . εἰς στή[λ]ην λιθίνην
- 29 τοὺς λαχόν[τας] προέδρους εἰς τὴν ἐπιούσαν ἐκκλησίαν χρηματίσαι περὶ τούτων, κ.τ.λ.

The restorations which have been here ventured on are fairly probable, the expressions being chiefly taken from the formulas common in decrees of this class. Indeed the best commentary on our inscription will be found in the following extract from a long and very perfect gymnastic document of a later date, published in the *Φιλίστωρ*, i. p. 56, lines 33, foll.: 'Επειδὴ Εὐδόξος Εὐδόξου Ἀχερδοῦσιος, χειροτονηθεὶς κοσμητῆς ἐπὶ τοὺς ἐφήβους εἰς τὸν ἐπὶ Ἀριστάρχου ἀρχοντος ἐνιαυτὸν, ἔθυσεν ἐν τῷ πρυτανείῳ τὰ εἰσιτητήρια ἐπὶ τῆς κοινῆς ἐστίας τοῦ δήμου μετὰ τε τῶν παιδευτῶν καὶ τῶν ἐξηγητῶν ποιησάμενος τὴν εἰς τὰς θυσίας δαπάνην ἐκ τῶν ἰδίων, ἐποίησατο δὲ καὶ τὴν ἀναστροφὴν ἐν πᾶσιν τοῖς κατὰ τὴν ἀρχὴν καλῶς καὶ δικαίως καὶ διετέλεσεν ἕκαστα πράττων ἀκολουθῶς τοῖς τε νόμοις καὶ τοῖς ψηφίσμασιν, προενοήθη δὲ καὶ τῆς τῶν ἐφήβων εὐταξίας, ὄντων τὸν ἀριθμὸν ἑκατὸν καὶ τετταράκοντα, ὧν καὶ τὴν πλείστην σπουδὴν καὶ ἐπιμέλειαν ἐποίησατο τῆς παιδείας αὐτῶν καὶ τῆς περὶ τὰ μαθήματα φιλοτιμίας, συνετήρησεν δὲ αὐτοὺς καὶ παρ' ὅλον τὸν ἐνιαυτὸν ὁμονοοῦντας τὰ πρὸς ἀλλήλους καὶ εὐπειθεῖς κατεσκεύασεν τοῖς ὑφ' αὐτοῦ τε καὶ τῶν στρατηγῶν παραγγελλομένοις, πᾶσιν ἴσως καὶ κηδεμονικῶς προσφερόμενος· ἔθυσεν δὲ καὶ τὰς θυσίας μετ' αὐτῶν πάσας ὑπὲρ τοῦ δήμου τοῖς θεοῖς καὶ τοῖς εὐεργέταις ἐν τοῖς καθήκουσιν χρόνοις, ἐποίησατο δὲ καὶ τὰς ἀποδείξεις αὐτῶν ἐν τε τοῖς ὅπλοις καὶ τοῖς περὶ τὰ τακτικά, καθάπερ περὶ τούτων προστέτακται· καταπεσόντος δὲ τοῦ περιβόλου τοῦ Διογενείου προενοήθη τῆς ἐπισκευῆς αὐτοῦ, ἀναδεξάμενος τὴν εἰς ταῦτα δαπάνην ἐκ τῶν ἰδίων καὶ περὶ πάντων τῶν κατὰ τὴν ἀρχὴν ἔδωκεν τὰς εὐθύνας ἐν τῷ δικαστηρίῳ κατὰ τὸν νόμον· ὅθεν διὰ τε τὰ εἰρημένα οἱ ἔφηβοι βουλόμενοι κατὰ τὸ καθήκον ἀπονέμειν αὐτῷ καταξίας χάριτας ἐστεφάνωσαν αὐτὸν καὶ προαιρούμενοι ἀναστήσαι αὐτοῦ εἰκόνα,

παρακαλοῦσιν ἐπιχωρῆσαι τόπον εἰς τὴν ἀνάθεσιν· ἵνα οὖν καὶ ἡ βουλὴ καὶ ὁ δῆμος φαίνωνται τοὺς ἀνεστραμμένους ἐν ταῖς ἀρχαῖς καλῶς καὶ ἀπὸ παντὸς τοῦ βελτίστον καὶ ἀδωροδοκῆτως τῆς προσηκούσης τιμῆς ἀξιοῦντε, καὶ πᾶσιν ἐφάμιλλον ἢ τοῖς ἐπὶ ταύτην τὴν ἀρχὴν καθισταμένοις δικαίως καὶ τὸν αὐτὸν τρόπον διεξάγειν, ἀγαθῇ τύχῃ, δεδόχθαι τῇ βουλῇ, τοὺς λαχόντας προέδρους εἰς τὴν ἐπιούσαν ἐκκλησίαν χρηματίσαι περὶ τούτων, γνώμην δὲ ξυμβάλλεσθαι τῆς βουλῆς εἰς τὸν δῆμον, ὅτι δοκεῖ τῇ βουλῇ, ἐπαίνεσαι τὸν κοσμητὴν τῶν ἐφήβων τῶν ἐπὶ Ἀριστάρχου ἀρχοντος, κ.τ.λ.

After a comparison of this quotation a few points only in our inscription will need comment. The formula ἐπὶ τῇ ὑγίειᾳ (or σωτηρίᾳ) τῆς βουλῆς, κ.τ.λ., is a very common one in this connexion, and has been fully illustrated by Keil, *Schedae Epigraph.*, p. 30, fol. (Numburg. 1855). In line 8 the spelling of *Εἰκαριεύς* for *Ἰκαριεύς* may be compared with *γεινομένας*, line 17. They go to confirm the view of the date of the document given above. On this interchange of *ει* and *ι*, see Franz, *El. Ep. Gr.*, pp. 150, 232, 247, and Dittenberger in the *Hermes*, i. p. 414. In line 9 *APXONTEΣ* must be considered a mistake for *APXONTOΣ*. In line 21 *ἐαυτούς* looks like a mistake for *αὐτούς*. In lines 24 and 25, as far as we can gather from the fragmentary remains, the purport seems similar to that of the resolution quoted above from the *Philistor*, viz. the *Ephebi*, wishing to do honour to their *Kosmetes*, request the senate to assist them in carrying out their desires, as by granting a site for a statue, or the like. So that in line 25 we should perhaps restore *διδόναι*.

XL.

A slab of grey marble, from the Elgin Collection: height, 8½ in.; breadth, 1 ft. 2½ in. Osann, *Syll.*, p. 141; C. I. 252; Le Bas, pt. i. Attique, No. 535.

ΓΟΡΓΙΑΣ ΛΥΚΙΣΚΟΥ
ΓΥΜΝΑΣΙΑΡΧΗΣΑΣ
ΑΝΕΘΗΚΕ

Γοργίας Λυκίσκου γυμνασιάρχηςας ἀνέθηκε.

This dedication is made by Gorgias upon serving as Gymnasiarch. There has been considerable difference of opinion respecting this title. In the first place we know that the *γυμνασιarchία* in republican Athens was not a magistracy, but one of the most important and expressive of the *ἐγκύκλιοι λειτουργίαι* (Böckh, *Staatsh.*, i. 609, foll.; Eng. Tr., ii. p. 216, foll.; and C. I. 202). The duties of the Gymnasiarch in prae-Roman times consisted in supplying all that was necessary for the contests which took place at certain festivals, and particularly in covering the expenses of the diet and training of the competing athletes: he also supplied the oil required by them. In later Athens it was supposed by Böckh (*ibid.*) and Dittenberger (*De Ephebis*

Atticis, p. 40, foll.) that the Gymnasiarchy became a monthly magistracy. But the arguments adduced by Neubauer (*Commentat. Epigraphicae*, p. 33, foll.) convincingly prove that in the Imperial period (1) the Athenian Gymnasiarchs were of two distinct kinds, and (2) that both classes of Gymnasiarchs held not an *ἀρχή* but a *λειτουργία*. One class of Gymnasiarchs were directly descended from the ancient Gymnasiarchy, and were twelve in number, one from each tribe. These may be termed Public Gymnasiarchs, such as are mentioned in the following inscriptions:—C. I. 267, 396; *Ἐφ. Ἀρχ.* 2031, 2032, 776, and elsewhere. The Gymnasiarchs named in these documents appear from the way in which they are mentioned to have had a public character,

and to have performed duties scarcely distinguishable from the old Gymnasiarchy. On the other hand, upon the inscriptions relating to the Ephebi we meet with frequent mention of Gymnasiarchs evidently of a different character. They were certainly often, and perhaps always, Ephebi at the same time at which they were entitled Gymnasiarchs. There is great variation in the number that existed at one time, and also in the duration of their appointment, though the usual term was one month

(Neubauer, *ibid.*, p. 36, fol.) In short, it appears that the title, quite consistently with the ancient meaning of *γυμνασιάρχῃν*, was in Imperial times applied also to those Ephebi who contributed of their own means towards the expenses of their less wealthy fellow-scholars in the gymnasium.

The inscription before us is probably the dedication of some Ephebos who had so contributed. The document which next follows is certainly of this kind.

XLI.

Part of a tablet of white marble, broken on both sides: height, $5\frac{1}{2}$ in.; breadth, $12\frac{1}{2}$ in. The inscription is on the upper moulding: beneath it is a relief, representing three youths, naked, to the left; next behind the right-hand youth, back to back, is a man wearing a chiton,—his head is broken off,—with his right hand placed upon the head of a youthful draped figure who holds a torch over an altar. From Lord Strangford's Collection. C. I. 257.

ΑΜΠΑΔΙΝΙΚΗΣ ΑΞ ΓΥΜΝΑΣΙΑΡΧΩΝ

Ὁ δεῖνα λαμπάδι νικήσας, γυμνασιάρχων [ἀνέθηκεν.

This is a dedication of the same kind with the preceding inscription. The name of the votary is lost; he had gained a victory in one of the torch-races in which the Ephebi contended at various festivals (see Böckh, *Staatsh.*, i. p. 612; Eng. Tr., ii. p. 218, fol.), and was at this time a Gymnasiarch (on the meaning of which term see note on No. xli). The more usual construction is *λαμπάδα νικᾶν*, but the dative is also classical (cp. Andokid. *adv.*

Alkibiad., Reiske, p. 133, *τυγχάνω νενικηκὼς εὐανδρίᾳ καὶ λαμπάδι καὶ τραγφοῖς*; Φιλίστωρ, iii. p. 150, fol., line 61; and other examples given by Keil in a dissertation (*De inscriptione Attica commentariolus*, Numburg. 1864, pp. 11, 12), in which he has collected and edited a number of similar dedications of torches by successful ephebi. The nature of the dedication is more clearly seen from our next inscription.

XLII.

A tablet of white marble, with a figure in relief above the inscription, of which only the feet remain: height, $5\frac{1}{2}$ in.; breadth, $12\frac{1}{2}$ in. From the Elgin Collection. Osann, *Syll.*, p. 153; C. I. 250; Welcker, *Sylloge Epigramm. Gr.*, No. 128.

ΔΑΤΑΤΗCΝΙΚΗCΩΡΑΡΙΟCΗΡΑ ΛΠΑΔΑCΕΡΛΕΙΔΙΘΗΚΕΚΑΙΗΡΑ

Ἄ]θλα τὰ τῆς νίκης Ὠράριος Ἡρα :
λαμπάδας Ἑρμείᾳ θῆκε καὶ Ἡρακλῆϊ.

In line 1 the lapidary after *N* began a *C*, but erased it, and went on with the *I*.

It was customary for the Ephebi who were successful in the various torch-races to dedicate torches as a thankoffering to the gods. The dedication was usually made to Hermes, as here: but sometimes to Apollo or the Muses (see Keil, p. 12, as quoted in No. xli). Here Herakles is united with Hermes, perhaps with an allusion to the name of the donor's

father; for we may restore in the first line *Ἡρα[κλείδου]* or the like. Keil (*ibid.*) cites a similar dedication, from Byzantium, C. I. 2034:—*Ὀλυμπιόδωρος Μενδιδώρου* (nam sic scribendum, vid. Lebas, 1474) *στεφανωθείς τῇ λαμπάδι τῶν ἀνέβων τὰ Βοσπόρια τὸ ἄθλον Ἑρμῇ καὶ Ἡρακλεῖ*. In line 2, for *θῆκε* instead of *ἀνέθηκε*, cp. Anthol. Palat., vi. 129, etc. Cp. the preceding inscription.

XLIII.

Fragment of a slab of white marble, broken on all sides except the left: height, 8 in. by 8 in. On the right of what remains of the inscription is a male figure in relief, clad in a mantle which leaves the right side of the body bare as low as the hips. His right arm is raised; the hand is broken off. From the Elgin Collection. Osann, Syll., p. 101; C. I. 280.

	ΕΥΣ	.....
	ΝΙΩΝ	.....[ο]ν
	ΜΗΤΡΙΟΥ	.....εύς.
5	ΦΑΛΗΡΕΥΣ	.....νίων
	ΗΓΕΜΩΝ	Δη]μητρίου
	ΔΙΟΝΥΣΟΔΩΡΟΣ	5 Φαληρεύς.
	ΔΙΟΝΥΣΙΟΥ	‘Ηγεμῶν
	ΑΝΑΦΛΥΣΤΙΟΣ	Διονυσόδωρος
10	ΟΠΛ ΜΑΧΟΣ	Διονυσίου
	ΣΥ ΡΑΤΟΣ	‘Αναφλύστιος
	ΕΥΣ	10 ‘Οπλ[ο]μάχος,
	ΟΥΛΑΞ	Σ[ώστ]ρατος
	ΝΗΣ	——ο]ν
15	ΕΥΣ	——εύς.
		Κεστροφ]ύλαξ
		15 ——νης
		——εύς

From a comparison of a large number of Gymnastic documents it would appear that this is part of a list of the Ephebi of the year, set up by their Kosmetes, and dating probably from the second century A.D. It is therefore closely akin to the next inscription, to the notes on which the reader is referred. Our shield inscription, No. xlv, however, though in itself nearly perfect, was drawn up with greater brevity than that to which this fragment belonged, no mention being made therein of the subordinate gymnastic officers. A more complete illustration of our present fragment may be found in the Ephebic list first published in full by Neubauer, *Commentationes Epigr.*, tab. ii. (One part of this is in the Oxford Collection.) There, after the heading which contains the names of the Kosmetes and Antikosmetes, the first two columns are occupied with an elaborate list of all the gymnastic officers and instructors; beneath these columns is a relief representing youths engaged in a *ναυμαχία*, or boat-race. The third and fourth columns give a list of the Ephebi, according to their tribes, under which are enumerated the *‘Επέγγραφοι*. This arrangement certainly agrees with our fragment, as far as it goes, which also contained a relief.

Line 1. I have recovered what was probably the base of Υ. Line 2. The termination, as in lines 13 and 16, of a demotic name. The two names which stand first were perhaps *σωφρονισταί* or *ὑποσωφρονισταί*. The *ἡγέμων* in line 6 is an officer constantly mentioned in these lists, but his duties are not

known: he may have acted as a sort of fugleman in the drilling of the Ephebi. The *ὄπλομάχος*, line 10, who taught the art of *ὄπλομαχία*, or fighting with heavy arms, was another instructor upon the staff of the gymnasium. *‘Οπλομαχία* was first made part of the regular training of Athenian youths in the time of Sokrates (Plato, *Laches*, init.; Gorgias, 456 D), chiefly it would seem through the influence of the Sophists, two of whom, Euthydemus and his brother Dionysodoros, were teachers of this art (Plato, *Euthyd.*, 271 D). It appears to have jarred with old Greek feeling to learn elsewhere than on the battlefield the art of wielding arms, and accordingly this never formed a branch of the Spartan drill (Plato, *Laches*, 182 E). But in later Athens we find an *ὄπλομάχος* publicly appointed for the instruction of the Ephebi, and contests of skill in this art were features in the public festivals. These exhibitions comprised sham-fights, together with the use of the target and spear (*ἀσπίδιον καὶ δόρυ*), and of the oblong shield and sword (*θυρεὸς καὶ μάχαιρα*): cf. Dittenberger, *de Ephebis*, p. 54, foll. The *κεστροφύλαξ*, line 14, was another officer of the gymnasium often mentioned in late inscriptions. The *κέστρος* (see the fragment of Polybios, xxvii. 9, cited by Suid., s. v.) was a kind of javelin, hurled by a sling, and so called *Cestrosphendona* by Livy, who describes it (xlii. 65) as invented during the Macedonian wars: see also Bertrand in *Rev. Archéol.*, Paris, 1874, p. 74, for a description and diagram showing how this weapon was used.

XLIV.

A shield of white marble, of which the rim is broken with the exception of a part on the right side. Diameter 2 ft. 10 in. 'Procured at Athens about the year 1748 by Anthony Askew, M.D. He discovered it in a church in that city, and was informed by the people of the place that it had been removed from the Parthenon. A very incorrect copy of this inscription was published by Corsini in his Fasti Attici, tom. iv. prolegom., p. 9.' So writes Mr. Taylor Combe; Ancient Marbles, pt. ii. pl. 36; C. I. 284; Le Bas, Attique, pt. i. No. 558; Ellis, Townley Gallery, ii. p. 299.

ΑΛΚΑΜΕΝΟΥΣΚΟΣΜΗ
ΤΕΥΟΝΤΟΣΕΦΗΒΟΙ

	ΕΡΕΧΘΕΙΔΟΣ			
	ΑΥΡΔΗΜΗΤΡΙΟΣ	ΣΥΜΦΕΡΩΝΜΕΛΙΣ	ΑΦΡΟΔΕΙCΙΟC	ΠΡΩΤΟΚΤΗΤΟC
5	ΙCΙΤΥΧΟC ΖΩΠΥ	ΜΕΛΙCCΟC	ΙΑΤΡΟΚΛΗC	ΔΙΟΦΑΝΤΟCΔΙΟΝ
	ΖΩΠΥΡΟC	ΛΟΓΟC	ΑΓΛΑΘΟΠΟΥC	ΘΡΑCΤΥΒΟΥΛΟC
	ΖΩCΙΜΙΑΝΟCCΟΦ	ΕΥΕΛΠΙCΤΟC	ΙΠΠΟΘΟΟΝΤΙΔΟC	ΑΤΤΑΛΙΔΟC
	ΦΑΝΙΑCΜΥCΤΙΚΟΥ	ΞΕΝΟΚΛΗCΟΝΗCΓ	ΘΕΟΦΑΝΗCΦΙΛΕΡΩΤΟC	ΠΑΙΛΙΔΙΦΙΛΟC
	ΗΡΑΚΛΕΙΔΗC	ΑΚΑΜΑΝΤΙΔΟC	ΦΙΛΟΚΡΑΤΗC	ΠΟΠΛΙΟCΤΑΥΓΕ
10	ΑΙΓΕΙΔΟC	ΚΡΙΤΩΝ	ΔΙΟΦΑΝΤΟCΦΙΛ	
	ΜΕΓΙCΤΟΔΩΡΟC	ΝΙΚΩΝΕΥΤΥΧ	ΕΥΚΡΑΤΗCΦΙΛ	
	ΚΑΡΠΟC	ΧΡΥCΑΝΘΟCCΩCΓ	ΘΕΟΦΑΝΗC	ΑΝΤΙΚΟCΜΗΤΗΔΕΟΥ
	ΛΕΩΝΤΙΔΟC	ΛΘΗΝΑΙΟΥCΕΥΚ	ΑΦΡΟΔΕΙCΙΟC	ΚΕΧΡΗCΑΜΗΝΔΙΑΤΟ
	ΑΠΕΛΛΗCΑΦΡΟΔ	ΑΔΡΙΑΝΙΔΟC	ΕΥΠΟΡΙCΤΟC	ΕΝΤΩΝΟΜΩΠΕΡΙΤΟΥ
15	ΕΥΤΥΧΙΑΝΟCΑΦΡΟ	ΑΙΑΝΤΙΔΟC	ΛΙΑΝΤΙΔΟC	ΤΟΥΜΗΔΕΝΓΕΓΡΑ
	ΑCΚΛΗΠΙΑΔΗCΑΦ	CΤΕΦΑΝΟCΤΡΟ	CΤΕΦΑΝΟCΤΡΟ	ΦΘΑΙΑΛΛΩCΤΕΚΑΙ
	ΔΙΟΚΛΗCΟΚΑΙΤΡΥΦ	ΜΙΛΩΝ	ΜΙΛΩΝ	ΤΩΥΙΩΕΧΡΗCΑΜΗΝ
	ΛΕΩΝΙΔΗCΖΑCΙ	ΕΙCΙΔΟΤΟC	CΕΡΑΠΙΑΚΟCΕΥΚ	ΕΙCΤΑΥΤΗΝΤΗΝ
	ΖΩCΙΜΟC	ΑΛΕΞΑΝΔΡΟCΕΥΤ	ΦΟΙΒΟCΔΟΥΡΥΦ	ΕΠΙΜΕΛΙΑΝ
20	ΙCΙΔΟΤΟCΕΡΜ	ΑΜΜΩΝΙΟC	ΔΟΥΡΥΦΟΡΟC	ΜΑΥΡΗΛΙΩ
	ΕΥΦΡΟCΥΝΟCΕΡΜ	ΔΙΦΙΛΟCΑΦΡΟ	ΚΛΑΓΓΑΙΟC	ΑΛΚΑΜΕΝΕΙ ΛΑΜ
	ΠΤΟΛΕΜΑΙΔΟC	ΦΑΡΝΑΚΗCΕΛΕΥ	ΑΓΛΑΘΟΚΛΗC	ΠΤΡΕΙ
	ΤΙΤΟC	ΜΑΚΡΕΙΝΟCΦΙΛΟ	ΖΩCΙΜΟCΑΓΛ	
	ΝΙΚΟCΤΡΑΤΟC	ΑΦΡΟΔΕΙCΙΟCΦΙΛ	ΑΡΤΕΜΙΔΩΡΟCΑ	
25	ΤΙΜΟΚΡΑΤΗCΝΙΚΟ	ΚΕΚΡΟΠΙΔΟC	ΜΕΑΝΤΙΩΧΙΔΟC	
	ΖΩΠΥΡΟCΝΙΚΟ	ΕΠΕΡΑCΤΟCΑΘΗΝΙΩ	ΑΙΛΔΙΟΝΥCΙΟC	
	ΑΥΡΠΑΝΤΑΙΝΟC	ΚΛΠΑΥΛΕΙΝΟC	ΚΛΑΝΥΜΦΙΟC	
	ΕΠΕΝΓΡΑΦΟΙ	ΚΛΡΗΤΟΡΙΚΟC	ΗΛΙΟΔΩΡΟCΑΡΚ	
	ΚΛΑΟΝΟΜΑCΤΟC	ΥΜΕΝΑΙΟCΜΗΤΡ	CΟΛΩΝΑΡΚΟΛΥ	
	ΦΙΛΙΝΟCΜΥCΤΙΚ	ΕΠΕΝΓΡΑΦΟΙ	ΕΠΕΝΓΡΑΦΟΙ	
30	ΝΕΙΚΗΦΟΡΟCΕΥΔ	ΠΕΡΙΓΕΝΗCΥΓΙΝ	ΕΥΤΥΧΗCΑ	ΜΑΧΙΜΟC
	ΕΡΜΟΦΙΛΟCΕΥΔ	ΑΓΛΑΘΩΝ	ΠΡΙΜΟC	CΥΜΦΟΡΟC
	ΠΟΜΠΗΜΑΡΩΝ	ΑΕΥΤΥΧΙΑΝΟC	ΠΟΛΛΩΝΙ	ΠΑΝΘΙΩΝ
	ΟΛΥΠΙΚΟC	ΖΩCΑCΠΡΙ	ΠΛΑΤΩΝ	ΑΦΡΟΔΙCΙΟC
35	ΑΦΡΟΔΕΙCΙΟC	ΕΠΙΚΤΑC	ΕΥΚΑΡΠΑC	ΕΥΚΑΡΠΑC
	ΕΙCΙΔΟΤΟCΔΙΟ	ΑΤΤΙΚΙΩΝ	ΕΥΤΥΧΑC	ΑΡΤΕΜΑC
	ΒΟΤΡΥC	ΖΗΝΩΝ	ΛΕΩΝ	ΘΕΟΔΟΤΟC
	ΘΙΑCΟC	ΠΙΝΟC	ΠΩCΦΟΡΟC	ΑΡΤΕΜΙΔΩΡΟC
	ΖΜΥΡΝΟC	ΝΕΙΚΩΝ	ΔΙΟΝΥCΙΟC	CΩΤΗΡΙΧΟC
40		ΕΥΓΝΩΜΩΝ	ΖΩΠΥΡΟC	
		ΚΛΑCΩΤΗΡΙΩΝ	ΜΑΡΚΟC	
		ΑΡΤΕΜΙΔΩΡ	ΕΥΦΡΑΝΤΙΚΟC	
		CΩΤΗΡΙΧΟC	ΚΛΕΥΤΥΧΗC	
		ΖΩCΙΜΟC	ΔΗΜΗΤΡΙC	
		ΜΑΡΩΝ	ΑΘΗΝΙΩΝ	
		ΕΠΑΦΡΑC	ΚΛΑΟΝΗCΙΜΟC	
			ΖΜΑΡΑΓΔΟC	

ΟΡΟCΑΛΚΗC
ΑΙΕΝΕCΑΝΧΕΜΑ

Ἀλκαμένους κοσμη-
τεύοντος ἔφηβοι

	Ἐρεχθεΐδος				
5	Αὐρ. Δημήτριος Ἰσίτυχος Ζωπύ. Ζώπυρος Ζωπύρου Ζωσιμιανὸς Σοφ. Φανίας Μυστικοῦ Ἡρακλείδης Ἡρακλείδου	Συμφέρων Μελισ. Μέλισσος Μελίσσου Λόγος Λόγου Εὐέλπιστος Εὐελπίστου Ξενοκλῆς Ὀνησι. Ἀκαμαντίδος	Ἀφροδείσιος Ἀφροδεισίου Ἰατροκλῆς Ἰατροκλέους Ἀγαθόπους Ἰπποθοοντίδος Θεοφάνης Φιλέρωτος Φιλοκράτης Φιλοκράτους Διόφαντος Φιλ. Εὐκράτης Φιλ. Θεοφάνης Θεοφάνους Ἀφροδείσιος Ἀφροδεισίου Εὐπόριστος	Πρωτόκτητος Πρωτοκτήτου Διόφαντος Διον. Θρασύβουλος Θρασυβούλου Ἀτταλίδος	
10	Αἰγεΐδος Μεγιστόδωρος Μεγιστοδώρου Κάρπος Κάρπου Λεωντίδος	Κρίτων Κρίτωνος Νίκων Εὐτυχ. Χρῦσανθος Σωσι. Ἀθήναιος Εὐκ. Ἀδριανίδος	Αἰαντίδος Στέφανος Τρο. Μίλων Μίλωνος Σεραπιακὸς Εὐκ. Φοῖβος Δορυφ. Δορυφόρος Δορυφόρου Κλα. Γάϊος Ἀγαθοκλῆς Ἀγαθοκλέους Ζώσιμος Ἀγα.	Ἀντικοσμήτη δὲ οὐ- κ ἐχρησάμην διὰ τὸ ἐν τῷ νόμῳ περὶ τού- του μηδὲν γεγρά- φθαι, ἄλλως τε καὶ τῷ υἱῷ ἐχρησάμην εἰς ταύτην τὴν ἐπιμέλειαν,	
15	Ἀπελλῆς Ἀφροδ. Εὐτυχιανὸς Ἀφρο. Ἀσκληπιάδης Ἀπο. Διοκλῆς ὁ καὶ Τρυφ. Λεωνίδης Ζωσι. Ζώσιμος Ζωσίμου	Οἰνεΐδος Εἰσίδωτος Εἰσίδωτου Ἀλέξανδρος Εὐτ. Ἀμμώνιος Ἀμμωνίου Δίφιλος Ἀφρο. Φαρνάκης Ἐλευ. Μακρεῖνος Φιλο. Ἀφροδείσιος Φιλ.	Ἀντιωχίδος Αἰλ. Διονύσιος Κλα. Νύμφιος Ἡλίδωρος Ἀρκ. Σόλων Ἀρκολυ.	Μ. Αὐρηλίῳ Ἀλκαμένει Λαμ- πρεῖ.	
20	Ἰσίδωτος Ἐρμ. Εὐφρόσυνος Ἐρμ. Πτολεμαΐδος Τίτος Τίτου Νικόστρατος Νικοστράτου	Κεκροπίδος Ἐπέρastos Ἀθηνω. Κλ. Παυλεῖνός Κλ. Ῥητορικός Ἰμέναιος Μητρ. Ἐπένγραφοι			
25	Τιμοκράτης Νικο. Ζώπυρος Νικο. Αὐρ. Πάνταινος Ἐπένγραφοι Κλα. Ὀνόμαστος	Περιγένης Ὑγιν. Ἀγάθων Ἀγάθωνος Στα. Εὐτυχιανός Ἐρα. Δωσίθεος Γαλυμήδης			
30	Φιλίνος Μυστικ. Νεικήφορος Εὐδ. Ἐρμόφιλος Εὐδ. Πομπ. Μάρων Ὀλυπικός	Δάμας Κόρυμβος Ἡρακλείδης Εὐγνώμων Νεάνθης Ἰσίδωτος	Εὐτύχης Γα. Πρίμος Πρίμου Ζώσας Πρι. Ἐπικτᾶς Ἀττικίων Ζήνων Πίνος Νείκων Κλα. Σωτηρίων Ἀρτεμίδωρ[ος Σωτήριχος Ζώσιμος Δημήτρις Κλα. Ὀνήσιμος Ζμάραγδος	Μάχιμος Ἀπολλών[ος Πλάτων Εὐκαρπᾶς Εὐτυχᾶς Λέων Πωσφόρος Διονύσιος Ζώπυρος Μάρκος Εὐφραντικός Κλ. Εὐτύχης Ἀθηνίων	Σύμφωρος Συμφόρου Πανθίων Ἀφροδίσιος Εὐκαρπᾶς Ἀρτεμᾶς Θεόδοτος Ἀρτεμίδωρος Σωτήριχος
35	Ἀφροδείσιος Ἀφροδεισίου Εἰσίδωτος Διο. Βότρυσ Θίαςος Ζμύρνος	Ἰσίδωρος Μάρων Ἐπαφρᾶς			
40					
45					

The text here given is nearly the same as that of Böckh. One or two particulars, however, deserve mention. Line 16. The abbreviation ΑΗ very probably stands for Ἀπολλοδώρου or some analogous compound of Ἀπόλλων. The last name of column 1 is Ζμύρνος, not Σμύρνος: cp. Ζμάραγδος at bottom of column 3. In line 33, column 2, I have retained Γαλυμήδης, which is quite certain, as being probably a genuine corruption of the name: similarly Ὀλυπικός, line 34, column 1; Ἰπποθοοντίδος, line 4, column 3; Πωσφόρος, line 35, column 4; Ἀντιωχίδος, line 24, column 3. Line 29, column 4. Böckh wrongly Μάξιμος. The red pigment, with which the letters were originally ornamented, is still traceable here and there.

The mark ✓ employed in this inscription is not a common one: it denotes the occurrence of a fresh

tribe. The mark ∪ is of common occurrence in gymnastic documents, and denotes that the father bore the same name as his son. The other mark, or dash, is of common use to denote an abbreviation; but it is never employed consistently.

Round the rim of the shield, of which only a small portion remains, was inscribed an epigram in hexameters or elegiac metre, probably in praise of the virtue and prowess of the Ephebi.

The inscription upon the shield itself is a list of the Ephebi who were enrolled (ἐγγράφεισθαι) at the Diogeneion, apparently the only Attic gymnasium in Imperial times (Neubauer, Commentt. Epigr., p. 42), and went through the usual curriculum while Alkamenes was Kosmetes. Respecting this office see notes to No. xxxix. It was one of his duties, apparently enjoined by law, to cause a list to be drawn

up of those who had been Ephebi during his year (Neubauer, *ibid.*, p. 84). The enrolment of Ephebi (*αἱ ἐγγραφαί*, Dittenberger, *de Ephebis Atticis*, p. 23) took place at the beginning of Boedromion, and their *ἐφηβεία*, which in free Athens had lasted two years, was under the Romans reduced to one (Dittenberger, *ibid.*, p. 21, fol.). The inscription before us is an official list of such Ephebi, and is one of a very numerous class of documents. It differs, however, from many in its brevity, which was perhaps occasioned by the limited size of the shield; it makes no mention of the Archon of the year, nor of the various gymnastic professors and the disciplinary and other officers who were attached to the Diogeneion. One such officer, who figures in most of the lists of this kind, is the *Ἀντικοσμήτης*, or Deputy-kosmetes. It appears that no one was formally appointed to that office this year, for a reason which is given in column 4, with a pedantry quite in keeping with the spirit of Roman Athens.

Round shields of marble seem not uncommonly to have been employed for the purpose of Ephebic inscriptions. Thus in the *Ἐφ. Ἀρχ.*, N. S., No. 107, is published a shield in all respects resembling the one before us, and headed *Ἀλκιδάμου κοσμητεύοντος ἐφηβοί*. It is dated *ἐν ἀρχοντί Σύλλα*, who was archon probably between A.D. 145–150 (see Neubauer, *ibid.*, p. 164). And the same custom is referred to in a decree in honour of a Gymnasiarch (Rangabé, *Ant. Hell.*, No. 675; C. I. 108), where we read *ἀνέθηκεν δὲ καὶ ὄπλα ὀκτὼ καὶ ἀνέγραψεν τοὺς νενικηκότας*, κ.τ.λ.

The tribes are here enumerated in the order followed in all documents of the Imperial period; for certain apparent exceptions to this order are capable of explanation (see Neubauer, *ibid.*, p. 72, foll.). We should, however, have expected *Πανδιονίς* to be placed third; and the omission of this tribe must be owing to the fact that it supplied no Ephebi.

The *ἐπέγγραφοι*, whose names occupy five columns at the bottom of the shield, are foreigners (chiefly Greeks) who had come to Athens from various

parts of the Graeco-Roman world for purposes of education, and while there had become attached members of the Diogeneion. In Ephebic lists of the Imperial times it often happens that these *ἐπέγγραφοι* are more numerous than the native Athenians, who in some places are, by way of contra-distinction, entitled *πρωτέγγραφοι*.

The late date of our inscription is proved by various indications. (1) It is noticeable how often the sculptor employs Γ for the ancient and more formal Σ through inadvertence, and $\epsilon\varsigma\omega$ when he wishes to economize space. (2) The common use of abbreviated forms in *-ās* in the names of persons of good social position is a sign of a late date: such abbreviations were common in classical times only in the names of slaves and persons of a low order. (3) Proper names in *-ιανός*, which occur frequently in our inscription, are very common in documents of the third century A.D., and the later we descend into the Imperial period, the commoner do these diminutives become (Neubauer, *ibid.*, p. 75). (4) The name of the Kosmetes is Alkamenes, and his son is Marcus Aurelius Alkamenes, of the Lamprian deme. Now an Aurelius Alkamenes is named as Archon in C. I. 283, a document which is within a few years after the association of the brothers Caracalla and Geta in the Empire with their father Septimius Severus, A.D. 198. This is evident from the mention therein of the *Φιλαδέλφεια*, a festival instituted by Severus in honour of the brothers. Again in C. I. 353, a decree of the reign of Septimius Severus, and probably belonging as nearly as may be to the year 198 A.D., we find again mentioned a M. Aurel. Alkamenes, of the Lamprian deme. We may safely identify the person thus repeatedly mentioned with either the father or the son Alkamenes who occur in our inscription. The very names Marcus Aurelius borne by Alkamenes would incline us to assign the date to the reign of Septimius Severus or Caracalla, both of whom bore these names, Severus claiming to be the adoptive son of M. Aurelius.

XLV.

Fragment of grey marble, entire only on the right: height, $7\frac{1}{2}$ in.; width, 8 in. From the Elgin Collection. Osann, *Syll.*, p. 94; C. I. 295.

ΚΙ ΟΙ
ΡΟΥΣΟΥΝΙΕΥΣΓΟΝ
ΑΝΔΡΟΥΙΩΝΙΔΗΣΠΤ
ΟΣΑΛΛΩΓΕΚΗΘΕΝ
5 ΤΡΙΔΟΥΓΡΑΛΛΗΝΕΥΣ Λ
ΝΑΙΟΥΑΛΛΑΙΕΥΣ
ΙΛΩΝΙΟΥΕΡΙΚΕΕΥΣ
ΨΟΣΑΡΤΕΜΙΔΩΡΟΥΣΟΥΝΙΕΥ
ΝΟΣΚΟΛΩΝΗΘΕΝ ΧΑΡΙΤΣ

10 ΦΡΥΝΙΣΚΟΥΣΦΗΤΤΦΟΣΟΛΥΜΠΙ
 ΕΣΘΕΝΟΥΚΕΙΡΙΑΔΗΣ ΡΟ
 ΟΚΛΕΟΥΣΘΟΡΙΚΙΟΣΚΟΘΩΚ
 ΊΟΝΥΣΙΟΥΙΦΙΣΤΙΑΔΗΣ
 ΝΟΣΣΟΥΝΙΕΥΣ
 15 ΟΥΒΑΦΗΘΕΝ
 ΤΙΡΙΕΥΣ
 ΤΟΓ
Κ...Ο...
ρου Σουνιεύς. γόν[ου(?)]
άνδρου Ίωνίδης. Πάριος(?) or Ποτάμιος(?)
ος Ἀλαπεκῆθεν.
 5τ]ρίδου Παλληνεύς.
ναίου Ἀλαιεύς.
 Ἀπολ]λωνίου Ἐρικεεύς.
ρος Ἀρτεμιδώρου Σουνιεύς.
νος Κολωνῆθεν. Χαρίτω[ν]
 10 Φρυνίσκου Σφήττιος. Ὀλυμπ[ιδώ-
εσθένου Κειριάδης. ρά[ν]
οκλέους Θορίκιος. Κοθωκ[ίδης].
Δ]ιονυσίου Ἰφιστιάδης.
νος Σουνιεύς.
 15ου Βατῆθεν.
Στε]ριεύς.
Ο.

This fragment appears to have been broken off from the upper right-hand angle of a wall stone, as immediately above the remains of line 1 the upper surface is worked for a joint. Several slips of the lapidary are noticeable. In line 7 he had written *N* by mistake, and has clumsily altered it to *K*; in line 10 the *I* in ΣΦΗΤΤΙΟΣ is written over a previous *O*; and in line 15 a *T* has been written over an *O* or *Φ*. At the end of line 5 there is an angular incision, which perhaps is accidental. The surface of the inscription is perfectly preserved, and there is a blank space after most of the lines.

This fragment has every appearance of a gymnastic inscription, but it differs from the lists which have just preceded it, in the names being arranged without regard to the order of the tribes. I should therefore consider it to be not a list of all the Ephebi of the year, officially drawn up by the Kosmetes, but a list of the members belonging to one of the *συστρέμματα*, or companies, into which the Ephebi were subdivided. The *συστρέμματα* and their *συστρεμματάρχαι* are frequently mentioned in late Ephebic inscriptions, but little is certainly known concerning them. It seems that usually about twelve such companies were comprised in the whole body of Ephebi (see Dittenberger, *de Ephebis*, p. 18, foll., and *Addenda*, p. 76). A list, such as I suppose this fragment to have originally been, is given in the *Φιλίστωρ*, i. p. 384, 3, where two *συστρεμματάρχαι*, Demosthenes and Eleutheros, place upon record the names of the Ephebi belonging to their respective companies. A similar list occurs in *Ἐφ. Ἀρχ.*, 2235. Cp. No. xlvi. The date is not earlier than the second century A.D.

In line 2 ΓΟΝ is doubtless . . . γόν[ου], the termination of a father's name (*Ἀντιγόνου*, *Ἀστυγόνου*, or

the like), the beginning of the word having been inscribed in the line above. Line 7. The demotic name Ἐρικεεύς (so also in C. I. 115) is also found spelt Ἐρικαιεύς (C. I. 270, col. 1, line 22), by a variation like that of Ἀλκμαιωνίδαι, Ἀλκμεωνίδαι (cp. Böckh on C. I. 33). We also find of course Ἐρικ. with *ει* for *ι*. The deme itself is called Ἐρίκεια in Ross, *Demen*, *Inscr.*, i., col. A, line 21. Lines 9–12. The name Χαρίτω[ν] Ὀλυμπ[ιδώ]ρα[ν] Κοθωκ[ίδης], written in the margin, is unmistakable. Böckh's imperfect copy had misled him into taking Κοθωκίδης for a personal name. Line 13. Ἰφιστιάδης. This deme belonged to the tribe Akamantis; it is often found in inscriptions, and is mentioned by Hesychios:—Ἰφιστίας, ἥρως τις Ἀθηναῖος ἀφ' οὗ καὶ δῆμος Ἰφιστιάδαι; and again Ἰφιάσται (read Ἰφιστιάδαι, with Böckh) δῆμος τῆς Ἀκαμαντίδος φυλῆς. Steph. Byzant., however, mentions Ἡφαιστία as a deme of Akamantis. Böckh regarded these as one and the same deme, and his view has been adopted by Meier, *de Gentil. Att.*, p. 45; Ross, *Demen*, p. 74; and Westermann on Leake. Leake himself (*Top.* ii. pp. 42, 46 n, 187) regards Ἡφαιστίαδαι as a separate deme. Its existence is unconfirmed as yet by inscriptions, which *always* give Ἰφιστ.; for in Rangabé, *Ant. Hell.*, No. 496, the reference is to the Lemnian city Hephaestia, and not to the deme Ἰφιστιάδαι (cp. Kirchhoff, *Hermes*, i. p. 226 n). Moreover, as Ross remarks, there could hardly have been two demes of such similar names in the same tribe; and it is nothing surprising that a mistaken spelling should have been adopted by Stephanos or other writers (as probably Diog. Laert., iii. 41), who would be likely to substitute Hephaestos for the unknown Eponymous local hero Iphistios.

XLVI.

Fragment of white marble, apparently mutilated on all sides, and also split in two down the middle: height, 10 in.; breadth, 9½ in.
From the Elgin Collection. Osann, Syll., p. 139; C. I. 303.

A careful examination has made it necessary to modify Böckh's text in various places. The document is a list of names, which admit of restoration.

ΔΙΟΓΕΝΙ[Σ]
ΚΑΡΠΟΔΩΡ[ΣΔΙ]ΟΓΕΝΟΥΣΓΑΙ,
ΦΙΛΩΝ[Α]ΜΑΞ[Ι]ΤΕΥΣ
ΕΠΙΓΟΝΟΣ[ΑΘ]ΜΟΝΕΥΣ
5 ΙΩΙΛΟΣ ΕΛΕ[ΥΣΙΝΙΟ]ΥΛΑΧΑΡΝ
ΕΥΦΗΜΟΣ[ΜΕΛ]ΙΤΕΥΣ
ΣΩΚΡΑΤΗΣ[ΒΕΡΕΝΕΙΚΓ
ΔΙΟΝΥΣΙΟΣΜ[ΕΝΕ]ΚΡΑΤΟΥΣ ΕΥΠΥ
ΙΣΙΔΩΡΟΣΦΙΛΟ[ΞΕ]ΝΟΥ ΚΟΛ
10 ΣΩΤΑΣΕΥΒΟΥΛ[ΙΔ]ΟΥΠΕΙΡ
ΙΩΣΙΜΟΣΕΥΒ[ΟΥ]ΛΙΔΟΥΠΕΙΡ
ΗΡΑΚΛΕ[ΟΔ]ΩΡΟ[Σ]ΙΩΙΛΟΥΑΝΑΦ
ΗΡΑΚΛΕΙΔΗΣΑΝΤΙΟΧΟΥ ΡΑΜ
ΕΡΜΙΑΣ[ΕΚΜΥΡΙ
15 ΙΕΡΩΝ[ΚΗΦΙΣ
ΟΝΗ]ΣΙΜΟΣΥΓΕΙΝΟΥ ΦΙΛΑΘΗΝΑΙ[Ο]ΣΕΠ
ΑΣ]ΚΛΗΠΙΑΔΗΣΗΡΑΚ ΛΙΒΑΝΟ_ΕΥΚΛ
ΜΕ]ΛΙΣΣΟΣ[ΑΤΤΙΚΣ ΞΕΝΟΦ[ΩΝΤΟΣ
ΧΑΡΙ]ΤΩΝΞΕΝΟΦΩ ΕΠΙΚ[ΗΤΟΣΔΙΟ
20 ΕΥΤ]ΥΧΙΔΗΣΜΠΟ
ΣΩΤ]ΗΡΙΧΟΣΗΡΑΚΛΕ

Where the father's name is the same with the son's it is indicated by a bracket added to the son's name, followed by a slight blank. This abbreviation, which is very common in inscriptions of this kind, was first observed by Böckh on C. I. 181. Also where a word is abbreviated in our inscription this is indicated by a dash, but not uniformly. Written in full the inscription would run as follows:—

Διογένης (Διογένους) Γαργήτιος
Καρπόδωρος [Δι]ογένους Γαργήτιος
Φίλων Φίλωνος Α[μαξ]αντεύς
5 'Επίγονος 'Επιγόνου [Αθ]μονεύς
Ζώϊλος 'Ελε[υσινί]ου 'Αχαρν(εύς)
Εύφημος Εύφήμου [Μελ]ιτεύς
Σωκράτης [Σωκράτους] Βερενικί(δης)
Διονύσιος Μ[ε]νε[κράτους] Εύπυ(ρίδης)
10 'Ισίδωρος Φιλα[ξέ]νου Κολ(λυτεύς)
Σώτας Εύβουλ[ίδ]ου Πειρ(αιεύς)
Ζώσιμος Εύβ[ου]λίδου Πειρ(αιεύς)
'Ηρακλε[όδ]ωρος Ζωΐλου 'Αναφ(λύστιος)
'Ηρακλείδης 'Αντιόχου 'Ραμ(νούσιος)
'Ερμίας 'Ερμίου ἐκ Μυρι(νούττης)
15 'Ιέρων 'Ιέρωνος Κηφισ(ιεύς)
'Ονήσιμος 'Υγείνου Φιλαθήναι[ο]ς 'Επ
'Ασ]κληπιάδης 'Ηρακ. Λίβαν[ο]ς Εύκλ
Μέ]λισσος Μελίσσου 'Αττικ[ο]ς Ξενοφ[ώ]ντος
Χαρί]των Ξενοφώ(ντος) 'Επικ[τ]ητος Διο
20 Εύτ]υχίδης 'Εμπό(ρου?)
Σωτ]ήριχος 'Ηρακλε.

The nature of this document was probably similar to that of the preceding one, but the characters appear to be of a somewhat later date. Lines 1, 2. Diogenes and Karpodoros are both of course sons of the same Diogenes, just as Sotas and Zosimos are of Eubulides, lines 10, 11.

Gargettos is the only deme beginning with ΓΑ—. Line 14. Böckh's copyist is here at fault. The restored reading is of interest from the expression ἐκ Μυρι(νούττης). This deme of the tribe Aegeïs is only known from inscriptions, and was at first confounded with Μυρρίνούσιοι or Μυρινούσιοι, a deme of Pandionis, which, besides being very common in inscriptions, is mentioned by Steph. Byz. and Photios. But the two demes are distinct from each other, for not only do they certainly belong to different tribes, but also we find them mentioned side by side, as if

distinct, in an inscription in Böckh, Staatsh., iii. p. 450. See also Ross, Demen, pp. 84, 85, 128, 129; Leake, Top., ii. pp. 201, 276; Böckh on C. I. 297. Both Μυρρίνουῖς and Μυρρίνούττη are sometimes spelt, as here, with a single ρ. Lines 16 and 19. [Ὀνή]σιμος and [Χαρί]των are only probable restorations. Line 17. Λίβαν[ς] is certain: Pape gives several other examples of this name. Εὐκλ. may represent Εὐκλείδου, Εὐκλέους, or the like. Line 20. Ἐμπο. represents either Ἐμπόρου or Ἐμπορικοῦ.

XLVII.

Fragment of a slab of white marble, broken on all sides except perhaps the right: breadth, 9½ in.; height, 5¼ in. From Lord Strangford's Collection. C. I. 305 b; Archäolog. Zeit., 1864, p. 165; Le Bas, Attique, pt. i, No. 575.

ΔΙΟΙ
ΠΟΣΙΔΩΝΙΩ
ΙΙΑΛ ΑΣΚΛΗΠΙΟΔΟΤΟΣΣΩΣΙΣΙ
— ΓΑ Η ΚΕΚΡΟΠΙΔΟΣ
5 Ξ) ΧΟΛΑΡΓΕ) ΜΥΣΤΙΚΟΣΕΛΕΥΣΕΙΝΙΟΥ
ΔΟΣΣΦΗΤ ΑΦΡΟΔΙΣΙΟΣΑΡΤΕΜΙΔΩΡ
ΡΟΥΑΝΤ ΔΙΟΝΥΣΙΟΣΑΡΤΕΜΙΔΩΡ
ΥΤΗΣ ΔΙΟΝΥΣΙΟΣ> ΕΠΙΓ
ΕΓΑΦΡΟΔΙΤΟΣΝΗΦΟΝΤΟ
10 ΙΠΠΟΘΕΩΝΤΙΔΟ
— ΓΙΔΗΣΦΙΛΙΣΤΕΙΔ
ΤΙΜΟΥ

We may restore as follows:—

Διο[νύσιος, or the like.
Ποσιδώνι[ς]
Παλ Ἀσκληπιόδοτος Σωσι[στράτου]
..... Κεκροπίδος
5 ου Χολαργε. Μυστικὸς Ἐλευσινίου
..... dos Σφήτ. Ἀφροδίσιος Ἀρτεμιδώρου
..... ὄρου Ἀντ. Διονύσιος Ἀρτεμιδώρου
..... ηστης Διονύσιος Διονυσίου Ἐπι[κίδης]
10 Ἐπαφρόδιτος Νήφοντα[ς]
..... Ἰπποθεωντίδ[ς]
..... τείδης Φιλιστείδ[ου]
..... τίμου

This fragment altogether bears the appearance of a gymnastic inscription, and is probably part of a list of Ephebi, like Nos. xliii and xliv, where see notes. The first column is much mutilated, but it clearly contained a catalogue of names arranged irrespectively of their tribal order. Whereas in column 2, which is inscribed in smaller characters, we find part of a list evidently drawn up in accordance with the order of tribes everywhere observed in inscriptions of the imperial period: viz. 1. Erechtheis; 2. Aegeis; 3. Pandionis; 4. Leontis; 5. Ptolemais; 6. Akamantis; 7. Adrianis; 8. Oeneis; 9. Kekropis; 10. Hippothontis; 11. Aeantis; 12. An-

tiochis; 13. Attalis (Neubauer, Comment. Epig., p. 72, foll.). I should suppose the original monument to have been a tall, narrow slab (possibly a Term): the heading of the inscription gave the names of the Kosmetes and Antikosmetes; then followed in column 1 the various officers and teachers of the gymnasium (and this appears to be the purport of what remains of column 1), while in the lower part of column 1 and the upper part of column 2 were inscribed the names of the Ephebi κατὰ φυλάς: lastly, at the base of the second column, if not under both columns, came the ἐπέγγραφοι. The abbreviations are obvious enough. The

mark γ signifies, as we have before seen, that the father's name was the same as the son's. The orthography bears marks of a late date; e. g. Ποσιδώνιος for Ποσειδ. The form Ἰπποθεωντής (for Ἰπποθοωντής) occurs also in an Ephebic list, Φιλίστωρ, iv. p. 547, 2, with which cp. Ἰπποθεωντής in a similar inscription in Φιλίστωρ, iv. 168, 3, and Ἰπποθοωντής in No. xlv.

This fragment probably belongs to the middle or latter part of the second century A. D.

The names are almost all associated by etymo-

logy with the worship of the gods. Μυστικός, a name of frequent occurrence in later Athens, evidently is derived from the Mysteries, as the subjoined Ἐλευσινίου clearly shows. Νήφω, in line 9, which appears not to be found elsewhere, is not connected with the root of φαίνω, like Ἀγλαοφῶν, Ἰοφῶν, etc. (as Pape implies by rendering 'Helle'), but is from νήφω, and refers to religious abstinence. The δεισιδαιμονία of later and subject Athens betrays itself remarkably in the choice of personal names.

CHAPTER V.—IMPERIAL.

XLVIII.

A slab of white marble: height, 1 ft. 3 in.; breadth, 8 in. From the Elgin Collection. Osann, Syll., p. 204; C. I. 346.

ΩΛ ΛΙΣ
ΕΡΑΥΤΟΥΕΚΤΟΥΔΗ
ΡΙΑΝΩΤΩΠΑΤΡΙ
ΣΚΑΙΕΙΣΑΙΩΝΑΔΙΑ
5 ΜΕΓΙΣΤΕΑΥΤΟΥ
ΑΝΘΡΩΠΙΑΣΒΕ
ΕΠΕΣΤΑΛΚΑΜΕΝ
ΩΡΟΥΝΚΩΤΩΡ.
ΩΝΣΟΥΥΠΕΡΗΜΩ.
10 ΑΥΤΟΚΡΑΤΩΡΕΥΧΟΜΕΘΑ

The inscription is entire at the bottom and on the right side only. At the end of lines 3 and 5 are curved strokes, such as are often employed in late inscriptions to indicate an abbreviation. One letter has been broken off at the end of lines 8 and

9. The lapidary, being pressed for space, has somewhat crowded and diminished the last letters in line 10. The document, as far as it can be restored, runs thus:—

ω εἰς
ὑπ]ερ αὐτοῦ ἐκ τοῦ δη-
μοσίου (?) Ἀδ]ριανῷ τῷ πατρὶ (πατρίδος)
καὶ εἰς αἰῶνα δια-
5 μονῆς] μέγιστε Αὐτο(κράτωρ),
φιλ]ανθρωπίας βε-
βαιο (?)] ἐπεστάλκαμεν
. ωρούνηκω τῷ αρ.
τῶν σοῦ ὑπὲρ ἡμῶν
10 ἐπιμελειῶν (?)]. Αὐτοκράτωρ εὐχόμεθα.

In line 3 ΠΑΤΡΙ, with the sign of contraction affixed, appears to stand for πατρὶ πατρίδος. Line 4. Böckh suggested δια[μονῆς]. Line 6. Perhaps ΒΕ may represent some case or derivative of βεβαιός. The first four lines appear to belong to a statement of some of many munificent favours bestowed upon Athens by the Emperor Hadrian. The re-

mainder of the inscription seems to have been an address of thanksgiving or petition to the Emperor; very likely a birthday address. Compare C. I. 3902 b, and Newton, Hist. Disc., ii. pt. 2. p. 695. It will be noticed that the iota subscript is omitted throughout (cp. Franz, El. Ep. Gr., p. 247).

XLIX.

On a stelè of white marble, surmounted by a pediment, in the centre of which is a round buckler in relief; the lower part of the stelè is broken away: height, 1 ft. 6 in.; breadth, 1 ft. 11½ in.; thickness, 6¼ in. From the Elgin Collection. Osann, Syll., p. 205; C. I. 349; Franz, *El. Ep. Gr.*, p. 259; Lüders, *Die Dionys. Künstler*, Berlin, 1873, pp. 74, 177.

ΑΓΑΘΗ-ΤΥΧΗ
ΨΗΦΙΣΜΑΤΗΣΙΕΡΑΣΑΔΡΙΑΝΗΣΑΝΤΩΝΕΙ. Ψ
ΘΥΜΕΛΙΚΗΣΠΕΡΙΠΟΛΙΣΤΙΚΗΣΜΕΓΑΛΗΣΣΥΝΟΔΟΥ
ΤΩΝΑΠΟΤΗΣΟΙΚΟΥΜΕΝΗΣΠΕΡΙΤΟΝΔΙΟΝΥΣΟΝΚΑΙ
5 ΑΥΤΟΙ ΡΑΤΟΡΑΚΑΙΣΑΡΑΤΙΤΟΝΑΙΛΙΟΝΑΔΡΙΑΝΟΝ
ΔΝ ΣΕΒΑΣΤΟΝΕΥΣΕΒΗΕΟΝΔΙΟΝΥΣΟΝ
ΝΙ ΟΙΚ

The form of the Ψ in line 2 is noteworthy, as also is the tendency to blend letters into one after the manner of a monogram. Böckh has restored the inscription, as far as it can be restored, as follows:—

Ἀγαθῇ Τύχῃ
ψήφισμα τῆς ἱερᾶς Ἀδριανῆς Ἀντωνεί[ν]ης
θυμελικῆς περιπολιστικῆς μεγάλης συνόδου
τῶν ἀπὸ τῆς οἰκουμένης περὶ τὸν Διόνυσον καὶ
5 Αὐτοκράτορα Καίσαρα Τίτον Αἴλιον Ἀδριανὸν
Ἀν[τωνεῖνον] Σεβαστὸν Εὐσεβῆ, νέον Διόνυσον
[τεχνιτῶν].

Böckh thinks it most probable that this inscription was found at Athens, because it belonged to the Elgin Collection; but the character of the document would suit one part of Greece equally with another. In the notes to No. xxi some general remarks were made on the private associations of the Greeks, which had a religious or quasi-religious character. The best known of these associations are the Dramatic guilds, of which we find mention in various parts of the Hellenic world, from the Macedonian period downwards, and about which very full information is to be found in Lüders, *Die Dionys. Künstler*, Berl. 1873, and Foucart, *de Collegiis Scen. Artificum*, Paris, 1873. Strabo (xiv. 1. p. 643) mentions a Dramatic Company which enjoyed the monopoly of playing in the region of Ionia and the Hellespont. They originally had their home at Teos (cp. Le Bas, *Pt^{ie} v*, No. 85, line 15, p. 30), from which they migrated first to Ephesos, thence to Myonnesos, and afterwards were established in Lebedos under the protection and favour of the kings Eumenes and Attalos: here they existed in Strabo's time. Their patron God was of course Dionysos, but Apollo, the Muses, and other deities, also shared their worship. It seems that this Society or Corporation long prospered in numbers, reputation, and wealth (Schömann, *Gr. Alt.*, ii. p. 518; Böckh, *C. I.*, Nos. 3067–3071). Other Dramatic guilds are found elsewhere in Greece, as at Eleusis (cp. Rangabé, *Ant. Hell.*, No. 813; and Keil, *Schedae Epigraph.*, p. 46, foll.); at the Isthmus and Nemea (*Ἐφ. Ἀρχ.*, 213; *C. I.* 3068 c; Lüders, p. 175, No. 77*); and in Arkadia (cf. *Athenae*. v. p. 212, and iv. p. 149, where we read of another *σύνεδρος Διονυσιακῶν τεχνιτῶν*).

Our inscription relates to a Dramatic Company as is shown by the epithet *θυμελικῆς*, line 3; cp. Keil, *Syllog. Inscr. Boeot.* p. 144; *C. I.* 1625, line 56, and 3493, line 11; Lüders, p. 182, No. 94.

Most of the Dramatic guilds known to us from

inscriptions seem to have been established in some fixed abode or head-quarters, and to have had a local character. The *σύνεδρος* of our inscription is distinguished from these by the epithets *περιπολιστική*, 'itinerant,' and 'from the whole Empire,' *ἀπὸ τῆς οἰκουμένης*, line 4. Cp. the similar decrees from Ankyra, Lüders, p. 182, No. 94, from Pessinus, *C. I.* 4081, from Thyatira, *C. I.* 3476 d, from Aphrodisias, Lebas, *Asie Mineure*, *Pt^{ie} v*, Nos. 1619, 1620, from Nismes, *C. I.* 6786. It would seem that such itinerant oecumenical *σύνεδροι* were associations on a much larger scale than the local guilds, and were perhaps formed by the amalgamation of these about the time of Hadrian, who did much to encourage and revive the drama throughout the Empire. (See Foucart, *De Collegiis Scen. Artif.* p. 93.)

If our inscription really belongs to Athens, it seems probable (as Lüders suggests, p. 73) that the *σύνεδρος* to which it relates received its title *Ἀδριανή* on the occasion of Hadrian's visit to Athens, A.D. 135, when he celebrated the Dionysia with great pomp as Athenian archon. For the phrase *περὶ τὸν Διόνυσον*, line 4, cp. Lüders, p. 180, Nos. 75*, 89, 91; Plutarch, *Rom. Quaest.* cvii; Diod. iv. 5.

Line 5. With Dionysos, who is their natural patron-god, they associate also the deified Emperor Antoninus Pius (*εὐσεβῆς*) as being *νέος Διόνυσος*. In like manner *οἱ περὶ τὸν Διόνυσον τεχνῖται* receive the messenger of Mithradates as sent by *νέος Διόνυσος* (*Athenae*. v. p. 212 D), a title which we learn elsewhere to have been affected by Mithradates; as also by the Ptolemies and by Hadrian, *C. I.* 6786, and by Caracalla, *C. I.* 6829: see Lüders, p. 74 *note*.

It was no uncommon thing for Corporations of this kind to name themselves after some monarch to whom they paid divine honours as their patron; e. g. Attalistae, Eupatoristae, Basilistae (*C. I.*, iii., p. 419). Similarly the guild here mentioned is entitled the Adriana Antonina (line 2).

L.

A slab of white marble : height, $4\frac{1}{4}$ in. ; breadth, 1 ft. 4 in. From the Elgin Collection. Part of a larger inscription first copied and edited by Cyriac of Ancona, *Epigr.* p. xvi. No. 117, and then by Muratori, vol. ii. p. dlxxviii. 1. The Elgin fragment is edited by Osann, *Syll.*, p. 90, who is unaware of the completer form of the inscription ; C. I. 354.

ΥΠΕΥΘΥΝΟΙΕΣΤΩΣΑΝΠΡΩΤΟΝΜΕΝΕΚ
ΑΦΟΥΔΕΟΝΠΟΙΗΣΑΣΘΑΙΤΗΝΕΙΣΟΔΟΝ
ΤΟΜΕΧΡΙΜΗΝΩΝΑΛΛΩΝΔΥΟΤΗΣΤΕΛ
ΔΟΣΕΩΣΜΕΤΑΔΕΤΟΥΣΜΗΝΑΣΤΟΥΤ
5 ΜΗΠΕΙΘΟΜ ΟΙΑΠ ΛΟΣΟΣΑΝΟ

The uncial text gives a careful copy of the Elgin fragment as it now stands, only the left side being entire. Subjoined is the fuller form of the inscrip-

tion in cursive, according to the restorations of Böckh :—

.....
δέχονται τὸ ἀργύριον, ἐπιτίμιον ὀριζέτωσαν
αὐτοῖς κατὰ τὴν τῆς ἀπε[ι]θείας ἀξίαν. ἔ[αν] δ[ε] οἱ πα-
ραδο[θ]έντες εἰσφέρειν μὴ βούλωνται, [εἰ]τα
5 ὑπεύθυνοι ἔστωσαν πρῶτον μὲν ἑκατοστιαίων τόκω[ν], (1)
ἀφ' οὗ, δέον ποιήσασθαι τὴν εἴσοδον, οὐκ ἐποιήσαν- (2)
το, μέχρι μηνῶν ἄλλων δύο τῆς τελευταίας ἀπο- (3)
δόσεως. μετὰ δὲ τοὺς μῆνας τούτους εἰ μένειεν (4)
μὴ πειθόμε[ν]οι ἀπ[ο]δόσθωσαν οἱ ἀργυροταμίαι μετὰ (5)
τοῦ κήρυκος τὰς ὑποθήκας, ἔ[χόν]των αὐτὰς ἐξουσίαν
10 λύσασθαι ἐξήκοντα ἡμερῶν πρῶτον μὲν τῶν δεδωκότ-
ων, εἴτα καὶ τῶν ἐγγυητῶν, οἵτινες ὑπεύθ[υ]νοι τῶν
ἐνδεησάντων ἐξήκοντα ἡμ[ε]ρῶν ἂ [ὁ]φ[ε]ίλουσιν ἐκτείσσειν.

We have here a portion of a decree belonging to the period during which Athens was subject to Rome. It should probably be referred not to the times of the Roman Republic, but to the reign of some emperor—Hadrian for example. It deals with certain persons who have to pay certain revenues to the public exchequer. These appear to be the farmers of the taxes, who had of course, in all cases, to find security up to the amount of their contract, together with sufficient sureties. The decree accordingly enjoins that when these farmers are called upon by the magistrates who receive the revenue (οἱ δέχονται τὸ ἀργύριον, line 1) to pay in the moneys for which they are liable, should they neglect the summons (ἀπειθεία), they are to be proportionably fined (line 2). Further, if such delinquents, whose names shall be laid before the authorities (οἱ παραδοθέντες), still refuse to meet their liabilities, then a final period of three months shall be granted them, to date from the day on which payment fell due but was not forthcoming ; interest being paid upon the

debt in the meantime at the rate of twelve per cent. (lines 4–7). If the sum is not paid by the end of the three months, then the securities of the defaulter are to be sold by auction (lines 7–9), permission however being reserved for those who gave the security, and after them to their sureties, to redeem their property thus put up to auction within sixty days. The last line is imperfect.

The idiom of this document is strongly coloured by Latinisms. Thus ἑκατοστιαῖοι τόκοι (line 4) represent *centesimae usurae*, which in Attic would be τόκος ἐπὶ δραχμῇ. Neither is εἰσφέρειν (line 3) used in its classical sense. ποιήσασθαι τὴν εἴσοδον (line 5) must mean 'to pay in,' and similarly we speak of money 'coming in.' ἀργυροταμίαι, too (line 8), is a late coinage : it occurs again in a law of Hadrian, C. I. 355, ad fin. The word was probably invented to prevent the office being confused with the Roman Quaestors, for whom the word ταμίαι was appropriated.

CHAPTER VI.—STATUES AND DEDICATIONS.

L I.

A slab of blue marble : height, 11½ in.; breadth, 2 ft. 10 in. From the Elgin Collection. Chandler, Inscr., p. 48; Osann, Syll., p. 97; C. I. 128; Franz., El. Ep. Gr., p. 328.

ΟΙΕΡ]ΥΣΓΑΝΔΙΟΝΟΣΑΝΤΙΣΘΕΝΗΣ
ΑΝΤΙΦΑΤΟΥΣΚΥΘΗΡΡΙΟΣΑΝΕΘΗΚΕΝ
ΟΙΦΥΛΕΤΑΙ

‘Ο ιερ]εύς Πανδίωνος Ἀντισθένης
Ἀντιφάτους Κυθήρριος ἀνέθηκεν.
Οἱ φυλέται.

Pandion, the Eponymous hero of the tribe Pandionis, had his proper shrine, which is mentioned by name in C. I. 213. That inscription gives a list of victors in the Dionysia and Thargelia who belonged to the tribe Pandionis. The date of C. I. 213 is a few years after the archonship of Eukleides; and then an Antisthenes, son of Antiphates, a Kytherrhian, is said to have won a prize (probably a tripod) at the Thargelia. It is possible that our inscription refers to that very victory. It was cus-

tomary for the winners of crowns, tripods, etc., to dedicate them, by way of publicly recording their success. The words *οἱ φυλέται* are added to show by whom the distinction was awarded. Tripods won in the Thargelia were dedicated at the Pythion, but the temple was not large enough to contain them all within its walls, so that they extended into the adjoining road, hence called the ‘Street of Tripods.’

L II.

On a cylinder of white marble, which has been broken vertically in half. Height, 13 in.; diameter, 8½ in. From the Elgin Collection. C. I. 402; Welcker, Sylloge Epigram. Gr. 149 (three first verses only); Le Bas, Attique, pt. i. No. 337.

ΑΣΚΛΗΠΙΟΥΜΕΔΜΩΑΠΥΡΦΟΡΟ
ΠΕΙΣΩΝΑΛΕΥΣΣΕΙΣΙΠΠΙΚΟΝΗΓ
ΑΡΞΑΝΤΑΘΗΝΑΙΟΙΣΔΕΤΗΝΕΠ

ΚΑΤΑΤΟΕΠΕΡΩΤΗΜΑΤΩ
ΣΥΝΕΔΡΙΩΝΙΕΡΕΩΣΛ
ΑΓΑΘΟΠΟΔΟΣΦΛΥΕΣ

The inscription is mutilated upon the right-hand side. In line 5 Böckh's copy wrongly has *O* twice instead of *Ω*, in *ΣΥΝΕΔΡΙΩΝ* and *ΙΕΡΕΩΣ*. With

some diffidence I venture to depart from his restorations, and propose to read as follows:—

Ἀσκληπίου με δμῶα πυρφόρον, ξένε,
Πείσωνα λεύσσεις, ἵππικόν [θ'] ἡ[γήτορα]
Ἀρξάντ' Ἀθηναίοις δὲ τὴν ἐπ[ώνυμον].

Κατὰ τὸ ἐπερώτημα τῶν
5 συνεδρίων ἱερέως
Ἀγαθόποδος Φλυέως.

The last three lines thus arrange themselves symmetrically beneath the first longer lines. The cylinder upon which this was inscribed formed the base of a small statue in honour of Piso, who had been—as we are told in line 3—archon eponymos. His full name is given in the heading of an Ephebic inscription published by Kumanudes, *Φιλίστωρ*, iv. p. 168, 2, *Ἐπὶ ἀρχοντος Βιησίου Πείσωνος Μελιτέως*. His date is assigned by Neubauer (*Commentationes Epigraph.*, p. 27) to the year 175 A.D.; and Dumont (*Essai sur la Chronologie des Archontes Athén.*, p. 100) gives good reason for placing it as 'très-peu postérieure à l'année 169.' For the position of δέ, see L. and S., s. v. Line 2. Besides the archonship, Piso appears to have held some equestrian command:—*ἵππικόν [θ'] ἡ[γήτορα]*, or, as Böckh,—*ἵππικ[ῶ]ν ἡ[γήτορα]*. This office we cannot identify, owing to our scanty information concerning the various offices existing in later Athens. But why is he styled in line 1 the 'fire-bearing servant of Asklepios?' It must be remembered that Asklepios, besides many other attributes, was worshipped as *Ἀγλαόπης* and *Αἰγλαήρ* (see Welcker, *Götterl.*, ii. p. 742, fol.), nor is it difficult to understand the symbolism that should connect the god of healing with the idea of light and brightness. It is not surprising, therefore, to find *πυρφόροι* among the priests of Asklepios. Thus C. I. 1178 is a dedication discovered by Clarke among the ruins of the Asklepieion at Epidauros, which reads:—*Ἰαρε[ύς] Φάων πυρφόρος ἀνέθηκα*. The same title is

mentioned as borne by priestly officers in a Boeotian inscription, C. I. 1586; and in Lucian, *de Dea Syria*, 42.

The last three lines tell us that this statue was raised to Piso 'at the request of the *συνέδρια* in the priesthood of — Agathopous, of the Phlyean deme.' The expression *τὰ συνέδρια* occurs in two other Attic inscriptions, Philistor, i. p. 382, see note of Kumanudes and *ibid.* iv. p. 168, 2. This document begins thus:—*Ἡ ἐξ Ἀρείου πάγου βουλή καὶ ἡ βουλή τῶν Φ καὶ ὁ δῆμος ὁ Ἀθηναίων τὸν Κοσμητὴν τῶν ἐφήβων Αὐρ. Φίλωνα Πειραιέα ἀρετῆς ἕνεκεν καὶ τῆς εἰς τὰ συνέδρια καὶ τὸν δῆμον καὶ τοὺς ἐφήβους φιλοτιμίας*. Here we first have mentioned the Areopagus and the Senate and the People, and then, when we should expect a repetition of the same assemblies, the place of the two former is occupied by *τὰ συνέδρια*. It seems probable from the context that the *συνέδρια* in this inscription is meant, whether for brevity's sake or to avoid a tautology, to include the Areopagus and Senate together in one general term. Böckh, however, C. I. 3749, says, '*τὸ συνέδριον idem est quod ἡ γερουσία*,' and if this is always so, *τὰ συνέδρια* should here also refer to councils of a religious character, cp. note on No. xix, line 39, and Kumanudes on Philistor, i. p. 352. At the end of line 5 stood some abbreviation like *ΑΥΡ.* or *ΛΕΥΚ.*, Agathopous having also a Roman name, unless Agathopous was the father's name, the priest's name ending line 5. He was probably priest of Asklepios.

LIII.

A slab of white marble: height, 9 in.; breadth, 10½ in. From the Elgin Collection. C. I. 437.

ΤΙΣΣΑΡΙΣ[ΜΙΔΟ
ΣΧΑΡΟΠΕΙΝ[ΗΝ
ΚΛΑΤΔΙΟΥΔΙΛ[ΤΜ
ΥΤΘΥΓΑΤΕΡ[ΑΡ
5 Ε]ΤΗΣΕΝΕΚΕΙ[ΚΑ
Ι]ΤΗΣΠΕΡΙΤΗ[ΘΕ
ΟΝΘ]ΥΣΚΥ[ΙΑΣ

A fragment of an inscription in honour of Charopeine, daughter of Claudius Didymos (?). The curved strokes between some of the words are clearly intentional, although not consistently employed. The restorations I have made are chiefly suggested by the unmistakable portions of letters at the beginning and end of the lines. The inscription probably ran somewhat as follows:—

[Ὁ δῆμος (?) τὴν ἱέρειαν]
τῆς Ἀρτέμιδος
Χαροπείνης
Κλαυδίου Διδύμου
θυγατέρα [ἀρ-
(5) εἴτης ἐνεκεν [κα-
λ] τῆς περὶ τὴν [θε-
δν θ]ρησκείας.

For line 1 cp. next inscription. The word *θρησκεία* is a common synonym in late Greek for *εὐσέβεια*.

LIV.

A slab of white marble: height, 11½ in.; breadth, 7½ in. From the Elgin Collection. C. I. 437 δ.

11 1
ΛΗΤΩΝ/
ΙΟΣΚΛΑ
ΙΗΤΡΙΑΙ
5 ΛΙΜΟΥΣ

Ἡ βουλὴ τῶν [Χ καὶ
ὁ δῆμος Κλαυδίαν
Δημητρίαν
Ἀλμυσίου

There seem to be traces of letters in the line above the fourth line from the bottom. At the end of line 3 was some citizen's name in the genitive, and at the end of line 4 probably *θυγατέρα*. At the end of line 1 I have recovered what seems certainly the remnant of Χ, i. e. 600. The Senate was increased to 600 upon the institution of twelve tribes (B. C. 307), and so continued down to the time of Hadrian: see No. xix, *supra*.

LV.

Fragment of white marble, probably part of a Term: height, 8½ in.; breadth, 12 in. From the Elgin Collection. C. I. 1033.

ΙΙΟΦΙΜΟΝ

The face of the stone is much worn on the left hand, and a letter seems to have been lost. Immediately beneath the inscription are the remains of a phallus sculptured in relief, which indicate that our inscription is a fragment of a Term, similar probably to those given in *Ἐφ. Ἀρχ.* N. S. No. 200, Pl. 30, 31, 33; in which case this fragment would be from the middle of the Term, and *Τρόφιμον* may have been the last word of the inscription. Böckh is therefore mistaken in placing it among the sepulchral inscriptions.

LVI.

A slab of blue marble: height, 9½ in.; breadth, 2 ft. 8½ in. From the Elgin Collection. First edited by Cyriac of Ancona, Epigr. p. xv. No. 105; Muratori, ii. p. 1066, 3; Jacobs, Paralip. Anthol., ii. No. 15, p. 766, and Anthol. Pal. Append., No. 150; Clarke, Travels, pt. ii. 2. p. 591; Osann, Syll., p. 144; C. I. 747.

ΠΟΛΥΛΛΟΣ ΠΟΛΥΛΛΙΔΟΥ ΠΑΙΑΝΙΕΥΣ
ΕΙΚΟΝΑ ΤΗΝ ΔΑΝΕΘΗΚΕ ΠΟΛΥΣΤΡΑΤΟΣ ΑΥΤΟΥ
ΜΝΗΜΟΣΥΝΗΝ ΘΝΗΤΟΥ ΣΩΜΑΤΟΣ ΑΘΑΝΑΤΟΝ

This marble was seen on the Akropolis in front of the Parthenon by Cyriac in the 15th century, and remained there as late as Clarke's time. The uncial text shows the present state of the inscription. When it was copied by Cyriac, Chandler, and Clarke, the second and third lines were complete, and ended with the words *ΑΔΕΛΦΟΝ* and *ΑΘΑΝΑΤΟΝ* respectively.

Πόλυλλος Πολυλλίδου Παιανιεύς.
Εἰκόνα τήνδ' ἀνέθηκε Πολύστρατος, αὐτοῦ ἀδελφόν,
μνημοσύνην θνητοῦ σώματος ἀθάνατον.

This is not from a sepulchral monument; it is an inscription upon the base of a statue of a deceased brother dedicated (*ἀνέθηκε*) by Polystratos. The first line, written in letters half as large again as the rest, gives the name of the person whose statue stood above, viz. Polyllus, son of Polyllides of the Paeanian deme. The accusative *ἀδελφόν* is in apposition to *εἰκόνα*, the image standing for the person represented. The reading of the stone is certainly *μνημοσύνην*, which is more poetical than *μνημόσυνον*.

LVII.

A slab of white marble, found in the wall of the Church of the Panagia Spiliotissa ('Our Lady of the Grotto'): height, 1 ft. 5 in.; breadth, 10 in. From the Elgin Collection. Copied by Fourmont; edited by Chandler, pt. ii. No. 29, p. 55; Osann, Syll., p. 155; C. I. 481; Keil, in Rhein. Mus., xix, 1864, p. 256, foll.

ΚΙΟΝΙΑ ΚΑΙ ΤΟ Αἴτωμα
καὶ τὰς κινκλίδας καὶ τὴν
φροδείτην τῇ θεῷ ἐκ
τῶν ιδίων ἀνέθηκεν, ε-
5 ΠΙΣΚΕΥΑΣ ΑΞΑΚΑΙΑΥΤΗΝ
ΤΗΝ ΘΕΟΝ ΚΑΙ ΤΑ ΠΕΡΙ ΑΥΤΗΣ
ΟΥΣ ΑΚΑΙΛΥΧΝΑ ΠΤΡΙΑΑ
ΤΗΣ ΚΑΙ ΟΝΕΙΡΟΚΡΙΤΙΣ
ΖΤΟΛΙΖΟΝΤΟΣ ΑΙΜΙΛΙΟΥ
10 ΙΚΟΥ ΜΕΛΙΤΕΩΣ ΙΕΡΑΤΙ
ΟΝΤΟΣ ΙΑΚΧΑΓΩΓΟΥ ΔΙΟΝ
ΥΙΟΥ ΜΑΡΑΘΩΝΙΟΥ ΖΑΚΟΙ
ΕΥΟΝΤΟΣ ΑΓΙΑΦΟΡΟΥ ΕΥΚΑΡ
ΠΟ

The stone is entire at the bottom and sides. | elsewhere are effaced. We may restore as follows:—
The beginning is mutilated, and a few letters |

.....
τὰ] κίονια καὶ τὸ αἴτωμα
καὶ τὰς κινκλίδας καὶ τὴν
Ἀ]φροδείτην τῇ θεῷ ἐκ
τῶν ιδίων ἀνέθηκεν, ε-

- 5 πισκεύασα καὶ αὐτὴν
 τὴν θεὸν καὶ τὰ περὶ αὐτὴν,
 οὔσα καὶ λυχνάπτρια αἰ-
 τῆς καὶ ὄνειροκρίτις.
 Στολίζοντος Αἰμιλίου [Ἀτ-
 10 τ]ικοῦ Μελιτέως, ἱερατέ[υ]-
 οντος ἱακχαγωγοῦ Διονυ-
 σίου Μαραθωνίου, ζακορ-
 εῦοντος ἀγιαφόρου Εὐκάρ-
 που.

This inscription records the dedication of a statue of Aphrodite, 'together with certain small columns and a pediment. *ἀέτωμα* (corrupted here into *αἰτωμα*) was the word used in later Greek for the older *ἀετός*: see Bekker, *Anec. Gr.*, i. p. 348, '*Ἀετός*· τό τε πτηνὸν ζῶον, καὶ τὸ ἐπὶ τῷ προπυλαίῳ δ' νῦν ἀέτωμα λέγουσιν: and ib., p. 202, '*Ἀετός*· προπύλαιος· τὸ νῦν λεγόμενον ἀέτωμα: cp. Harpokr., s. v. *ἀετός*, Suid., s. v. *ἀετώματα*. The dedication includes also a latticed partition or railing (*κιγκλίδες*, line 2). The giver of these objects had moreover restored the statue and surroundings (line 5, foll.) of the goddess whose 'lamplighter and dream-interpreter' she was (lines 7, 8), to whom also she had made the dedication. We may understand the offering to have consisted of a miniature shrine, containing in its cella an image of Aphrodite, and adorned in front with a pair of columns supporting a pediment. The whole was placed in the temple of the *θεός* of lines 3 and 5, and fenced off by a railing (*κιγκλίδες*).

But who was this goddess to whom the dedication is made? At first sight it might be assumed to be Aphrodite. But the sacred officers mentioned in the inscription, *ὄνειροκρίτις*, *ἱακχαγωγός*, *ἀγιαφόρος*, *στολιστής*, seem to belong not to the worship of Aphrodite, but to some more solemn and mystic rites. Of course it is just possible that all the ministers of Aphrodite here named were at the same time *ὄνειροκρίτις*, *ἱακχαγωγός*, *ἀγιαφόρος* and *στολιστής*, respectively, of other deities. But such a coincidence would be very remarkable, and it is not at all necessary that Aphrodite should be the goddess meant. It was quite common to dedicate an image of one deity in honour of another (see the examples cited by Keil, *Sylog. Inscr. Boeot.*, p. 87). It has accordingly been suggested that Demeter is the goddess meant (see Stephani in the *Compte rendu de la Commission Archéologique*, St. Petersburg, 1860, p. 114; cp. Lenormant, *Recherches à Eleusis*, p. 200.)

This would accord well with '*ἱακχαγωγός*' in line 11, the worship of Iakchos and Demeter having been closely united both at Athens and at Eleusis, and hence Stephani thinks that the temple from which this inscription was taken was that dedicated to Demeter in the Kerameikos, where was also an Iakcheion. He also shows from Pausanias, viii. 31. 3, that at Megalopolis a temple of Aphrodite stood within the Peribolos of Demeter and Persephone; cp. ibid. vii. 21. 4, for another instance of the association of these Goddesses. That an *ὄνειροκρίτις* should be attached to a temple of Demeter is not

surprising, inasmuch as we have mention of that Goddess appearing in dreams in two inscriptions, C. I. 2907, and Newton, *Hist. Disc.* ii, pt. 2, p. 714; cp. the dream of Timoleon before his Sicilian expedition, Plutarch, Timoleon viii, where the priestess of Persephone explains the dream as coming from *αἱ θεαί*, acting here as *ὄνειροκρίτις*. Moreover we know that *ἐγκοίμησις* was practised in the '*ἱακχεῖον*': see Alkiphron, *Epist.* iii. 59, *Παρ' ἓνα τῶν τὰ πινάκια παρὰ τὸ 'ἱακχεῖον προτιθέντων καὶ τοὺς ὀνείρους ὑποκρίνεσθαι ὑπισχνουμένων*: Plut. vit. Aristid. c. 27, *ὃς ἑαυτὸν ἐκ πινακίου τινὸς ὀνειροκριτικοῦ παρὰ τὸ 'ἱακχεῖον λεγόμενον καθεζόμενος ἔβασκε*, and the '*ἱακχεῖον*' could hardly have been anywhere but in that temple of Demeter in the Kerameikos noticed by Pausanias, i. 2. 4, where the statue of Iakchos by Praxiteles was associated with that of Demeter and Persephone.

On the other hand, it has been maintained by Böckh, and more recently by Keil (*Rhein. Museum*, xix. p. 258, that the *θεός* mentioned in our inscription was the Egyptian Isis, who had a temple at Athens as early as B.C. 333 (see the decree published by Kumanudes in the *Παλιγγενεσία*, 1870, No. 2009). The prevalence of her worship at Athens is further shown by the frequency of names like '*Ἰσιγένης*', '*Ἰσίδωτος*', as well as by the numerous dedications to Isis cited by Keil. It has been urged in favour of this view that *στολισμός* was a characteristic feature of Egyptian ritual: thus on the Rosetta stone we read *οἱ εἰς τὸ ἄδυτον εἰσπορευόμενοι πρὸς τὸν στολισμὸν τῶν θεῶν*: and as in our inscription *ὁ στολίζων* is named the first, so Plutarch (*de Iside et Osir.*, ch. 3) describes the *ἱεραφόροι* and *ἱεροστόλοι* (= *στολισταί*) as most important priestly officers (cp. ib., ch. 20). Again Isis and Sarapis were both deities who sent dreams to men, especially by *ἐγκοίμησις*, in their temples. '*Ἀγιαφόρος*', line 13, is clearly a synonym for *ἱεραφόρος* or *παστοφόρος*, titles of frequent occurrence among the Egyptian priesthood (see Plutarch, ib., ch. 3; C. I., iii. p. 305). In regard to the difficulty of the priest of Isis being also *ἱακχαγωγός* line 10, foll., it has been shown that such a combination of offices is elsewhere found. Thus in a gymnastic inscription in the *Φιλίστωρ*, i. p. 381, we read *Κοσμητεύοντος 'ἱακχαγωγοῦ Διονυσίου Μαραθωνίου*. This Dionysius is clearly the same with the one in our inscription; and thus is determined the date of the document before us, inasmuch as the inscription in the *Φιλίστωρ* contains the heading:—*Οἱ ἐπὶ Τιβ. Κλαυδίου 'Ηρώδου Μαραθωνίου ἀρχοντος, τρίτου ἀπὸ τῆς ἐπιδημίας τοῦ μεγίστου αὐτοκράτορος Καίσαρος Τραϊανοῦ 'Αδριανοῦ σεβαστοῦ ἔφηβοι, κ.τ.λ.* The date of

our inscription is therefore about A. D. 130. The same Dionysios is called *ιερεύς* in another Athenian inscription (Ross, Demen, No. 189, p. 103; Keil, Rhein. Mus., xix. p. 257), which is worth citing in full in illustration of the document before us:—

Εὐκαρπος Δ[ιόν-
υ]σίου Φυλάσι[ς]
κατ' ἐπίταγμ[α]
'Α]σκληπιδὸν [τόν-
5 δε καθείδρ[υσεν
ὑπὲρ ἑαυτοῦ [καὶ
τοῦ ἱερέως [Ἰακχα-
γαγοῦ Διον[υσίου
Μαραθωνιά[ν, στο-
10 λίζοντος [Αἰμιλί-
ου Ἀττικοῦ [Μελιτέ-
ως.

This may also be a dedication to Isis. Of the names here mentioned, not only Dionysios, but Eukarpos, too, reappears in our inscription. We also recover Ἀττικοῦ, the name of the *στολιστής*.

LVIII.

A slab of white marble, from Lord Strangford's Collection: height, 6½ in.; breadth, 12½ in. Apparently unpublished.

The stone is entire on all sides, excepting that the face is occasionally chipped at the edges. There are remains of a simple moulding at the top and bottom. It was doubtless the base of a statue to Hermes.

ΚΗ]ΡΥΚΙΑΘΑΝΑΤΩΝΕΡΜΗΣΤΗΣΑΜΜΕΑΓΟΡΑΙΩΙ
ΣΟΙ]ΜΕΝΑΝΑΞΔΩΡΟΝΚΟΣΜΟΝΔΕΑΥΤΟΙΣΙΤΙΘΕΝΤΕΣ
ΑΥΤ]ΟΚΑΣΙΓΝΗΤΟΙΠΑΙΔΕΣΠΑΤΡΟΣΕΞΑΓΑΣΙΠΠΟΥ
Α]ΓΑΣΙΚΡΑΤΗΣ:ΕΥΩΝΥ:ΑΓΑΣΙΚΛΗΣ:ΕΥΩΝΥ

Κήρυκι ἀθανάτων Ἑρμῇ στήσάμ μ' ἀγοραίῳ,
Σοῖ] μὲν, ἀναξ, δῶρον, κόσμον δ' αὐτοῖσι τιθέντες,
Αὐτ]οκασίγνητοι παῖδες πατρὸς ἐξ Ἀγασίππου
'Α]γασικράτης Εὐωνυ(μεύς). Ἀγασικλῆς Εὐωνυ(μεύς).

The monument, as often, *loquitur*, addressing the god. The crasis, in line 1, of the *i* of *κήρυκι* with the *ā* of the next word is such a harshness as often occurs in metrical inscriptions even of a fairly good age; for this one is certainly not later than the second century B. C. Hermes Agoraeos presided over the market-place as the god of business and commerce. Cp. his title *ἐμπολαῖος* (Welcker, Götterl., ii. p. 455). There was a statue of Hermes Agoraeos in the Agora near the Stoa Poekile: Lukian, *Jup. Trag.*, ch. 33, ὁ σὸς, ὃ Ἑρμῇ, ἀδελφός ἐστιν, ὁ ἀγοραίος, ὁ παρὰ τὴν Ποικίλην. See the authorities cited by Leake, *Top.* i. p. 121.

LIX.

A block of white marble: height, 1 ft. 3½ in.; breadth, 13 in.; thickness, 7 in. From the Elgin Collection. Osann, *Sylloge*, p. 141; C. I. 495.

ΑΤΡΙΝΙΟΣΤΙΤC
ΙΟΔΩΡΟΥΤΟΥΙ
ΥΤΟΥΣΩΣΘΕΝΟΥΑΦΗΓO
ΑΙΑΣΚΑΗΠΙΑΔΟΥΤΩΝΜΑΤΡ
5 ΣΥΝΠΛΕΟΝΤΕΣΝΑΥΤΑΙΑΠΟΛΛ
ΤΑΡΣΙΩ ΧΑΡΙΣΤΗΡΙΟΝ

All the letters given in the uncial text are certain, except *A* in line 3. The edge of the stone is entire on either side, as is indicated by the vertical strokes; and the inscription probably consisted of

these six lines only. But the surface of the stone is worn smooth, so that on the right hand no traces of the lost letters are visible. The third *A* in

line 4 is a lapidary's blunder for *A*. In line 6 the *iota adscriptum* has probably been worn away.

..... Σ]ατρίνιος Τίτο[ς ὑπὲρ (?)
..... ιοδώρου τοῦ
..... υτου Σωσθένου ἀφηγο (?) ...
..... κ]αὶ Ἀσκληπιάδου τῶν Ματρ ...
5 οἱ] συμπλέοντες ναῦται Ἀπόλλ[ωνι
Ταρσίφ χαριστήριον.

Line 1. Böckh suggested the name Satrinus; and the initial Σ is almost visible. The letters *TIT* are so crowded that Osann (whom Böckh follows) mistook them for *NT*. This is a votive thank-offering apparently set up at Athens by certain sailors who had escaped shipwreck. They had

probably sailed from Tarsos, and therefore make their dedication to the Tarsian Apollo. The Latin names, the genitive Σωσθένου, and the forms of the letters, point to a date probably later than the first century B.C.

LX.

A small tablet of white marble, broken at the top only: height, 3½ in.; breadth, 6 in. From the Elgin Collection. Dodwell, Tour, i. p. 403; Osann, Syllog., p. 168; C. I. 497; Museum Marbles, part ix. pl. 41, fig. 8.

—
NH

EYXHNYΠEP
EYΦPOCYNON

..... εἴνη εὐχὴν ὑπὲρ Εὐφροσύνου.

It is probable that a representation in relief of some portion of the human body occupied the top left-hand corner of the tablet, which would account for the peculiar arrangement of the letters of the name of the dedicator. Her name ended in -εἴνη.

This votive tablet, together with all those which follow below, was discovered at Athens in the year 1803 by George, Earl of Aberdeen, K. G. Thence most of them seem to have passed into Lord Elgin's Collection, and so found their way to the British Museum. Dodwell (Tour, i. p. 401, fol.) gives the following account of their discovery:—'Higher up the hill' (of the so-called Pnyx) 'are the five steps cut in the rock, and the *Bema*, from which the Athenian orators harangued the multitude. . . . The circular wall was probably built . . . in order to support the terrace or hill, upon which the tribunal was afterwards formed: it is at present called σκαλα του Δημοσθενεος, the stairs of Demosthenes. The steps were almost covered with earth, which was cleared away by the orders of a British nobleman (the Earl of Aberdeen). On each side of the *Bema* the rock is cut down perpendicularly, and contains several small cavities or niches for votive offerings; amongst them is one much larger than the others, which probably contained the statue of the divinity to

whom they were dedicated. In clearing away the earth many of these offerings were discovered; they are in relief in white marble, well sculptured, and are now in the British Museum. . . . Several parts of the human body are represented upon these tablets. They seem to have been dedicated to Jupiter—the most High.' Then follows a particular account of each.

Dodwell here assumes the spot where these tablets were found to have been the famous Pnyx, a view which has been shared by many other travellers, as Gell, Leake, Wordsworth, and Mure. This opinion was first controverted by Ulrichs and Welcker, who asserted the spot till then taken for 'the Pnyx' to be the Πελασγικόν, and the supposed βῆμα to be a rock-altar sacred to 'Highest Zeus' (Welcker, Der Fels-altar des Höchsten Zeus oder das Pelasgikon zu Athen, bisher genannt die Pnyx, Berlin, 1852). This is not the place to enter into a topographical controversy, upon which a good deal has been written. Suffice it to say, that despite the vigorous remonstrance of L. Ross (Die Pnyx und das Pelasgikon in Athen. Zur Wahrung der Topographie von Athen gegen einige neuere Zweifel, Braunschweig, 1853), who adheres to the older view, the new identification has been adopted by Kiepert, and supported by fresh arguments by E. Curtius

(Attische Studien, i. Pnyx und Stadtmauer, Göttingen, 1862). Rangabé (Ant. Hell., ii. p. 579, foll.) and Mr. Dyer (in an appendix to his recent work on Athens) defend the older view. I refer to the dispute here only so far as it affects the interpretation of these votive tablets. If the spot where they were discovered be indeed the Pnyx, then it may be remarked that votive tablets generally, like those before us, belong to late Roman times, and that the Pnyx had then ceased to be the usual place of public assembly (cp. Athenaeos, v. p. 213; Ahrens, de Statu Athenarum, etc., p. 28.) It might well have happened, says Ross (in the essay above cited, p. 16), at a time when the Pnyx had become a place of solitude and silence, that some pious person, warned it may be in a dream, erected in a niche of its massive rocks a statue or statues of Highest Zeus, and that the spot thus consecrated afterwards acquired a high degree of religious reverence partly from the importance of the individual himself, and partly perhaps from wonderful cures effected upon the votaries of the deity. Of such consecrations of niches and grottoes in rocks there are many examples (cp. C. I. 456; Wordsworth, Ath. and Att., ch. xii), as are there also of dedications arising out of a dream, as when Perikles set up a bronze statue on the Akropolis to Athena Hygieia by reason of a vision (Plut. Perikles, ch. xiii). On the other hand, if, with most recent archaeologists, we regard the so-called Pnyx as a rock altar of Highest Zeus, then the discovery of our inscriptions there is natural enough, and I have only to remark that the solemn worship of Zeus at this place, indications of which are thought to be traceable in Aeschylus (e. g. in Eumen. 997, *χαίρετ' ἄστικδς λεώς, ἵκταρ ἡμενοι Διός*, and in the scenery of the Suppliants: see Curtius,

Att. Stud., i. p. 39), must have survived to a late period in the superstitious devotion of the lower orders—for such, as will be seen, were the women who dedicated these tablets. Zeus was largely worshipped at Athens, especially in the earlier times. Upon the Akropolis in front of the Erechtheion was an altar to *Ζεὺς ὑπατος* (Pausan., i. 26. 6), to whom, as we learn from Demosthenes (In Meid., p. 531)—and this is important for our votive inscriptions—it was not an unknown thing for persons *περὶ ὑγιείας θύειν καὶ εὔχεσθαι*. The superlative *ὑψίστος* was probably substituted in place of *ὑπατος* by the piety of later times, when Highest Zeus was worshipped in all parts of Greece (Welcker, Götterl., ii. p. 181). The connexion of Zeus Hypsistos with healing is explained by the passage cited above from Demosthenes, as well as by the fact that Zeus was worshipped under the titles *ἐξακεστήριος* and *παιάν* (Hesych., s. vv.).

Votive dedications to *Διὶ ὑψίστῳ* (sometimes *θεῷ ὑψίστῳ*, or merely *ὑψίστῳ*, or *Διὶ*) have been found in many parts of the Graeco-Roman world, belonging almost always to late times (e. g. C. I. 1869, 3669, 5929, 6832; Rangabé, Ant. Hell., No. 2362; Spratt and Forbes, Travels in Lycia, ii. p. 290; and others mentioned by Welcker, Götterl., ii. p. 181, *n*: cp. Keil, zur Syllog. inscr. Boeotic., p. 655).

The dedication to some healing god of a representation of that portion of the body which had been cured, was an expression of piety common with the Greeks, as it is still in some Roman Catholic countries (Schömann, Gr. Alt., ii. p. 206; cp. 1 Sam. vi. 4). More will be said on this point when we come to the list of temple treasures in the Amphiaræon at Oropos (C. I. 1570). I now proceed to the rest of these votive tablets.

LXI.

A plain tablet of white marble: height, $4\frac{1}{2}$ in.; breadth, 6 in. From the Elgin Collection. Dodwell, Tour, i. p. 402; Clarke, Travels, pt. ii. § ii. p. 466; Osann, Syll., p. 224; C. I. 498; Museum Marbles, pt. ix. pl. 41, fig. 9.

ΣΥΝΤΡΟΦΟΣ
ΥΨΙΣΤΩΔΙΙ
ΧΑΡΙΣΤΗΡΙΟΝ

Σύντροφος ὑψίστῳ Διὶ χαριστήριον.

See note on the preceding tablet.

LXII.

A tablet of white marble, cum anaglypho ventriculi muliebris : height, $5\frac{1}{2}$ in. ; breadth, $7\frac{1}{2}$ in. From the Elgin Collection. Dodwell, Tour, i. p. 403 ; Osann, Syllog., p. 224 ; C. I. 500.

Immediately above the relief:—

ΟΛΥΜΠΙΑΣΥΨΙΣΤΩ
ΕΥΧΗΝ

Ὀλυμπιάς ὑψίστῳ εὐχήν.

12

LXIII.

A tablet of white marble, with relief representing the human face from the bridge of the nose downwards : height, $8\frac{1}{2}$ in. ; breadth, 8 in. From the Elgin Collection. Dodwell, Tour, i. p. 404, with woodcut ; Osann, Syll., p. 225 ; C. I. 501 ; Museum Marbles, pt. ix. pl. 41, fig. 7.

Above the relief:—

ΤΕΡΤΙΑ ΥΨΙΣΤΩ
ΕΥΧΗΝ

Τερτία ὑψίστῳ εὐχήν.

LXIV.

Tablet of white marble, on which, in a sunk square, a relief representing a pair of arms : height, 6 in. ; breadth, $7\frac{1}{2}$ in. From the Elgin Collection. Dodwell, Tour, i. p. 402, with woodcut ; Osann, Syll., p. 225 ; C. I. 502 ; Museum Marbles, pt. ix. pl. 41, fig. 6.

Above the relief:—

ΚΛΑΥΔΙΑΠΡΕΠΟΥΣΑ
ΕΥΧΑΡΙΣΤΩΥΨΙΣΤΩ

Κλαυδία Πρέπουσα εὐχαριστῶ ὑψίστῳ.

LXV.

A tablet of white marble, containing between the two lines of the inscription a female breast in relief : height, 5 in. ; breadth, 6 in. From the Elgin Collection. Dodwell, Tour, i. p. 403 ; Osann, Syll., p. 225 ; C. I. 503 ; Museum Marbles, pt. ix. pl. 41, fig. 1.

ΟΝΗΣΙΜΗΕΥΧΗΝ
ΔΙΙΥ ΨΙΣΤΩ

Ὀνησίμη εὐχήν Διὶ ὑψίστῳ.

LXVI.

A tablet of white marble, with relief representing a female breast: height, $5\frac{1}{2}$ in.; breadth, $5\frac{1}{2}$ in. From the Elgin Collection. Dodwell, Tour, i. p. 403, not quite correctly; Osann, Syll., p. 225; C. I. 504; Museum Marbles, pt. ix. pl. 41, fig. 3.

Immediately above the relief, the letters being arranged to suit the field:—

ΕΥΤΥΧΙΣΥΨΙCΤΩΕ
XHHY

Eutyxis ὑψίστω εύχη[ν].

The lapidary put by mistake a second *H* instead of *N*.

LXVII.

Tablet of white marble, somewhat broken, with relief representing a female breast: height, $7\frac{1}{2}$ in.; breadth, $6\frac{1}{2}$ in. From the Elgin Collection. Dodwell, Tour, i. p. 403; Osann, Syll., p. 225; C. I. 505; Museum Marbles, pt. ix. pl. 41, fig. 2.

Immediately underneath the relief:—

ΕΙCΙΑCΥΨ
ΕΥ

Eiśias ὑψ[ίστω] εὔ[χην]. *Eiśias* is the late spelling of *'Iśias*.

LXVIII.

A tablet of white marble, with relief representing a pair of eyes; in the left eye is a horizontal incision as if to indicate that a surgical operation had been performed. Height, $3\frac{1}{2}$ in.; breadth, $5\frac{1}{2}$ in. From the Elgin Collection. Dodwell, Tour, i. p. 403, with woodcut; Osann, Syll., p. 225; C. I. 506; Museum Marbles, pt. ix. pl. 41, fig. 5.

Immediately beneath the eyes:—

ΦΙΛΗΜΑΤΙΝ
ΥΧΗΝΑΝΕ
ΗΚΕΝ

Φιλημάτων [ε]ύχην ἀν[έ]θηκεν.

Φιλημάτων for *Φιλημάτων* is a barbarism such as 284. Cp. other references in Franz, *El. Ep. Gr.*, often occurs in late inscriptions: so *'Ελευθέριον* for p. 248. Ross suggests that from her name *Φιλημά- 'Ελευθέριον*, C. I. 704; *Δημήτρις* for *Δημήτριος*, C. I. τιον appears to have been an hetaera.

LXIX.

Fragment of a tablet of white marble, much mutilated, containing relief representing a pair of eyes, of which one only is now preserved: height, 5 in.; breadth, $3\frac{1}{2}$ in.; thickness, 2 in. Discovered by George, Earl of Aberdeen, K.G., 1803. Presented to the British Museum by George, Earl of Aberdeen, 1861. Hitherto unpublished (?).

Underneath the relief:—

ΙΣΤΟ

..... ὑψίστῳ εὐχῆν.

This evidently is one of the tablets found by the Earl of Aberdeen at Athens in 1803 (see notes on No. lx). There is some reason for supposing it to be identical with an inscription supposed to be lost, viz. C. I. 499, which contained the words *Εὐδοος*

ὑψίστῳ εὐχῆν, and is described by Böckh (ibid.) as 'Tabula Elginiana ibidem inventa (Viscont. n. 60): inest oculus.' If it be the same tablet it has suffered injury since its discovery at Athens.

LXX.

Fragment of a tablet of white marble, broken at the top and left side, with relief representing apparently part of a votive shoulder: height, 4 in.; breadth, $4\frac{1}{2}$ in.; thickness, $1\frac{1}{2}$ in. Discovered by George, Earl of Aberdeen, K.G., 1803. Presented to the British Museum by George, Earl of Aberdeen, 1861. Hitherto unpublished.

Underneath the relief:—

ΑΘΕΩΥΥΙ
ΥΧΗΝ

..... α θεῶ ὑψίστῳ εὐχῆν.

This also belongs to the set discovered by Lord Aberdeen in 1803. For the variation θεῶ ὑψίστῳ instead of Διὶ ὑψίστῳ, see note on No. lx. There is no reason for supposing θεῶ ὑψίστῳ here to indicate a Christian origin, as Osann suggests (Syll., p. 225), although the formula Διὶ ὑψίστῳ does occur

in a votive dedication which curiously combines pagan and Christian elements, given by Keil, zur Sylloge inscr. Boeotic., p. 655:—Διὶ ὑψίστῳ καὶ | ἀγαθῷ ἀ[ν]γέλῳ | Κλαύδιος Ἀχιλλεὺς καὶ Γαλάτ[ει]α | ὑπὲρ σωτηρί[ας] | μετὰ τῶν ιδίων | πάντων χαριστ[ή]- | ριον.

LXXI.

Angle from moulded block of white marble. Length, 9 in.; height, $5\frac{1}{2}$ in. Hitherto unpublished.

ΔΟΝΙΟΣΕΠΤΟΙΕΙ

Ποσειδόνιος ἐποίει.

This probably came from the base of a statue. The marble on the left hand ends not in a break, but in a beautifully even joint, the earlier letters having been inscribed on the slab that fitted to it. I place this among the Attic inscriptions because I found it lying in a case among a number of frag-

ments of the Elgin marbles. The name Poseidonios does not occur in the catalogue of artists given by Hirschfeld, 'Tituli Statuariorum Sculptorumque Graecorum,' but an Ephesian sculptor of that name is mentioned by Pliny: see Brunn, Gesch. d. Griech. Künstler, ii. p. 410.

LXXII.

A sundial of white marble: height, 1 ft. 8 in.; greatest length, 3 ft. 3 in. First mentioned by Spon and Wheler, *Voyage d'Italie, de Dalmatie, de Grèce, etc.*, Lyons, 1678, ii. p. 219, and iii. p. 176; afterwards in the Elgin Collection; Visconti, *Mem. sur la Collection d'Elgin*, London 1816, p. 98, foll.; Pococke, *Inscr. Antiq.*, p. 55; Chandler, *Inscr.*, p. xxx; C. I. 522; *Museum Marbles*, pt. ix. pl. 43, fig. 1 (with good engraving). The inscription is also given in Pittakys' *Ancienne Athènes*, p. 108, whence it is copied by Rangabé, No. 1107.

ΦΑΙΔΡΟΣ ΖΩΙΛΟΥ
ΠΑΙΔΑΓΩΓΟΣ ΕΠΟΙΕ

Φαῖδρος Ζωίλου
Παιδαγωγὸς ἐποίησεν.

The corner of the marble is worn quite smooth, so that the final / in line 2 is obliterated. The name of the builder or architect, Phaedros, was found upon a flight of five steps leading up to the stage of the recently-excavated Dionysiac theatre. On the highest step was the following epigram, addressed of course to Dionysos:—

Σοὶ τόδε καλὸν ἔτευξε, φιλόργιε, βῆμα θεήτρων
Φαῖδρος Ζωίλου βιοδώτορος Ἀτθίδος ἀρχός.

From this it appears that Phaedros held some office at Athens, possibly the archonship (*Archäol. Zeit.*, 1862, Anz. p. 329; *Φιλίστωρ*, iii. p. 461; *Ἐφ. Ἀρχ.*, N. S., No. 164; cp. *ibid.*, p. 130). A. S. Rhusopulos (*Ἐφ. Ἀρχ.*, N. S., p. 163), with no good reason,

apparently, doubts whether both inscriptions, which are in very late characters, belong to the same date, and refer to the same person. Whether Phaedros was Eponymous Archon is very doubtful, although he has been provisionally admitted into the lists of Westermann (in *Pauly, Real-Encycl.*, 2nd ed., i. p. 1481), Neubauer (*Comment. Epigr.*, p. 164), and Dumont (*Essai sur la Chronol. des Archontes*, p. 131): he may have been *στρατηγός*. His date must remain doubtful, having been assigned by Kumanudes to the second century A.D., by Rhusopulos and Dumont to the third century.

There is an account of Greek Dials in Sir G. C. Lewis, *Astronomy of the Ancients*, p. 178, foll.

CHAPTER VII.—RITUAL.

LXXIII.

A block of white marble: height, 8½ in.; breadth, 12½ in.; thickness, 4 in. From the Elgin Collection. C. I. 72 (A only). Kirchhoff, Corpus, No. 3; Lebas, pt. i. Attique, No. 397.

(A) Front.

E U I
H E M I K O T Y Λ [E N] O I
I E I L I E Δ Λ K
Δ I Δ O N Λ
5 O A P] Λ E Λ I [O N] O [ς] H
I S T A M E [N] O I
E S I T E Λ E O [N] . . I Λ . . O E S E
M I S Y E T O I H E O I K A I [Λ A
Λ A N A Π Λ Y N T E P I O I S I A Θ E
10 N A] I A I O I N [ς] K I P O Φ O P I O N
O ς]

(B) Back.

Π P E
A N T Y
.
.
5
Y . . N Λ
A I E A N
N Δ P A ς I

(C) Right side.

: H E P [O I
N]: Π Y P O [N
Δ Y O X O I
N I K E: T P
5 E S O B E [Λ
O I: H E P O
I N E M Π E
Δ I O I: T E
Λ E O N H E
10 K] ^ - Γ I

(D) Left side.

A I M E
Λ] I T O S T
P] I H E M I
K O] T Y Λ [I
5 O N]. Y . .
. . . S T O
. . I E P E
. .: T P I T
. I A T P E
10 . . / - E I

When Rose copied this inscription for Böckh it seems to have been fixed against the wall, so that he only noticed one side. It is, however, inscribed upon all four sides. The back is so much worn that only a few letters are discernible; but the two sides afford valuable help towards making out the character of the inscription. The stone is broken both at top and bottom.

(A) Front. Line 2. ἡμικοτύλ[ην] οἰ[νον(?)]. Line 4. διδόν[αι]. Line 5. I recognise [Θαρ]γῆλι[ων]ς, and in line 6 ἱσταμέ[νον]: probably the space between these two words is to be filled up with the number of the day of the month. Η[ΕΒΔΟΜΕ] would fill this space and the 7th of Thargelion was probably the day on which the Thargelia began: see Mommsen, *Heortologie*, p. 415. Line 7. τέλειον, sc. ἱερεῖον, 'a full-grown victim,' opposed to γαλαθηνόν. Line 8.

ἡμισυ, the aspirate being omitted: cp. Franz, *El. Ep. Gr.*, p. 126. (See also the examples collected by Keil, *Schedae Epigraphicae*, p. 10.) Next follows . . . ἡ τῷ Ἡρῶ καὶ [λά]γανα. The restoration [λά]γανα is suggested by the πόπανον of C. I. 523, and the ἄρτον διὰ σαάμων of C. I. 1464. Who the Hero here mentioned is we have no means of learning. Heroes are also mentioned in C. Line 9. Πλυντηρίοισι, Ἀθη[να]ία οἶν. The Plynteria formed a most important festival in the month Thargelion (see line 5), when the statue of Athena was solemnly cleansed and readorned. Line 10. Next followed, in proper order of time, directions for the month Skirophorion.

(B) Back. This face of the stone is very much worn. Line 8 seems to read [ἀ]νδράσι.

(C) Right side. Led by line 6 I read in line 1 *ἥρῳν*, i. e. the dual dative, concerning which see below. The passage will then run thus:—*ἥρῳν*, *πυρῶν* δύο χοίνικες, τρεῖς ὀβε[λ]οί. *ἥρῳν* ἐμ πεδίῳ, τέλειον. *Ἐ[κ]άτη* (?) 'To the two Heroes, two choenices of wheat, (price) three obols. To the two Heroes in the Plain, a full-grown victim. To He-kate (?) 'The price of the wheat is fully twice as dear as we should have expected. In Rangabé, *Ant. Hell.*, No. 816, Böckh, *Kleine Schriften*, iv. p. 408 (a document similar in character to this), a *ἡμικτεων* of wheat (= four *χοίνικες*) is valued at three obols; and even this is twice the usual price. Perhaps the priests were allowed a commission on their purchases for sacrificial offerings: see Böckh, *Staatsh.*, i. p. 132. As regards the form, *ὀβελός*, which is Ionic, was usually employed in the sense of 'spit;' and *ὀβολός*, Attic, for the coin. They are two forms of the same word. (Böckh, *Staatsh.*, i. p. 137, *π.*, and p. 772; Pauly, *Real-Encycl.*, s. v. *Obolus*.) *Ἡμιωβέλιον*, and not *ἡμιωβόλιον*, is the usual form in inscriptions. The form *ἥρῳν* for the dative dual seems defensible: the Attics declined *ἥρως* like *λέως*, *κάλως*, etc. So Choeroboskos in Bekker, *Anecd.*, iii. p. 1197, *Ἀθηναῖοι ἐπὶ τούτων πάντων ἰσοσύλλαβον ποιοῦνται κλίσιν τοῦ γέλω γὰρ καὶ τοῦ Μίνω καὶ τοῦ ἥρω λέγουσιν*: cp. *Etym. M.*, s. v. *ἥρῳ Δημοδόκῳ*. I know not who the 'Heroes in the Plain' were. The Dioskuri had a temple at Kephale (Leake, *Top.*, ii. p. 76); and by *πέδιον* is doubtless meant the well-known 'Plain' of Attika. The restoration of *HE[K]A[TEI]* in the last line is almost certain from the remaining traces of the letters.

(D) Left side. Perhaps *AI* in line 1 are the remains of the name of a deity in the dative case, e. g. *Ἡρα*; or possibly *[κ]αί*. With *με[λ]ιτος τ[ρ]ιμή[κο]τύλ[ιον]* cp. Rangabé, *Ant. Hell.*, No. 816, lines 7, 17, etc. The aspirate in the form *ΤΡΙΗΜΙΚΟΤΥΛΙΟΝ* is interesting: cp. *ΤΡΙΗΜΙΠΟΔΙΟΣ* in C. I. 160, and the Attic form *ταῶς*, quoted by Athenaeos, ix. p. 397. See also Franz, *El. Ep. Gr.*, p. 126; Wecklein, *Curae Epigr.*, p. 50.

The forms of the letters prove this inscription to belong to about the year 450 B.C. Very little remains of the text, which must have been originally much longer, but on comparing this fragment with the Mykonos decree, *Ἀθηναίων*, ii. p. 237, and with C. I. 523, 1434, Kirchhoff, *Corpus*, Nos. 4, 5, 533, 534, it is clear that all these inscriptions were decrees relating to ritual which gave directions as to the offerings to be made to various deities at certain times. The fragment (Kirchhoff, No. 4, Rangabé, No. 2252) bears so remarkable a likeness to ours that they may be portions of the same marble. Mention is there made, for instance, of sacrifices to certain Heroes and Heroines; and possibly line 12 should be restored as *[H]EPOINEI: EMΠ[ΕΔΙΟΙ]*, and not, with Rangabé, as *EMΠ[ΕΙ-PAIEI]*.

It is not necessary to suppose that the sacrifices and offerings herein named were enjoined by the state, as was the case with those in the decree of the people of Mykonos already cited. They may have been merely local, belonging to the worship of a deme or tribe. C. I. 523 is clearly local, on which the remarks of Schömann, *Gr. Alt.*, ii. p. 539, are interesting.

LXXIV.

A block of white marble: height, 11 in.; breadth, 3 in. Presented by the Society of Dilettanti. Chandler, *Inscr.*, ii. 28. p. 54; Rose, *Inscr.*, p. 22. pl. iii, 3; C. I. 9; Franz, *El. Ep. Gr.*, No. 40. p. 98; Kirchhoff, *Corpus*, No. 531.

\I
 XP
 ΕΗΜΟ]ΘΙ
 ΜΙΗΕ]ΚΤ
 5 ... Ν]ΟΞ
 ... ΔΥΡ
 ... ΙΟΙ
 ... ΚΑ
 8]ΙΟΤΙ
 10 Ο]ΤΥΓ
 Υ]Τ:ΙΟ
 Λ]Α::Δ
 ΙΟΙ]ΔΟΠΙ
 ΣΙ]ΓΡΙΣ+
 15 ΨΑ]ΙΜΙΟ
 ΠΕΝΤ]Ε:Μ

It is with diffidence that I approach the consideration of this fragment, upon the restoration of which Böckh appears to have especially prided himself, taking it as a type of his method of inscription-criticism. This may be gathered from his remarks *ad loc.*, and from what he says in the preface to the *Corpus Inscr.*, p. xxv. In the latter place he defends his restoration against the criticisms of Hermann, in his famous review of the *Corpus*, which appeared in the *Leipzig Lit. Zeitung*, Nos. 238–241. The controversy between Hermann, the representative of the purely literary school of philologists, and Böckh, the champion of the new or Wolffian school, marked an epoch in classical scholarship. The most important parts of the controversy were republished in one volume by Hermann (Leipzig, 1826), to which what references are needful will be made. Inopportune as the criticisms of Hermann generally seem to have been, yet in this case he is right in considering the conjectures of Böckh unjustifiably daring (Hermann, l. c., p. 39, foll., and his notes, p. 117, foll.). Nor is this objection removed by the defence urged by Meier (*ib.*, p. 117, foll.). I have very carefully reexamined the stone, and find that Böckh is mistaken in thinking the letters worn: on the contrary, the surface is well preserved, and not a stroke is doubtful. Nor again is the writing arranged *στοιχηδόν* (see Hermann's note, *ib.*, p. 120), so that we are not to expect a similar number of letters in each line. Starting from the above uncial copy, which may be absolutely trusted, I shall attempt a restoration of the fragment. Böckh, indeed, in later life (*Kleine Schriften*, vi. p. 431), and Kirchhoff (*Corpus*, No. 531), seem to have regarded the restoration of it as hopeless, without the discovery of other fragments of the inscription. Its antiquity must be my excuse; it is the only Attic marble in the Museum which is inscribed *βουστροφηδόν*.

I regard this inscription as a fragment relating to the sacrifices probably of some deme or society (*ἱερὰ δημοτικά*, see Schöm., *Griech. Alterth.*, vol. ii. p. 515, fol.). From the smallness of the items mentioned it can hardly refer to any state sacrifices (*ἱερὰ δημοτελή*). The document may have been either a sort of calendar prescribing offerings to be made (like C. I. 523 and No. lxxiii *ante*), or an account rendered by *ἱεροποιοί* of expenses incurred on behalf of sacrifices, or (more probably) a list of the perquisites (*γέρα*, Aesch. in *Ktes.*, p. 406, Reiske) of the priests (like Rangabé, No. 816; *Ἐφ. Ἀρχ.* 2667*). Compare the Halikarnassian inscription, C. I. 2656 (in the British Museum), and Pseud-Arist. *Oekon.* ii. 5: *τῇ τε ἱερείᾳ τῇ τῆς Ἀθηνᾶς τῆς ἐν Ἀκροπόλει ὑπὲρ τοῦ ἀποθανόντος φέρειν χοίρικα κριθῶν, καὶ πυρῶν ἑτέραν, καὶ ὀβολόν· καὶ ὅτφ ἀν παιδάριον γένηται, τὸ αὐτὸ τοῦτο.*

Line 1. Nothing can be made of these strokes:

but they do not represent Δ , as Böckh reads. The first letter may be A. In line 2 X seems a lapidary's error for K; for the restoration *κριθῶν* seems certain. Following Rangabé, No. 816, *passim*, I read *HEMIHE* KTEO[N. Compare No. lxxiii D, line 3. Whether the form of the word here should be *ἡμικτέον* or *—εων* seems doubtful (see L. and S., s. v., and Böckh, *Kleine Schriften*, iv. p. 404, on Rangabé, No. 816, where *ἡμικτέω* occurs twice as a genitive). Line 6. The first letter was either Θ or O; probably the latter. It is known there were exceptions to the rule that in old Attic OY should be represented by O (Franz, *El. Ep. Gr.*, p. 127, Kirchhoff, *Studien zur Gesch. d. Gr. Alphabet*, pp. 162, 184). But what word stood here originally? Böckh's conjecture *ΛΕΙΟΝΡΑΟΙΣ* is untenable, the *l* in line 7 being certain. Perhaps the name of some festival came here, as we shall find lower down in line 13. If so, it may conceivably have been *[ΠΡΟΑΡΚΤ]ΟΝΥΠΙΟΙ[ΣΙ]*. *Προαρκτούρια* appears to have been an older name of the Athenian festival *Προηρόσια* (cp. Hesych., s. v. *προηρόσια*, and A. Mommsen, *Heortologie*, p. 77). Lines 7, 8. Next followed probably the title of some official in the dative, e. g. *τῷ ἱερείῳ*, or the like; and then (lines 8, foll.) *ΚΑΙΤΟΙ[ΒΟ]ΤΥΠΟΙ: +[ΣΥΛ]Α*. I feel confident of the restoration *τῷ βουτύπῳ*, taken in connexion with the certain reference to the worship of Zeus Polieus in line 13. The *Dipolia* or *Buphonia* formed one of the most ancient and most singular festivals in the Attic calendar: see the account in Pausan., i. 24. 4; Porphyr., *de Abstin.*, ii. 10; Schöm., *Gr. Alterth.*, ii. pp. 235, 482; A. Mommsen, *Heortologie*, p. 449, foll. Three several families supplied each an official who took part in the sacred rite, their titles being respectively *βουτύπος*, *κεντριάδης*, and *δαιτρός*. Of these the *βουτύπος* (also *βουφόνος*) was the most important, he having to slay the ox, which was driven to the altar by the *κεντριάδης*, and cut up by the *δαιτρός*. The *βουτύπος* is mentioned in a late Ephebic inscription, *Ἐφ. Ἀρχ.* N. S. No. 214. In line 8 before the K two dots (:) are quite legible. The restoration *+ [ΣΥΛ]Α*, lines 11, 12, is a mere conjecture; but it has some probability from the repeated mention of *φρύγανα* in Rangabé, No. 816. The six dots in line 12 are perfectly clear. They may be intended to indicate a full stop, for the use of punctuation in Greek inscriptions is very capricious; but I know of no other instance of more than two (:) or three (:) dots being employed for this purpose (cp. Franz, *El. Ep. Gr.*, p. 50, fol.). In No. xxix A, line 18, six dots are used as a numeral, *χρυσίδια μικρὰ ::::*. Line 13. The letter at the left of this line was certainly *Λ*. I read therefore *ΔΙΠΟΛ[ΙΟΙΣΙ], ΤΡΙΣ, +ΟΙΝΙ[ΚΕΣΓΕΝΤ]Ε:Μ—*. Concerning the *Dipolia* the references given above will suffice. As to the form, perhaps we should write *Διπολέοις* as having the best MS. authority

* I think this last fragment must have formed part of the inscription published by Rangabé, No. 816. Each of these marbles was found in the same locality, that of the deme Aexoneis, to whose worship the document must probably have referred. Certainly Rangabé's restorations of lines 11–14 in No. 816 of his *Antiq. Hellén.* coincide remarkably with nearly all but the mutilated first line of *Ἐφ. Ἀρχ.* 2667.

in prose; but the contracted first syllable ($\Delta\iota$ - for $\Delta\iota\iota$ -) is confirmed by Aristoph., Clouds 984, Peace 420; by the proper name $\Delta\iota\phi\iota\lambda\omicron\varsigma$; and by $\Delta\iota$ as the dat. of Zeus in Pindar (see reff. in L. and S.), on the Eleian bronze tablet (C. I. 11), and on the helmet of Hiero (C. I. 16). Blass (Aussprache d. Griech., Berlin, 1870, p. 5) remarks:—‘Und deshalb’ (i.e. on account of a dislike of the ι -sound) ‘kommen auch im Altgriechischen nicht leicht zwei ι neben

einander vor; für $\pi\acute{o}\lambda\iota\iota$ heisst es immer $\pi\acute{o}\lambda\iota$ ’. Translate:—‘At the Dipolia, on three occasions, five choenixes’ (of barley, $\kappa\rho\iota\theta\acute{\omega}\nu$).

With the above document should be compared the fragment quoted in illustration by Franz, *El. Ep. Gr.*, p. 99. Kirchhoff, *Corpus*, No. 532, who states that this fragment is written $\sigma\tau\omicron\iota\chi\eta\delta\acute{\omicron}\nu$. Franz adds:—‘Ceterum haec fragmenta Solonis aetatem facile attingunt.’

CHAPTER VIII.—GRAVESTONES.

IN entering upon this numerous class of inscriptions reference should at once be made to the valuable work of Professor Kumanudes, *Ἀττικῆς Ἐπιγραφαὶ Ἐπιτύμβιοι* (Athens, 1871), in which he has collected all the sepulchral inscriptions found in Attika up to that time. Including seventeen military epitaphs (cp. chapter iii, ante) they number over four thousand, whereas the collection in Böckh's Corpus did not amount to five hundred. This extensive study (chiefly at first-hand) of a very interesting class of inscriptions has enabled Professor Kumanudes to arrive at some valuable results, which are summed up in his preface. To this I shall have frequently to refer. Although my concern in this chapter is with the inscriptions alone, yet the monuments themselves, on which they are inscribed, have deservedly met with considerable attention. The preface of Professor Kumanudes con-

tains a careful classification of the various forms of Attic Gravestones; and the sumptuous work of Baron Stackelberg (*Die Gräber der Hellenen*, Berl., 1837), and the useful treatise of Pervanoglu (*Die Grabsteine der alten Griechen*, Leipz., 1863) leave nothing to be desired in the way of illustration. As to the meaning of the enigmatical banquet-scenes often found upon Greek sepulchral monuments the following Essays are worth consulting:—A. Hölander, *De Anaglyphis sepulchralibus Graecis*, Berlin, 1865; and P. Pervanoglu, *Das Familienmahl auf altgriech. Grabsteinen*, Leipz., 1872.

I have followed Böckh in the arrangement of these sepulchral inscriptions thus:—(1) Epitaphs of Athenian citizens, in the order of their demes; (2) Epitaphs of foreigners; (3) Various. An alphabetical order has been strictly preserved.

LXXV.

A sepulchral vase of white marble discovered at Athens; engraved in Stuart's Athens, i. p. 52, Pl. xxii; more faithfully in Dodwell's Tour, i. p. 454; Museum Marbles, ix. pl. 33. 2. Immediately beneath the inscription is a relief representing a male figure standing and bidding farewell to a seated female figure. Height, 2 ft. 4 in.; diameter, 1 ft. 5 in. Published also by Clarke, Travels, pt. ii. sect. ii. p. 594; Osann, Sylloge, p. 118; C. I. 560; Kuman. 105.

ΠΑΜΦΙΛΟΣ ΜΕΙΞΙΑΔΟΥ: ΑΡΧΙΠΠΗ
ΑΙΓΙΛΙΕΥΣ: ΜΕΙΞΙΑΔΟΥ

Πάμφιλος Μειξιάδου Αἰγιλιεύς. Ἀρχίππη Μειξιάδου.

Böckh wrongly edits *ΜΕΙΞΙΑΔΟΥ*. Pamphilos and Archippe are brother and sister. They doubtless belong to the same family with 'Archippe daughter of Meixiades, Prokleides son of Pamphilos, and Prokles son of Prokleides,' all of this same deme, whose funeral inscription is given by Ku-

manudes, No. 97. The name *Μείξιππος Αἰγιλιεύς* occurs also *ibid.*, No. 102.

On the employment and significance of marble vases in Attika as sepulchral monuments, see the note on No. lxxx.

LXXVI.

A sepulchral column of white marble: height, 1 ft. 11 in.; diameter, 10 in. From the Elgin Collection. Osann, Syll., p. 98; C. I. 570; Kuman. 132.

Θ Α Λ Ι Α
Κ Α Λ Λ Ι Σ Τ Ρ Α Τ Ο Υ
Α Ι Ξ Ω Ν Ε Ω Σ
Θ Υ Γ Α Τ Η Ρ

Θαλία Καλλιστράτου Αίξωνέως θυγάτηρ.

LXXVII.

A sepulchral column of white marble: height, 1 ft. 10 in.; diameter, 13 in. From the Elgin Collection. Osann, Syll., p. 98; C. I. 571; Kuman. 137.

Κ Α Λ Λ Ι Μ Α Χ Ο Σ
Κ Α Λ Λ Ι Ξ Τ Ρ Α Τ Ο Υ
Α Ι Ξ Ω Ν Ε Υ Σ

Καλλίμαχος Καλλιστράτου Αίξωνεύς.

The lapidary had originally written *ΑΞΩΝΕΥΣ*, of the last mentioned Thalia; but the letters of this and then inserted a small iota as a correction. inscription are decidedly more florid than those of Böckh suggests that this may have been a relative the last, and so are probably later.

LXXVIII.

A sepulchral column of white marble: height, 8½ in.; diameter, 6 in. From the Elgin Collection. C. I. 578; Kuman. 179.

Σ Ι Μ
Α Ρ Ι Σ Τ Ο Δ Η Μ Ο Υ
Α Λ Α Ι Ε Υ Σ

Two letters only seem wanting to make the in- | *Σίμ[ων]*, or *Σίμ[ος]*, 'Αριστοδήμου 'Αλαιεύς. The iota in scription symmetrical. We may therefore restore | this last word is quite plain.

LXXIX.

A sepulchral stelè of white marble, broken at the bottom, but surmounted by a floral ornament: height, 1 ft. 8 in.; breadth, 1 ft. 6 in. Obtained by Chandler for the Society of Dilettanti, and by them presented in 1785 to the Museum. Chandler, Inscr., ii. 87. p. 69; C. I. 579; Kuman. 197.

Ε Υ Μ Α Χ Ο Σ
Ε Υ Θ Υ Μ Α Χ Ο
Α Ω Γ Ε Η Θ Ε

Εὐμαχος Εὐθυμάχου [Ἀ]λωπε[κ]ῆθε[ν].

Nothing is lost in line 2: O stands for ΟΥ. The letters seem to belong to the fourth century B.C.

LXXX.

A sepulchral amphora of white marble, of late form and somewhat broken at top and bottom: height, 1 ft. 11 in. From the Elgin Collection. Engraved in Dodwell's Tour, i. p. 451; Museum Marbles, ix. pl. 32, fig. 4; edited by Osann, Syll., p. 209; C. I. 585; Kuman. 236.

Τ	Ι	Μ	Ο	Φ	Ω	Ν						
Τ	Ι	Μ	Ο	Σ	Τ	Ρ	Α	Τ	Ο	Υ		
Α	Ν	Α	Γ	Υ	Ρ	Α	Σ	Ι	Ο	Σ		

Τιμοφῶν Τιμοστράτου Ἀναγυράσιος.

Kumanudes, in the Prolegomena to his Funeral Inscriptions (p. 47, foll.), has some remarks upon these solid vases so often employed in Attika as sepulchral monuments:—'They usually have a solid handle completely attached to the neck throughout its whole length, thus presenting the appearance of an Attic lekythos: the inscription, or relief, or both, are sculptured upon the convex surface of the urn on the side furthest from the handle.' He goes on to say, that all of them in his opinion are without exception earlier than the Roman period. Moreover, his careful examination of an enormous number of Attic funeral monuments enables him to pronounce decidedly in favour of the view which many have desired but few have ventured to adopt, viz. that the vase, whether itself forming the monument, or merely sculptured in relief upon a stelè, column, or other gravestone, invariably symbolises the unmarried state of the person buried beneath. Cp. Demosth., in Leochar. 1086, Reiske, ἡρώστησεν ὁ Ἀρχιάδης καὶ τελευτᾷ τὸν βίον . . . ἀγαμος ὢν τί τούτου σημείον; λουτροφόρος ἐφέστηκεν ἐπὶ τῷ τοῦ Ἀρχιάδου τάφῳ: ib. 1089, καὶ ἡ λουτροφόρος ἐφέστηκεν ἐπὶ τῷ τοῦ Ἀρχιάδου μνήματι. Harpokration, s. v. λουτροφόρος, interprets this word as a παῖς ὑδρίαν ἔχων. So Pollux, viii. 66. But the words of Demosthenes, both by themselves, and still more when interpreted by

the light of existing monuments, lead us to the conclusion that ἡ λουτροφόρος meant the symbolical water-vessel itself (sc. ὑδρία). And this again precisely agrees with the words of Eustathios on Il. xxiii. 141. p. 1293, καὶ τοῖς πρὸ γάμου δὲ τελευτῶσιν ἡ λουτροφόρος, φασίν, ἐπετίθετο κάλπις εἰς ἔνδειξιν τοῦ ὅτι ἀλutos τὰ νυμφικὰ καὶ ἀγονος ἀπεισι (cp. Thukyd. ii. 15).

The sepulchral vase, however, bearing the present inscription is different from the numerous class above described. It had originally two ornamented handles; a plaited belt runs round it just above its widest part, and separates the shorter flutings which adorn the upper part of the body of the vase from the longer flutings below. Just beneath this belt is the inscription, the letters being inscribed each in one of the flutings. Kumanudes observes (Prolegom., p. 17) that these fluted vases are never inscribed, and he conjectures that the letters upon our present monument were inscribed in Roman times, long after the first erection of the urn itself. But the characters seem quite in keeping with the style of the monument, and are delicate and regular. They have no apices, the ends of the strokes being merely emphasised by a slight thickness; and the forms of Σ and Μ seem to be hardly later than the close of the fourth century B.C.

LXXXI.

A sepulchral tablet of white marble: height, 2 ft. 7 in.; breadth, 1 ft. 10½ in. With a relief representing a bearded man seated and medically treating a youth who stands by him naked. The stomach of the patient is much swollen, and his limbs unhealthily wasted. On the ground behind the patient is a conical vessel, the meaning of which is discussed below. Discovered at Athens by Fauvel; formerly in the Choiseul, and afterwards in the Pourtalès Collection. Dubois, Catal. Choiseul, No. 156; Antiquités du Cabinet Pourtalès-Gorgier, Paris, 1843, pl. xxvi; purchased by the British Museum in 1865. C. I. 606; Kuman. 330.

ΙΑΩΝΟΚΑΙΔΕΚΜΟΟΑΧΑΡΝΕΥΣΙΑΤΡΟΣ
ΔΙΟΝΥΣΙΟΙΔΑΝΟΝΟΑΧΑΡΓΟΝΩΔΕΘΕΟΔΩΡΟΥΛΑΘΜΟΝΕΩΣ
ΘΕΟΛΗΝΗΣΤΟΙΔΙΟΝΥΣΙΟΥΑΧΑΡΚΑΙΕΙΡΗΝΗΣΤΗΣΙΑΝΟΝΟΑΧΑΡ
ΛΟΣΤΡΑΤΗΛΑΦΡΟΔΕΙΣΙΟΥΤΟΥΡΑΜΝΟΥΚΑΡΙΣΤΙΟΥΤΗΣΚΑΡΠΟΔΩΡ
5 ΜΕΛΙΤΕ

Ἰάσων ὁ καὶ Δέκμος Ἀχαρνέως ἰατρός.

Διονύσιος Ἰάσονος Ἀχαρ(νέως), γόνυ δὲ Θεοδώρου Ἀθμονέως.

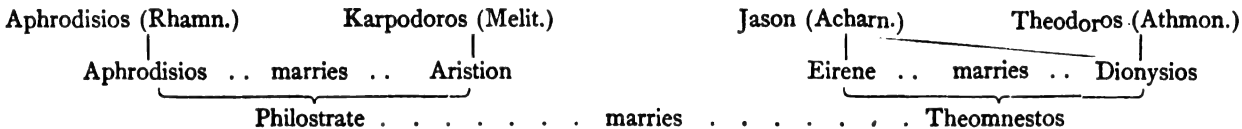
Θεόμνηστος Διονυσίου Ἀχαρ(νέως) καὶ Εἰρήνης τῆς Ἰάσονος Ἀχαρ(νέως),

Φίλοστράτη Ἀφροδεΐου τοῦ (Ἀφροδεΐου) Ῥαμν(ουσίου) καὶ Ἀριστίου τῆς Καρποδώρου

Μελιτέ(ως).

Line 1. Jason is also called Decimus, and may have assumed the name Jason in allusion to his medical skill (*ιάομαι*). Line 2. Dionysios is the son-in-law of Jason, who adopted him: his real father is Theodoros. Observe the omitted iota subscriptum. The expression *γόνυ δὲ τοῦ δεινός* is found elsewhere in this connection; e. g. C. I. 643. See Keil in Rhein. Mus. 1865, p. 535, foll., who shows by many examples that *Ἀχαρνεύς* should be read here (and not *Ἀχαρνέως*, with Böckh), for the person adopted passed into the deme of his adoptive father. Line 4. Why is Philostrate mentioned upon this family monument? Perhaps she was the wife of Jason's grandson Theomnestos. We are familiar from gymnastic inscriptions with a paedotribes *Ἀρίστων Ἀφροδισίου Ῥαμνοῦσιος*, who is probably the

brother of Philostrate, and is named after his mother *Ἀρίστιον*. Ariston was paedotribes together with Demetrios A. D. 111, and possibly later. (See Neubauer, Commentatt. Epigraph., p. 150; Dumont, Essai sur la Chronologie des Archontes, p. 74, foll., and his Fastes Eponymiques d'Athènes, p. 25 and 28.) If then this monument was first set up after the death of Philostrate (as is probable), then its date is brought down well into the earlier half of the second century A. D. And certainly the characters seem quite as late as this. The curved stroke after *τοῦ* in line 4 indicates that the father of Aphrodisios bore the same name as his son: cp. Nos. xlv, xlv, xlvii. The genealogical pedantry of this epitaph is characteristic of late Athenian society:—



The conical vessel which stands upon the ground beside the physician in the relief has hitherto been identified with the *clipeus* or *κλίβανον*, which formed part of the Laconian or vapour bath, and served to regulate the heat. (See Smith's Dict. of Antiq., 2nd ed. p. 191, and the woodcut there. The *clipeus* is called *χαλκοῦς ὀμφαλός* by Timarchos, apud Athenae. xi. p. 501 F.) But it seems certain that the object represented is the cupping-glass (*σικύα*, cucurbita), which was largely employed in ancient medicine. The *σικύα* is found upon the coins of Epidauros, with evident reference to the worship of Asklepios. Its appearance too on the coins of Amorgos renders it probable that there also was a temple of the same god. (See P. Lambros in the *Ἐφ. Ἀρχ.*, N. S.

No. 414. p. 352, foll., and plate.) This identification is due to Carlo Ceci, who found in the Naples Museum a number of bronze cupping-glasses which had been brought from Pompeii. The *σικύα* also figures on two funeral monuments published in Kuman., 368 and 1209: these were probably the tombs of physicians. (The former of these two has given rise to the strangest conjectures, the *σικύα* being variously taken for a bell, *ἡχείων*, *χαλκεῖον*, or for a cap, *pileus*. See Götting's Dissertation in Index Schol. Jena, 1854; and L. Ross in Gerhard's Archäol. Zeitung, 1854, p. 438.) The appearance of the *σικύα* in the monument before us is particularly in place, since the patient to whom the physician is attending seems to be afflicted with some inflammatory swelling.

LXXXII.

A sepulchral column of blue marble: height, 1 ft. 11½ in.; diameter, 12½ in. From the Elgin Collection. C. I. 616; Kuman. 391.

ΚΑΛΛΙΣ
ΣΤΡΑΤΩΝΟΣ
ΓΑΡΓΗΤΤΙΟΥ
ΘΥΓΑΤΗΡ

Καλλίς Στράτωνος Γαργηττίου θυγάτηρ.

The female name *Καλλίς* is far rarer than *Κάλλης* as a masculine name for *Καλλίας*.

LXXXIII.

Upper part of a stelè of white marble: height, 10 in.; breadth, 9½ in. Broken on all sides. Found near Athens. From the Elgin Collection. Engraved in Dodwell's Tour, i. p. 466; Museum Marbles, ix pl. 30, fig. 2. Published by Osann, Syll., p. 209; C. I. 619; Kuman. 402.

ΜΟΥΣΩΝΙΑΣ

ΝΩΝ

ΟΝΤΟΣΓΑΡ

At the top is a butterfly in relief. On the proper face of the stelè we read —*νων*, after which some word has been in ancient times purposely erased. Then in the next line —*οντος Γαρ[γήτιος]*.

On the moulding above is *Μουσωνία Σ* But this is inscribed in different characters, and I should

say at a decidedly later date. The name *Μουσώνιος* was not uncommon in Roman times (see Pape). This person is probably of the same family with the Musonios of the Gargettian deme mentioned in C. I. 384.

LXXXIV.

A sepulchral column of white marble: height, 2 ft. 4 in.; diameter, 10¾ in. From the Elgin Collection. Osann, Syll., p. 154; C. I. 621; Kuman. 408.

ΒΙΟΤΤΟΣ

ΦΙΛΟΞΕ

ΝΟΥ

ΔΙΡΑΔΙΩΤΗΣ

Βίотτος Φιλοξένου Διραδιώτης.

The name *Βίотτος* is a modified form of *Βίотος*: it occurs several times (see Pape). *Διραδιώτης* for *Δειραδιώτης* is late, and, like the character of the letters,

belongs to the Roman, and probably the Imperial, period.

LXXXV.

A sepulchral column of white marble: height, 4 ft. 7½ in.; diameter, 1 ft. 9 in. From the Elgin Collection. Osann, Syll., p. 97; C. I. 629; Kuman. 480.

ΑΡΙΣΤΕΙΔΗΣ

ΛΥΣΙΜΑΧΟΥ

ΕΣΤΙΑΙΟΘΕΝ

Ἀριστείδης Λυσιμάχου Ἑστιαῖθεν.

Aristeides the Just was the son of Lysimachos, and was of the deme Alopeke (Plut., Aristid. 1). He had a son Lysimachos, and of him a grandson Aristeides (Plato, Laches, 179 A). He cannot be the person here named, if only because of the late character of the letters. There was also a daughter

of Aristeides the Just who had a son Lysimachos personally known to Demetrius Phalereus (Plut., ibid. 27). This Lysimachos may have been of the deme Hestiaea, and may have been the father of the Aristeides of our inscription. But I think the characters are too florid even for this date.

LXXXVI.

On a stelè of white marble, surmounted by a very beautiful floral ornament; perfect at the top, but at the bottom broken: height, 2 ft. 9 in.; breadth, 1 ft. 5 in.; thickness, $4\frac{1}{2}$ in. Presented to the Museum by Alex. Robinson, Esq., R.N. The inscription was published in Gerhard's Archäol. Zeitung (Anzeiger), 1850, p. 226; Kuman. 615.

ΣΜΙΚΥΛΙΩΝ
ΕΥΑΛΚΙΔΟΥ
ΕΚΚΕΡΑΜΕΩΝ

Σμικυλίων Εὐαλκίδου ἐκ Κεραμέων.

Gerhard and Kumanudes wrongly read Σμυχυλίων. The name is not given in Pape.

LXXXVII.

A large round monument of blue marble, in shape resembling an altar (but see below): height, 4 ft. 7 in.; diameter, 2 ft. 11 in. Discovered in Munychia. From the Elgin Collection. C. I. 658; Pittakys, Ancienne Athènes, p. 18; Kuman. 660.

ΘΡΑΣΩΝ
ΘΡΑΣΥΦΩΝΤΟΣ
ΚΙΚΥΝΝΕΥΣ

Θράσων Θρασυφώντος Κικυννεύς.

The letters are very large, their average height being 3 in.; and their very florid style stamps them as of the Roman times. The large size of the monument has been noted above. It is very doubtful whether any of these round sepulchral monuments were intended to represent altars, although their shape resembles them. They should probably be all classed as columns. (See Kuman., Prolegom., pp. ιδ' and κα'; Pervanoglu, Grabsteine, p. 17.) These sepulchral columns are extremely frequent, but Pervanoglu seems mistaken in supposing their use to have been confined to the poorer classes. They vary greatly in girth and in height; the one we are now describing is exceptionally low for its diameter, and its size is somewhat greater in the middle than at top or base (barrel-shaped). Cic., de Legg., ii. 26, records that Demetrius Phalereus established a law concerning Attic tombstones: 'Sepulchris autem

novis finivit modum; nam super terrae tumulum noluit quidquam statui nisi *columellam tribus cubitis ne altiore* aut mensam aut labellum, et huic procurationi certum magistratum praefecerat.' (The whole chapter and the preceding one is a *locus classicus* respecting Athenian tombstones. Cp. also Tusc. Disp., v. 23, where Cicero relates how he discovered at Syracuse the monument of Archimedes: '*Columellam* non multum e dumetis eminentem, in qua inerat sphaerae figura et cylindri.') These round funeral columns have no ornament but a plain rim running round them a few inches (in our present one a foot) from the top. This rim is wrongly described by Böckh as a 'corona hederacea;' while Ross (Archäol. Aufsätze., 1855, p. 26) has a curious conjecture that this invariable rim is an allusion to the phallus.

LXXXVIII.

A very plain sepulchral stelè of white marble: height, 2 ft. 1 in.; breadth, 9 in. Beneath the inscription is a relief, representing a man half-draped, standing in an easy posture. From the Elgin Collection. Osann, Syll., p. 76; C. I. 665; Museum Marbles, ix. pl. 30, fig. 3; Kuman. 695.

ΕΡΑΣΙΠΡΟΣ
ΑΛΕΝΙΚΟΥ
ΙΩΕΥΣ

Ἐράσιππος [Κα]λλενίκου [Κρ]μωεύς.

The later form *Καλλένικος* for *Καλλίνικος* is amply justified by other examples of its use cited by Keil, Rhein. Mus., 1859, p. 490.

LXXXIX.

A small sepulchral column of white marble: height, 1 ft. 7 in.; diameter, 5½ in.

ΑΘΗΝΟΔΩΡΟΣ
ΜΕΝΕΜΑΧΟΥ
ΛΑΜΠΤΡΕΥΣ

Ἀθηνόδωρος Μενεμάχου Λαμπτρεύς.

The inscription, written in simple characters probably of the fourth century B. C., does not appear to have been edited before. It bears no mark to indicate its *provenance*.

XC.

A sepulchral stelè of white marble: height, 12 in.; breadth, 14 in. The top is somewhat broken. Beneath the inscription is a relief, of which the lower portion is broken away, representing a group of four figures, one being seated. Acquired by George, Earl of Aberdeen, K.G., in 1803; presented to the Museum in 1861 by George, Earl of Aberdeen. Apparently hitherto unpublished.

ΑΡΙΣΤΟΝΙΚΗ:ΔΙΟΚΛΕΙΟ Γ . .
ΚΗΦΙΣΟΓΕΝΗΣ:ΚΗΦΙΣΟΦΩΝΤΟΣ:ΞΥ
ΑΡΙΣΤ[Ο]ΝΙΚΗ:ΚΗΦΙΣΟΦΩΝΤΟΣ[:]ΞΥΓ:
ΚΗΦΙΣΟΦΩΝ:ΚΗΦΙΣΟΔΩΡΟΥ:ΞΥΓΕ:

Ἀριστονίκη Διοκλείου: Ξυπ[ε]ταίων.
Κηφισογένης Κηφισοφώντος Ξυπ[ε]ταίων.
Ἀριστ[ο]νίκη Κηφισοφώντος Ξυπ[ε]ταίων.
Κηφισοφών Κηφισοδώρου Ξυπ[ε]ταίων.

Probably Aristonike (line 1) is the mother, and Kephisophon (line 4) the father of the two children mentioned in lines 2 and 3. The names are probably arranged in the order in which they died. The genitive in *είους* for *εούς* in names in -ης is common in comparatively late inscriptions, see Franz, *El. Ep. Gr.*, p. 233.

XCΙ.

Upper portion of a sepulchral stelè of white marble: height, 1 ft.; breadth, 11½ in. The lower part is broken off immediately beneath the inscription: above is a defaced pediment. There is no mark to indicate when or how this stone became the property of the Museum. It has apparently never yet been published.

ΕΥΕΤΗΣ ΑΡΧΙΔΑΜ[ΟΥ]
ΠΑΙΑΝΙΕΥΣ

Ευέτης Ἀρχιδάμου Παιανιεύς.

XCII.

A stelè of white marble: height, 2 ft. 7 in.; breadth, 1 ft. 5 in. Beneath the inscription is a relief representing a bearded horseman upon a prancing steed, followed by an attendant on foot. From the Elgin Collection. Chandler, *Inscr.*, p. 69; engraved in Stuart's *Athens*, 2nd Ed., iii. Pl. 35, fig. 15. Published by Brunck (after Chandler), *Analecta*, iii. p. 315. No. 749 (cp. Jacobs, *Animadvers.*, vol. iii. part ii. p. 336); Jacobs, *Anthol. Palat.*, Appendix, No. 303; Osann, *Sylloge*, p. 145; C. I. 749; *Museum Marbles*, ix. pl. 34, fig. 3; Kuman. 1002.

ΠΟΛΛΑΜΕΘΗΛΙΚΙΑΣΟΜΟΗΛΙΚΟΣΗΔΕ
ΑΓΑΙΣΑΣΕΚΓΑΙΑΣΒΛΑΣΤΩΝΓΑΙΑΓΑΛΙ
ΝΓΕΓΟΝΑΕΙΜΙΔΕΑΡΙΣΤΟΚΛΗΣΓΕΙΡΑΙ
ΕΥΣΓΑΙΣΔΕΜΕΝΩΝΟΣ

Πολλὰ μεθ' ἡλικίας ὁμοήλικος ἡδέα παίσας
ἐκ γαίας βλαστὼν γαῖα πάλιν γέγονα.
Εἰμὶ δ' Ἀριστοκλῆς Πειραιεύς, παῖς δὲ Μένωνος.

XCIII.

A piece of entablature of white marble: height, 1 ft. 10 in.; length, 5 ft. 6 in. From the Elgin Collection. Jacobs, Anthol. Palat., iii. p. 970; Osann, Sylloge, i. 48. p. 149; C. I. 765; Kuman. 1148.

Πο[π.Α]ἴλιος Φαῖδρος Σουνιεύς, υἱὸς τοῦ ἐξ εὐπατριδῶν ἐξηγητοῦ καὶ ιερονεῖκου καὶ ξυστάρχου Αἰλίου Θεοφίλου τοῦ Πι ἐλούς Σουνιέως καὶ Κεκροπίας τῆς Ἀθηναίωνος Φαληρέως τοῦ διὰ βίου περιηγητοῦ θυγατρὸς.

Κεκροπία μὲν ἐμοὶ σαόφρων πέλει, ὦ ξένη, μήτηρ,
 ξυνὸν γῆς πατρίας οὐνομ' ἐνεγκαμένη·
 5 ἐ]κ δὲ πατρὸς γενόμενῃ μεγακύδεος ἐν Κεκρόπεσσι
 Θεοφίλου, προγόνους καὶ γένει εὐπατρίδου.
 Οἷς βρε]φείων καὶ πρὶν μὲν ἀνῆρπασεν ἄγριος αἶσα
 τερπνὸν] παρθενικὴν ἄνθος Ἀθηναῖδα.
 Ἀμφὶ δ' ἐμεῦ καὶ δῆμος ἅπας ἐδάκρυσεν Ἀθήνης
 10 εἵνεκεν ἡλικίας τ' ἠδὲ σαοφροσύνης,
 καὶ κάλλεος μελέων ἀνδρηϊοῦ· ὥς τε μάλιστα
 παιδείᾳ πινυτῇ καὶ σοφίᾳ μελόμην.
 Δάκρυα δ' οὐ ψύχει γενέτης ἐμὸς οἰκτρός, ὀλέσσαις
 εὐφροσύνην βιότου καὶ χέρα γηροκόμον.
 15 Μέτρον μοι ζωῆς ἔτη εἴκοσιν, οὐνομα Φαῖδρος·
 χήρας Λευκείας λέκτρ' ἀλόχου λιπόμην.
 Κούρην δ' ἦν τέκομεν γεραροὶ κομέουσι τοκῆς
 βαιὴν ἀντὶ τῶσος δύσμοροι ἀγλαΐης.

Line 1. The curve over ΠΟ is noteworthy. I have written Πο.Αἴλιος, not Πο.Αἴλιος as Böckh, the lacuna requiring at least two letters. The curve would then indicate the contraction. A smaller curve is seen also over υἱὸς and ιερονεῖκου in line 1, and over εἵνεκεν in line 10, in which words it seems to indicate an aspirate. We shall meet with a similar feature in No. cxixiii.

Τοῦ ἐξ εὐπατριδῶν ἐξηγητοῦ. Two questions arise here: (1) who are meant by the Eupatridae? (2) what is meant by ἐξηγητής? The Eupatridae are several times mentioned (as indeed here) in a manner which would almost lead us to suppose that they formed a separate sacred gens like the Eteobutadae, Kerykes, and others. See Meier, de Gentilitate Attica, p. 37. (He quotes Schol. to Soph., Oed. Col. 482; Isokrat. de Big. 10; Pseudo-Plutarch, life of Andokid., beginning; and the life of Aeschylos.) Meier pronounces this view to be improbable in itself and contradicted by facts. We are to understand the term Eupatrid in all these passages (including our inscription) as applying to the members of all the patrician gentes, in contrast to those γένη which, like the Titakidae and Thyrgonidae, were obscure and plebeian. I have therefore edited the word εὐπατρίδης without a capital. Secondly, what is meant by ἐξηγητής? The ἐξηγηταί at Athens were three officers, whose duty it was to 'expound' the unwritten law (Müller, Dissertation on Eumen., Eng. Tr., p. 182) κατὰ τὰ πάτρια, i. e. according to the traditional rules handed down in their families—a significant remnant of the exclusive power anciently enjoyed by the Eupatrid families. (Cp. Plut., Life of Thes., 25; K. F. Hermann, Gottesdienstl. Alterth., i. 12.) We find them consulted (1) on the proper course to be pursued after prodigies (Theophrast., Char. 16; Pollux, viii. 124); (2) concerning the burial of those who died under peculiar circumstances (Isaeos, ed. Schömann,

p. 398); (3) concerning the law of homicide and expiation for murder (Demosth., in Euerg. 1160, Reiske; Plato, Euthyph. 4. c, d: cp. Apollo's function in the Eumenides, and Müller, l. c.); (4) concerning points connected with the Eleusinian worship (Andokid., de Myster., § 116; Lysias, adv. Andok., § 10). I can see no reason for supposing (with Müller, p. 184 *loc. cit.*, and Meier, De Gentil., p. 43) that any other sacred gens except the Eumolpidae enjoyed as such the right of ἐξήγησις. Andokides expressly denies the right of one of the family of Κήρυκες to 'interpret' concerning the mysteries (de Myst., § 116, πρῶτον μὲν ἐξηγῇ Κηρύκων ὦν, οὐχ ὅσιον ὄν σοι ἐξηγεῖσθαι). The statement that the Athenian ἐξηγηταί were a board of three rests upon the authority of Timaeos (third century A. D., according to Ruhnken): his statement is copied by Suidas, s. v. Now if this be historically correct, and not merely borrowed from the passage of Plato's Laws (vi. p. 759; cp. Rep. iv. p. 427: although even then Plato may have been simply adopting the number actually existing at Athens), then it is at least a singular coincidence that exactly three ἐξηγηταί are known to us from inscriptions—(1) ἐξηγητῆς ἐξ Εὐμολπιδῶν, mentioned C. I. 392; (2) πυθόχρηστος ἐξηγητῆς, whose title is inscribed upon one of the chairs of honour recently excavated in the Dionysiac theatre; (3) ὁ ἐξ εὐπατριδῶν ἐξηγητῆς of the present inscription, whose title is given at length on another of the marble chairs above mentioned, ἐξηγητῆς ἐξ εὐπατριδῶν χειροτονητὸς ὑπὸ τοῦ δήμου διὰ βίου. The chairs seem to date from the time of Hadrian, which is, roughly speaking, the date of our inscription also. (For this and other inscriptions from the honorary chairs see 'Εφ. Ἀρχ., N. S. p. 98; Φιλίστωρ, iii. pp. 364 and 458; or Monatsbericht d. Berl. Ak. d. Wissensch., 1862, p. 281, Dyer's Ancient Athens, p. 318 foll.) It would appear then that (1) the Eumolpidae, while enjoying collectively the right of declaring

the traditional rules concerning the Eleusinian worship, had at all events in Roman times delegated this right to one of their number; how he was appointed we know not. (2) Another *ἐξηγητής* was *πυθόχρηστος*, being perhaps appointed by the oracle out of several candidates who had been nominated by the people from among the Eupatrid families. This would have suggested the arrangement in Plato (*Laws*, vi. 759); but there is no evidence that more than one of the *ἐξηγηταί* was thus appointed by the oracle (Schömann, *Gr. Alt.*, i. 444; ii. 417, as against E. Curtius, *Griech. Gesch.*, bk. ii. ch. 4). Indeed (3) the *ἐξηγητής ἐξ εὐπατριδῶν* is expressly called *χειροτονητὸς ὑπὸ τοῦ δήμου*.

Καὶ ἱερονείκου καὶ ξυστάρχου. These words also require explanation. A xystarch is mentioned only in two Attic inscriptions besides the one before us, and none of the three is older than the time of Hadrian (*Φιλίστωρ*, i. p. 518; iv. p. 74: cp. Dittenberger, *De Ephebis*, p. 45). The title is frequently found in foreign inscriptions, although never before the imperial period. Krause (*Gymnastik*, i. p. 205, foll.) considers the distinction between a gymnasiarch and a xystarch to consist in this, that the former had the superintendence of youths and *ἐφηβοί* only, while the xystarch had to do with the training of athletes. Our scanty information does not allow us to say for certain whether this distinction held good at Athens, as elsewhere; but Dittenberger points out that the expression *ξυστάρχην Κεκρόπεσσι καὶ ἀθλητῆρσι Τρύφωνα* (in a partly metrical gymnastic document, *Φιλίστωρ*, i. p. 518) confirms that view; and this would further explain the reason why the office is not oftener mentioned in gymnastic documents referring to the Ephebi. The meaning of *ἱερονείκης* (i. e. *ἱερονίκης*) is not quite so clear. For other instances of the term see Krause, i. pp. 208–9, 552, and C. I. 1889, 2963 c. The word occurs in Lucian, *Quomodo historia sit conscr.*, 30. He there speaks of one Antiochanos, a feeble but ambitious historian, and contemporary, as it would appear, who wrote a diffuse history of the Parthian wars of Rome, and gave his work the following pretentious titlepage:—*Ἀντιοχianoῦ τοῦ Ἀπόλλωνος* (here a man's name, as in C. I. 189; cp. Keil, *Specim. Onomatol. Gr.*, p. 22, fol.) *ἱερονίκου* (*δόλιχον γὰρ πον, οἶμαι, ἐν παισὶ ἐνεκικήκει*) *τῶν ἐν Ἀρμενίᾳ καὶ Μεσσοποταμίᾳ καὶ ἐν Μηδίᾳ Ῥωμαίοις νῦν πραχθέντων ἀφήγησις*. From the sneer

of Lucian it appears that *ἱερονίκης* was a somewhat grandiloquent name for a victor in any of the public games, in fact the generic term including the special terms *Ἰσθμιονίκης*, *Ὀλυμπιονίκης*, *Πυθιονίκης*, as well as the victors in all local contests, such as the Panathenaea, etc.

Line 2. Visconti reads *Πισ[τοτ]έλου*: but the third letter is certainly not *Σ*, the second letter may be *Ρ*.

Athenion is described as *ὁ διὰ βίου περιηγητής*. The word was used for persons whose office it was to guide visitors over some celebrated place, as Delphi (Plutarch, *de Pyth. orac.* 2; Lucian, *Cal. non tem. cred.* 5). Such persons are called *ἐξηγηταί* by Pausanias (see Maury, *Histoire des Religions*, ii. p. 410). That there should be regularly appointed ciceroni at Athens in these later times is not surprising, since then the city had become a favourite resort of fashionable or antiquarian tourists; moreover the names of Kekropia, Athenion, and Athenais here mentioned would well agree with the professional tastes of a *περιηγητής*, or local antiquary.

Line 5. *Κεκρόπεσσι* for *Κεκροπίδαις*, as in the inscription quoted above from the *Φιλίστωρ*. Line 6. *Θεοφίλου* is scanned with the first syllable long, metri gratia, as if *Θειοφίλου*: cp. *ἀδάματος*, et simil. Line 7. Böckh follows Visconti in reading *Πὰρ τούτ[ων]*, κ.τ.λ., but on the edge of the broken stone I can certainly trace the remnants of *ΦΕ*. I adopt *τερπνόν* in line 8 from previous editors. Line 9. *Ε* for *Ε* is the original blunder of the lapidary. Line 10. The form *οὐνεκεν* (*οὐνεκα*) never occurs as a *preposition* in inscriptions; while MSS. authority fluctuates. Wecklein therefore (*Curae Epigraphicae*, p. 36, foll.) has good ground for rejecting *οὐνεκα* altogether except as a conjunction, and restoring *εἵνεκα* wherever the metre requires the lengthening of *εἵνεκα*. Line 12. Observe the omission of the iota subscriptum. Line 16. *Λευκεία* is the Latin Lucia. Line 17. Previous editors give *τεκόμην*, but *τέκομεν* is the certain reading of the stone.

It will be noticed that the dialect of this epitaph is consistently Ionic, whereas in the early Attic elegiac writers the *η* for *ā* purum was never admitted. (Cp. Kirchhoff, *zur Gesch. des Attisch. Epigramms*, *Hermes*, v. p. 48, foll.; and for the whole subject of Greek elegy see Renner, in Curtius' *Studien zur Gr. et Lat. Gramm.*, i. p. 133, de dialecto antiquioris Graec. poesis elegiacae et iambicae.)

XCIV.

A fragment of a stèle of white marble: height, 10 in.; breadth, 9½ in. From the Elgin Collection. Osann, *Syll.*, p. 225, and faultily engraved in his Plate i; C. I. 778; Kuman. 1205.

ΝΤΟC>ΛΘΗΝΑΙC
ΥΡΜΕΙΔΗC>
ΕΛΕΥΤΑ>ΕΤΩΝC
>ΚΓC>

Κοῖ]ντος Ἀθηναίου Υρμείδης [ἐτ]ελείτα ἐτῶν κγ'.

'Aged 23.' The genitive of quality is always employed in this connexion. The characters and the

wording of the inscription both equally indicate a date probably not earlier than the fourth century A.D.

XCV.

Fragment of a stelè of white marble, with remains of a moulding, above which has been the usual floral ornament. Height, 1 ft. 3 in.; width, 9 in. From the Elgin Collection. C. I. 79; Kirchhoff, Corpus, No. 548.

	Ε Μ Ο Σ	..... δ]ημος
	Ι Δ Ο Σ	..... ιδος
	Α Σ Ι Ο Σ	..... άσιος.
	Τ Ρ Α Τ Η	..... σ]τράτη.
5	Ε Μ Ο	..... δ]ήμου.
	Ε Μ Ο Σ	..... δ]ημος
	Ο	..... δήμ]ου.

Mistaken by Böckh for the fragment of a decree, and classed by Kirchhoff among Fragmenta Incerta. It is evidently sepulchral. Line 2. A masculine name in the genitive, like Tellis, Pollis. Line 3.

'Αναγυράσιος, Θριάσιος, Πτελεάσιος, Τειθράσιος, or Φυλάσιος. Line 4 gave the name of a daughter, line 6 the name of a son, of the person named in line 1.

XCVI.

A sepulchral column of white marble: height, 2 ft. $\frac{1}{2}$ in.; diameter, 12 $\frac{1}{2}$ in. From the Elgin Collection. Osann, Syll., p. 93; C. I. 801; Museum Marbles, ix. pl. 34. fig. 2; Kuman. 1308.

ΑΝΑΞΙΚΡΑΤΗΣ
ΔΕΞΙΟΧΟΥ
ΑΘΗΝΑΙΟΣ

'Αναξικράτης Δεξιόχου 'Αθηναῖος.

The rule in Attic documents was to give the man's own name, followed by the name of his father (πατρώθεν ὀνομάζειν, see Xen., Oecon., ch. vii. 3) and of his deme. Here, instead of the demotic name, we find 'Αθηναῖος, and so also in four other epitaphs in Kumanudes (1309-12). Are these persons strangers who had received the gift of full Athenian citizenship (like Sadokos, Arist., Ach. 145), and who, though enrolled in a deme (Schömann, Gr. Alt., i. p. 368, and the Dissertation of Meier there quoted), yet might consider it a greater honour to be

described on their tombs as 'Αθηναῖοι? More probably they are natives of some other city of Athens. Eight other towns bearing the name of the Attic capital are enumerated in Pauly, Real-Encycl., s. v. Athenae. The 'Athenians' mentioned upon Attic tombstones may well have been natives of 'Αθήναι Διάδες, on the N.W. of Euboea, a town mentioned in the tribute lists of the Athenian confederacy.

Beneath the inscription is an amphora of late form in very low relief. On the meaning of this symbol see the note on λουτροφόρος, ante, No. lxxx.

XCVII.

A sepulchral column of white marble: height, 1 ft. 4 in.; diameter, 8 $\frac{1}{2}$ in. From the Elgin Collection. Osann, Syll., p. 105; C. I. 811; Kuman. 1394.

ΣΩΚΡΑΤΗ
ΣΩΚΡΑΤΟΥ
ΑΓΚΥΡΑΝΟΣ

Σωκράτη[ς] Σωκράτου 'Αγκυρανός.

I have already remarked on the genitive in -ου | thirty epitaphs of Ankyrans are given in Kumanu-
des' Collection, Nos. 1370-1397.

XCVIII.

Fragment of a sepulchral stelè, broken on all sides except the top: height, 9 $\frac{1}{2}$ inches; width, 5 in. From the Elgin Collection. Osann, Syll., p. 105; C. I. 815; Kuman. 1432.

ΑΤΡΙΣΑΛΕΞΑ
ΒΡΙΣΗΙΣΠΥΚΙΑ
ΙΥΜΕΚΗΡΕΔΑ
ΟΝΕΛΕΙΟΥΙΗ
ΙΩΣ

Πατρὶς 'Αλεξάνδρεια
Βρισηὶς πυκιν
..... υ με κῆρ ἐδαμ
..... ρον ἐλείου ιη

We have here a fragment of a metrical epitaph. I follow Böckh's suggestion concerning the first line; but it is very doubtful.

XCIX.

A sepulchral column of white marble: height, 1 ft. 1½ in.; diameter, 8¾ in. From the Elgin Collection. Osann, Syll., p. 96; C. I. 828; Kuman. 1536.

ΘΕΟΔΟΤΟΣ
ΔΙΟΔΩΡΟΥ
ΑΝΤΙΟΧΕΥΣ

Θεόδοτος Διοδώρου Ἀντιοχεύς.

Böckh on C. I. 821 suggested the possibility of Ἀντιόχεια being an Attic deme; but Ross (Demen, p. 105) adds that he almost entirely withdrew this opinion in the Allgem. Lit. Zeitung (Archäol. Intelligenzblatt), Halle 1835, p. 268. Ross doubtfully rejects it; but there is no ground for admitting it as a deme beyond the fact of the frequent occurrence in Attika of the tombs of natives of Antioch: as many as 105 are given in the Collection of Kumanudes, of which about half are those of females. Neubauer, Commentatt. Epigraph., p. 47,

suggested the idea of a colony of Antiochians in Attika (see my note on the supposed Milesian deme, No. ciii), but he recalls that conjecture in his appendix, p. 170, adding that the frequent mention of natives of Antioch is more easily explained than of Milesians, owing to the existence of several important cities bearing the name. Keil (Rhein. Mus., xix. p. 266, foll.) and Rangabé (Ant. Hell., ii. p. 901) also declare themselves with good reason against the idea of a deme of Antioch.

C.

A sepulchral column of white marble; height, 2 ft. 11 in.; diameter, 10 in. From the Elgin Collection. Osann, Syll., p. 97; C. I. 844; Kuman. 1712.

ΒΟΤΡΙΧΟΣ
ΕΥΦΑΝΟΥ
ΗΡΑΚΛΕΩΤΗΣ

Βότριχος Εὐφάνου Ἡρακλεώτης.

Here much that I have said about the supposed demes of Miletos and Antioch (Nos. xcix and ciii) might be repeated; for Böckh was led by the frequent occurrence of Herakleote epitaphs to conjecture the possibility of a later deme of Heraklea. 119 such epitaphs are given in Kumanudes, of which (as in the case of the Antioch and Miletos inscriptions) one half belong to women. What was

said on the preceding inscription of Antioch is true of Heraklea: there were several cities of the name, which would help to explain why so many Herakleotes were buried in Attika. There is no reason to imagine a deme of Heraklea. Cp. Ross, Demen, p. 105; and Keil, in Rhein. Museum, xix. p. 267, foll. Εὐφάνου is the late genitive of Εὐφάνης.

CI.

A sepulchral tablet of white marble: height, 1 ft. 7 in.; breadth, 11½ in. Beneath the inscription is a relief, representing a youthful male figure wearing a chiton and mantle, with a bird in the left hand, and in the right an ivy-leaf. C. I. 857; Kuman. 1875.

ΣΥΝΦΟΡΟ
ΗΡΑΚΛΕΙΑ
ΚΑΡΥΣΤΙΑ

Σύνφορα[ν] Ἡρακλείδ[ου] Καρυστία.

The epitaphs of ten Karystians buried in Attika are given in Kumanudes. He rightly restores Σύνφορα[ν], a female name analogous to Πρόσοδον, Πίθανον,

Ἐπαφρόδειτον, Ὀνασιφύρον, Μύρτον, Χρύσον, and others. See Keil, Sylloge Inscr. Boeot., pp. 36 and 192.

CII.

A sepulchral column of blue marble : height, 1 ft. $\frac{1}{2}$ in. ; diameter, 10 in. From the Elgin Collection. Osann, Syll., p. 105 ; C. I. 860 ; Kuman. 1903.

ΜΕΝΕΣΣΤΡΑΤΟΣ
ΘΩΡΑΚΙΔΟΥ
ΚΟΡΙΝΘΙΟΣ

Μενέσστρατος Θωρακίδου Κορίνθιος.

Kumanudes gives thirteen epitaphs of Korinthians buried in Attika. The reduplication of Σ in words of this kind is not uncommon in inscriptions

of a late period, like the one before us. Cp. Franz, Elem. Epigraph. Gr., p. 247 ; Böckh, C. I., No. 25.

CIII.

A sepulchral stelè of white marble : height, 2 ft. $2\frac{1}{2}$ in. ; width, 14 in. Beneath the inscription is a relief representing a veiled female figure seated ; in her right hand writing-tablets ? Presented to the Museum by the Society of Dilettanti. Chandler, Inscr., p. 69 ; C. I. 726 ; Kuman. 2218.

ΜΟΥΣΙΣΑΡΓΑΙΟΥ
ΜΙΛΗΣΙΑ

*Μούσις Ἀργαίου
Μιλησία.*

The British Museum possesses only two funeral monuments of *Milesians* buried in Attika ; but no less than 257 are published in the Collection of Prof. Kumanudes. This frequent occurrence of Milesian epitaphs led Böckh, and at one time Leake, to follow Spon and Corsini in supposing that there must have been an Attic deme of Miletos (see Böckh, in C. I., on Nos. 181, 182, 268, 302, 692). But since the publication of Böckh's Corpus a very large number of fresh documents have been brought to light, none of which, as Ross points out (Demen, p. 42 ; cp. Dittenberger, De Ephebis, p. 18), tend to confirm the notion of a Milesian deme. Twice indeed we meet with a Milesian as *λειτουργός* (C. I. 181, 182), this word being there used as the title of some subordinate religious office, such as may well have been held by *ἰσοτελεῖς* (cp. Keil's remarks, Rhein. Mus., xix. p. 267). In an Ephebic list (C. I. 268) the Porter, *θυρωρός*, is a Milesian ; but it seems that this duty was sometimes discharged by a foreigner. Thus Neubauer (Commentt. Epigraph., p. 76) goes so far as to say :—' In fine inscriptionis (C. I. 275 ; 'Εφ. Ἀρχ., ii. No. 199) comparet vs. 90 *θυρωρός Κορνήλιος Δημήτριος* ; *θυρωρός* saepe in Epheborum catalogis invenitur (*Φιλίστωρ*, i. 428 ; iii. 351 ; iv. 73 ; iv. 168, 2 ; iv. 272, 547). Is qui eo munere fungitur plerumque est peregrinus.' Ross (Demen, p. 43) goes on to remark that in the last three centuries B.C. the Milesians emigrated in large numbers and settled in various friendly cities and adjacent islands, without however being absorbed into the community that received them, or dropping their old national name. Such a settlement existed at Aegiale in the island of Amorgos, as is proved by C. I. 2264, which begins thus :—*Μειλησίων τῶν Ἀμοργον Αἰγιάλην κατοικούντων ἔδοξεν ἄρχουσι, βουλῇ, δήμῳ, γνώμῃ στρατηγῶν καὶ δεκαπρώτων, κ.τ.λ.* (see also

Ross, Inscr. Gr. ined., ii. Nos. 120, 121, 122). Minoa in Amorgos was similarly occupied by them (see Ross, *ibid.*, ii. No. 112 ; iii. No. 314). This emigration very probably followed the capture of Miletos by Alexander the Great ; and it would be nothing strange if considerable numbers of them fled to Attika, the friendship between Miletos and Athens having been of very long standing, as is shown by the penalty inflicted upon Phrynichos on account of his tragedy *Μιλήτου ἄλωσις* (Herod. vi. 21). It does not however appear that the Milesians in Attika formed, as some have conjectured, a separate colony or settlement : their sepulchral inscriptions are found scattered too widely over Attika to allow of such a view. Kumanudes (p. 243, *n*), although satisfied that there was no Milesian deme, is still at a loss to account for the presence of so many Milesians in Attika. He observes, however, (1) that scarcely twenty of the Milesian funeral inscriptions can safely be assigned to a date earlier than the Roman times, and (2) that the epitaphs of men are not much more than half as many as those of women (96 to 144), the sex of the remainder being undiscoverable. Another point is worth notice. It is unusual (all but unexampled ; see Kumanudes, p. *κγ'*, *n*, and No. 40, *n*) for native Athenian women to be described by the nominative feminine of their demotic name (see Leake, Top. ii. p. 180, fol.). But this is the rule in the case of Milesian and other foreign women buried in Attika. Thus we have *Στρατονίκη Φιλιστίδου Ἀθμονέως θυγάτηρ*, *Σωσικλέους Σουνιέως γυνή*, or, again, *Συναρχία Διονυσίου ἐξ Ἀθμονέων* : but *Βιάτη Διονυσίου Ἡρακλεώτις*, and *Εἰρήνη Εἰρηναίου Ἀντιόχισσα*, and *Ἐλπίς Διονυσίου Μιλησία*. So also in the inscription before us, and the next, No. civ.

I therefore have no hesitation in classing the Milesian tombstones among those of foreigners.

But how to account for their great frequency I cannot tell. There may be truth in the view of Ross as given above. Kumanudes however, p. 243 *n.*, thinks that if the speech of Isokrates, entitled *Περὶ τοῦ κατοικισμοῦ Μιλησίου* (mentioned in the life of Isokrates), were now extant, it might clear up the mystery by attesting a settlement of Milesians in Attika long before Alexander's capture of the city. Neubauer (*Commentt. Epigraph.*, p. 170) hazards the conjecture that *Μιλήσιοι* was employed at some time in Attika as a generic name for all foreigners

in official documents; much in the same way, I suppose, as the term 'Plataean' was at one time employed at Athens to designate a certain status of imperfect citizenship (see Schol. on Aristoph., *Frogs*, 694; Arnold on Thukyd., iii. 55). It may be added that natives of Antioch and Heraklea stand next to the Milesians in the frequency of their occurrence in Attic sepulchral inscriptions; but this is less surprising from the fact of there being several cities bearing these names (see note on Nos. xcix and c).

CIV.

A sepulchral column of white marble: height, 2 ft. 4½ in.; diameter, 9 in. From the Elgin Collection. Osann, Syll., p. 154; C. I. 727; Kuman. 2222.

ΜΥΣΤΑΔΙΟΝΥΣΙΟΥ
ΜΙΛΗΣΙΑΒΑΤΩΝΟΣ
ΘΡΙΑΣΙΟΥ ΓΥΝΗ

Μύστα Διονυσίου Μιλησία,
Βάτωνος Θριασίου γυνή.

The name *Βάτων* is not uncommon. Böckh follows previous editors in reading *ΠΑΤΩΝΟΣ*, a name found nowhere else; but the *B* is quite legible on the stone. In the next line also the reading of the stone is certainly as given above. After what was said on the preceding inscription little need be added here. The union of an Athenian citizen with a foreign woman was illegal, and the children of such marriages were repeatedly declared by fresh laws to be excluded from citizenship. But these enactments seem in each case to have fallen into desuetude. Not to mention cases like Themisto-

kles (Plut. Them. 1) or Kimon (Hdt. vi. 39), whose mothers were foreigners, we find frequent examples in these sepulchral inscriptions of the marriage of Athenian citizens with foreign wives, especially Milesian women; nor is it possible to suppose that in every instance an *ἐπιγαμία* existed between the parties themselves or had been granted to their ancestors. (Cp. Schömann, *Antiq. Jur. Pub.*, p. 197; Ross, *Demen*, p. 60, note by Meier; Ad. Philippi, *Beiträge z. e. Gesch. d. Attischen Bürgerrechtes*, p. 52, fol.)

CV.

A plain, solid sepulchral amphora of white marble: height, 2 ft. 4½ in. From the Elgin Collection. Museum Marbles, ix, pl. 33, fig. 4; Kuman. 2274.

ΦΑΙΔΙΜΟΣ:ΝΑΥΚΡΑΤΙΤΗΣ

Φαίδιμος Ναυκρατίτης.

This monument contains no mark to indicate the place from which it was brought; but its general character quite warrants Kumanudes in classing it

with the Attic epitaphs. It is inscribed in somewhat small, regular letters of the fourth century B.C.

CVI.

A sepulchral stelè of white marble, broken beneath, but surmounted by a floral ornament: height, 1 ft. 5 in.; breadth, 12½ in. From the Elgin Collection. Osann, Syll., p. 96; C. I. 879; Museum Marbles, ix, pl. 29, fig. 2; Kuman. 2286.

ΑΣΣΚΛΗΠΙΟΔΩΡΟΣ
ΟΡΑΣΩΝΟΣΟΛΥΝΘΙΟΣ
ΕΠΙΚΥΔΗΣΑΣΣΚΛΗΠΙΟΔΩΡΟΥ
ΟΛΥΝΘΙΟΣ

Ἀσκληπιόδωρος Θράσωνος Ολύθνιος.
Ἐπικύδης Ἀσκληπιοδώρου· Ὀλύθνιος.

On the doubled sigma in the first line (but not in the third) cp. No. cii.

CVII.

A sepulchral stelè of white marble, broken at the bottom, but surmounted by a floral ornament. Beneath the inscription are two rosettes or bosses, such as frequently occur on sepulchral stelae. Height, 1 ft. 7 in.; breadth, 1 ft. 5½ in. From the Elgin Collection. Osann, Syll., p. 135; C. I. 888; Museum Marbles, ix, pl. 31, fig. 1; Kuman. 2350.

ΧΑΒΡΙΑΣ ΣΑΛΥΠΡΙΑΝΟΣ

Χαβρίας Σαλυπριανός.

The name of this town usually varies between Σηλυβρία and Σηλυμβρία. Here the Π for Β need cause no difficulty (cp. Ἀμπρακία, Ἀμβρακία), while the Α for Η is Doric, Selymbria being a Megarian colony. It belonged to the Athenian confederation, and in the tribute-lists the gentile name is written Σηλυμ-

βριανοί, or Σηλυβριανοί, or Σηλυμβριανοί. (Böckh, Staatsh., ii. pp. 645, 726; Köhler, Urkunden u. Untersuch. zur Gesch. d. Del. Att. Bundes., p. 168.) The same variation occurs in names like Θίμβρων, Θίβρων.

CVIII.

A sepulchral tablet, somewhat broken, of white marble: height, 6½ in.; breadth, 1 ft. 2½ in. Beneath the inscription is a sepulchral relief, representing the upper part of a bearded male figure turned towards a veiled female figure, both broken off at the waist. Behind the male figure is the head of a youth. Presented by the Society of Dilettanti. Chandler, Inscr., p. 70; C. I. 892; Kuman. 2369.

ΑΡΙΣΤΟΔΙΚΗ ΑΡΙΣΤΑΡΧΟΣ ΑΘΗΝΑΙΣ
ΣΗΣΤΙΟΙ

Ἀριστοδίκη, Ἀρίσταρχος, Ἀθηναῖς, Σήστιοι.

The inscription is in no way incomplete, as Kumanudes appears to imagine.

CIX.

A sepulchral stelè of white marble in perfect preservation, surmounted by a beautiful floral ornament: height, 4 ft. 1½ in.; breadth, 1 ft. 7¼ in. Just beneath the Greek inscription are two rosettes or bosses: below these are the two lines in Phoenician character. Found in an oliveyard a little before the year 1797 between the ancient walls of Athens and the Akademia. Formerly in the Choiseul Collection. Published by Akerblad in Comment. Societ. Gotting., xiv. pp. 225-8; from Akerblad Dodwell (Tour, i. p. 411) borrows an engraving of the monument, which is fairly accurate. Böckh mentions the following writers also as having more or less dealt with this inscription:—'O. G. Tychsen in Actis Novis Upsaliensibus, vii. p. 96, sq.; Bellermand de Phoenicum et Poenorum inscriptt., p. 18; U. F. Kopp, Bilder und Schriften der Vorzeit, t. i. p. 266; Hamackerus in diatribe de monumentis aliquot Punicis, p. 4. 68. Repraesentat etiam Bres, Malta antica illustrata, p. 95, ex comm. Gotting.' C. I. 894; Gesenius, Monum. Phoen., p. 113. Tab. 9, fig. v; Judas, Étude démonstr. de la Langue Phénic., pp. 22-28; Schröder, Phönizische Sprache, p. 235. Taf. 7. fig. 3; Wurm, in Jahn's Jahrbücher für Philol. 1838. xxiii. p. 14; Kuman. 2374.

ΑΡΤΕΜΙΔΩΡΟΣ
ΗΛΙΟΔΩΡΟΥ
ΣΙΔΩΝΙΟΣ

𐤀𐤓𐤌𐤌𐤍𐤕𐤌𐤓𐤕𐤌𐤓
𐤀𐤓𐤌𐤌𐤍𐤕𐤌𐤓𐤕𐤌𐤓

Ἀρτεμίδωρος Ἡλιοδώρου Σιδώνιος.

The Phoenician inscription is thus read and interpreted by Gesenius, p. 113:—

מצבת סנר בחים לעבדתנת בן
עבדשמש הצדני

'A cippus (dedicated) to the memory among the living of Abd-Tanith (Artemidoros), son of Abd-Shemesh (Heliodoros), the Sidonian.'

Another sepulchral stelè (C. I. 859) with a bilingual inscription (Greek and Phoenician) was found at Athens near the one here described, and is probably of the same period. It commemorates Numenios a Kitian, and the name Abd-Shemesh occurs in the Phoenician part. This has led Gesenius, p. 119, to suppose that Numenios and the Artemidoros of our inscription were nearly related.

CX.

A perfectly plain tablet of white marble: height, 8 in.; breadth, 9 in. Unedited.

ΤΙΜΩΝ
ΣΙΝΩΠΕΥΣ
Τίμων Σινωπέυς.

I class this with the Attic inscriptions, because it resembles them in general character, and no less than twenty-five epitaphs of metoeks from Sinope are given by Kumanudes.

CXI.

A sepulchral lekythos of white marble, of which the body alone remains: height, 3 ft. From the Elgin Collection. Museum Marbles, ix. pl. 32, fig. 2; Ellis, *Elgin Marbles*, ii. p. 163; Kuman. 2525.

ΑΔΑ. Ἀδα.

A seated female figure is taking leave of a middle-aged male figure: above the head of the female figure is her name. The name of the male figure may have been behind his head, but is now obliterated.

CXII.

Body of a sepulchral lekythos of white marble: height, 1 ft. 8 in. With relief representing a parting scene between a female figure seated and a female figure and youthful male figure standing. Elgin Collection. Roughly engraved in Dodwell's Tour, i. p. 455; Osann, *Syll.*, p. 224; C. I. 996; Museum Marbles, ix. pl. 31, fig. 4; Kuman. 3265.

ΠΙΘΥΛΛΙΣ ΠΟΛΥΣΤΡΑΤΟΣ
ΑΡΧΑΓΟΡΑ
Ἀρχαγόρα, Πιθυλλίς, Πολύστρατος.

The names are inscribed over the figures mentioned above respectively. The reading of the stone is certainly *Ἀρχαγόρα*, and not *Ἀρχαγόρας*, as Böckh.

CXIII.

A sepulchral stelè of white marble: height, 2 ft. $\frac{1}{2}$ in.; breadth, 1 ft. 1 in. The name is inscribed upon the ledge underneath the pediment. Beneath is a relief representing a veiled female figure seated; behind her stands another female figure; before her an attendant is offering her something from a casket. Obtained in Greece by George, Earl of Aberdeen, K.G. (probably from Athens), 1803; presented by George, Earl of Aberdeen, 1861. Unedited.

ΗΜΗΤΡΙΑ

Δ]ημητρία.

The left side is slightly broken, to the extent of one letter. Upon the ledge immediately beneath the relief are inscribed the following evidently modern, and to me meaningless, signs:—

1780
Ξ Ξ Ξ Ξ

CXIV.

Body of a sepulchral vase of white marble: height, 1 ft. $6\frac{1}{2}$ in. With a relief representing a male and veiled female figure joining hands as if to bid farewell. On either side stands a lesser female figure, possibly their children. From the Elgin Collection. Osann, *Syll.*, p. 118; C. I. 936; Museum Marbles, ix. pl. 31, fig. 1; Kuman. 2757.

ΔΗΜΟΣΤΡΑΤΗ ΚΑΛΛΙΣΤΡ
Δημοστράτη, Καλλίστ[ατος].

These names are inscribed immediately over the female and male figures respectively. Hawkins (in the Museum Marbles) and Kumanudes are wrong in reading *Καλλιστώ*. After *ΚΑΛΛΙΣΤΡ* there are traces of more letters, now illegible.

CXV.

A fragment of pediment of white marble: height, 9 in.; length, 9½ in. Found on the Akropolis at Athens. From the Inwood Collection. C. I. 467; Inwood, *The Erechtheion*, pl. xxiv. p. 134; von Quast, *Das Erechtheion*, p. 184.

Ο:ΕΥΚΛΕΙΑ *Eὐκλεία.*

Inwood's Plate gives a restoration of the original monument, which represented in miniature the front of a small temple *in antis*. The inscription is on the architrave. The fragment seems to have been rather larger when Inwood drew it, and in the centre of the pedimental tympanum on his Plate are the letters *MA*, no longer visible. Böckh classes this inscription among dedications, believing it to

have reference to Artemis Eukleia, and Inwood, p. 135, inclines to the opinion that it is not sepulchral. But the form of the monument is quite as suitable for a tomb as for a dedication, and in von Quast's edition of Inwood, p. 184, it is classed as sepulchral. The letter *O* which precedes *Eὐκλεία* probably marks a genitive termination.

CXVI.

A sepulchral tablet of white marble: height, 1 ft. 5 in.; breadth, 10 in. Beneath the inscription is a relief representing a male figure reclining on a couch; a table with food stands close by, and a female figure is seated at his feet: on the left is a female attendant, and on the right a male figure in a mourning attitude, both of smaller stature. From the Collection of Viscount Strangford. *Archäol. Zeitung*, 1864, No. 182 B. p. 164*; Kuman. 2845.

ΕΡΜΙΑΣ ΑΘΑΝΑΙΩΝΟΣ

Ἑρμίας Ἀθαναίωνος.

The epitaph of some Dorian μέτοικος.

CXVII.

The upper part of a sepulchral stelè of white marble: height, 9½ in.; breadth, 12½ in. From the Elgin Collection. Osann, *Syll.*, p. 154; C. I. 949; *Museum Marbles*, ix. pl. 29, 1; Kuman. 2920.

ΕΥΦΡΟΣΥΝΟΥ

Εὐφροσύνου.

The characters are not earlier than Roman times. The stone being entire only at the top, it is uncertain whether *Εὐφροσύνου* is the name of the person

here buried, or the name of the father of the deceased, whose own name is lost.

CXVIII.

Body of a sepulchral lekythos of white marble: height, 17 in. Broken at top and bottom. In relief is a farewell scene; a male figure takes leave of a seated female figure, behind whom is another female figure. Behind the male figure is a female attendant: above this is the inscription. Purchased with the Earl of Belmore's Collection, 1842, and probably Athenian. Unpublished.

ΗΔΥΛΗ ΑΛΚΙΜΑΧΟΣ

Ἡδύλη. Ἀλκίμαχος.

CXIX.

Fragment of a sepulchral stelè of white marble: height, 9½ in.; breadth, 9 in. From the Elgin Collection. Osann, *Syll.*, p. 105; C. I. 955; Kuman. 2981.

ΘΕΙΟΦΙΛΟΣ ΕΥ

ΕΥΦΡΩΔΙΟΥΣΙΑ

Θειόφιλος Εὐ . . .

Εὐφρώ, Διονυσία . . .

The letters are of a scratchy character. The iota in *Θειόφιλος* is quite certain. The names seem to be those of the son and two daughters of some man whose name is lost all but two letters, *EY* If

his daughter *Εὐφρώ* was named after him, he may have borne the name *Εὐφρων*, *Εὐφρόνιος*, *Εὐφρόσυκος*, or the like.

CXX.

A stelè of white marble, surmounted by an elegant floral ornament: height, 4 ft. 1 in.; breadth, 1 ft. 3 in. From the Elgin Collection. Osann, Syll., p. 118; C. I. 958; Museum Marbles, ix. pl. 29, fig. 4; Kuman. 3000.

ΙΠΠΟΚΡΑΤΗΣ:ΒΑΥΚΙΣ

Ἰπποκράτης . Βαυκίς.

The second is probably a woman. The name | 620, foll. It occurs as a masculine name in Pausan. has been made familiar by Ovid's story, Met. viii. | vi. 8, 3.

CXXI.

A sepulchral tablet of white marble: height, 1 ft. 9 in.; breadth, 11 in. Beneath the inscription is a relief representing a youth with chlamys falling over the left shoulder (*χλαμὺς ἐφηβική*: cp. Apul. Met. x. 30, 'Puer nudus nisi quod Ephebica chlamyda sinistrum tegebat humerum'). From Viscount Strangford's Collection. Archäol. Zeitung, 1864, No. 182 B. p. 165*; Kuman. 3132.

ΜΕΝΕΚΡΑΤΗΣ ΜΕΝΩΝΟΣ

Μενεκράτης Μένωνος.

CXXII.

The body of a sepulchral vase of white marble: height, 2 ft. 10 in. With relief representing a parting scene between two male and two female figures. From the Elgin Collection. Osann, Syll., p. 224; C. I. 974; Museum Marbles, ix. pl. 32, fig. 3; Kuman. 3182.

ΜΥΞ ΦΙΛΙΑ ΜΗΤΡΟΔΩΡΑ ΜΕΛΗΣ

Mûs, Φιλία, Μητροδώρα, Μέλης.

These names are inscribed above the heads of the respective figures in the relief, as is seen in fictile vases.

CXXIII.

A sepulchral stelè of white marble: height, 2 ft. 9 in.; breadth, 1 ft. 7½ in. Beneath the inscribed name is a deeply-cut and elegant relief, representing a man seated and holding out a votive foot in his right-hand; two female children stand at his knees, one apparently holding a bird, the other with her hands lifted upon his lap. Brought from Athens by Dr. Anthony Askew in 1775, and purchased by Mr. Towneley. C. I. 986; Museum Marbles, x. pl. 33; Kuman. 3221.

ΞΑΝΘΙΠΠΟΣ

Ξάνθιππος.

CXXIV.

Upper part of sepulchral stelè of white marble: height, 2 ft. 1 in.; breadth, 14 in. With relief representing a parting scene: a seated female figure veiled takes leave of a standing female figure in presence of a male figure. From the Elgin Collection. C. I. 981; Museum Marbles, ix. pl. 30, fig. 4; Kuman. 3225.

ΞΕΝΩ ΕΡΜΟΔΩΡΟΣ ΚΛΕΩ

Ξενώ, Ἑρμόδωρος, Κλεώ.

CXXV.

A slab of white marble: height, 5 in.; breadth, 1 ft. 3 in. From the Elgin Collection, and so probably Attic. Osann, Syll., p. 152; Jacobs, Anthol. Palat. Append., No. 399 (vol. iii. p. 969); C. I. 987; Kuman. 3255.

ΠΛΟΥΤΑΡΧΟΥ ΤΟ ΔΕ ΣΗΜΑ ΣΑΦΡΟΝΟΣ ΔΕ ΠΟΛΥΜΟΧΘΟΥ

ΚΥΔΕΟΣ ΙΜΕΙΡΩΝ ΗΛΥΘΕΝ ΑΥΣΟΝΙΗΝ

ΕΝΘΑ ΠΟΝΟΙΣΙ ΠΟΝΟΥΣ ΑΝΕΜΕΤΡΕΕ ΤΗΛΟΘΙ ΠΑΤΡΗΣ

ΜΟΥΝΟΓΕΝΗΣ ΠΕΡΕΩΝ ΚΑΙ ΠΑΤΕΡΕΣΣΙ ΦΙΛΟΣ

5 ΑΛΛ' ΕΘΝΟΥ ΚΕΤΕΛΕΣΣΕ ΠΟΘΟΝ ΜΑΛΑ ΠΕΡ ΜΕΝΕΑΙΝΩΝ

ΠΡΟΣΘΕΓΑΡΑΣΤΟΡΓΟΥ ΜΟΙΡΑ ΚΙΧΕΝ ΘΑΝΑΤΟΥ Θ

Πλουτάρχου τόδε σῆμα σάφρονος, δς πολυμόχθου

κύδεος ἱμείρων ἤλυθεν Αὔσονίην

ἐνθα πόνοισι πόνους ἀνέμετρεε τηλόθι πάτρης,

μουννογενῆς περ ἐὼν καὶ πατέρεσσι φίλος.

5 *ἀλλ' ἐὼν οὐκ ἐτέλεσσε πόθον, μάλα περ μενεαίνων*

πρόσθε γὰρ ἀστόργου μοῖρα κίχεν θανάτου.

This epigram probably marked a cenotaph. The characters are very late, and are remarkable for the sign of the aspirate in lines 1, 2, 5, and the mark of elision in line 5. Cp. No. xciii and C. I. 2429 (now in the British Museum), where similar marks are employed, quite in the manner of cursive Greek. For the use of τ as an aspirate, see Franz, El. Ep. Gr., p. 43; C. I., Nos. 1051, 2919.

CXXVI.

A sepulchral lekythos of white marble: height, 2 ft. 6 in. From the Collection of Sir Hans Sloane. Ellis, Towneley Gallery, ii. p. 221.

ΠΥΘΑΡΑΤΟΣ ΗΡΟΦΙΛΟΣ

Πυθάρατος, 'Ηρόφιλος.

The form of the vase makes it probable that this inscription is from Athens, though there is no other evidence to that effect. Both names occur in Athenian inscriptions.

CXXVII.

A sepulchral lekythos of white marble: height, 2 ft. With relief representing a parting scene: a warrior, behind whom is a boy carrying a large circular shield, is joining hands with a female figure seated before him; at the knees of the seated person stands a child, and in the background a female stands in mournful attitude. Elgin Collection. Rudely engraved in Dodwell's Tour, i. p. 455; Osann, Syll., p. 224; C. I. 1008; Museum Marbles, ix. pl. 31, fig. 3; Kuman. 3349.

ΣΩΣΙΠΠΟΣ ΟΣ

Σώσιππος. The name is inscribed over the warrior, his head interrupting the letters.

CXXVIII.

A slab of white marble, 4 ft. 7½ in. long, 9 in. in height, described by Böckh as follows:—'Olim Athenis ad aediculam quandam Graecorum, ubi transcripsit Sponius ediditque Itin. T. iii. P. ii. p. 38. Misc. erud. ant. x, 3. p. 318. Hinc petiit Fabrettus Inscr., p. 322. item Fleetwood Syll., p. 319. 2. Sponii exemplum corrigere tentavit Heringa, Obs. critt., p. 287, sqq. Post Sponium ex schedis Antonii Askew minusculis dedit Taylor. ad Demosth. de fals. leg., p. 461, ed. Reisk., et transcripsit etiam Fourmontus, notante Bekkero, qui tamen nullum Fourmontiani exempli apographum confecit. Sollicite deinde, ut ait, ex lapide liminis loco ad ecclesiam ruinosam D. Georgii prope Monasterium Capucinatorum posito transcripsit Chandler, Inscr., ii. 61. p. 67, addita Latina interpretatione. Hinc petiit Brunck, Anal., iii. p. 307 (cf. Jacobs. Animadv., T. iii. P. ii. p. 300, sq.). Postea lapis in Mus. Brit. illatus inter Elginiana est. Viscont., n. 17 (cf. n. 34). Tum repetiit Jacobs. Anthol. Palat. Append., n. 209 (cf. Nott. T. iii. p. 933, et Addenda, p. c), et postremo ex lapide Osann., Syll., i. 47. p. 146, sqq.; C. I. 1012; Kuman. 3388. The stone is now somewhat broken at the right end.

The inscription is the epitaph set up in memory of Tryphera, daughter of Eutychides and Kilikia, by her husband Hermeros, son of Aristomachos.

ΗΠΟΤΕΚΥΔΙΟΩΣΑΞΑΝΘΑΙΣΕΠΙΚΡΑΤΟΣΕΘΙΡΑΙΣ
ΚΑΙΧΑΡΙΤΟΒΛΕΦΑΡΟΙΣΟΜΜΑΣΙΛΑΜΠΟΜΕΝΗ
ΧΙΟΝΕΟΙΣΤΕΠΡΕΠΟΥΣΑΠΡΟΣΩΠΟΙΣΗΔΕΠΑΡΕΙΑΙΣ
ΚΑΙΓΛΥΚΕΡΟΥΣΤΟΜΑΤΟΣΟΠΑΛΙΡΙΟΕΣΣΑΝΙΕΙΣΑ
5 ΧΙΛΕΣΙΠΟΡΦΥΡΕΟΙΣΕΛΕΦΑΝΤΙΝΕΩΝΔΙΟΔΟΝΤΩΝ

ΠΑΝΤΟΙΗΝΤΕΑΡΕΤΗΝΠΕΡΙΚΑΛΛΕΙΣΩΜΑ ΙΘΕΙΣΑ
ΗΝΤΕΚΕΝΕΥΤΥΧΙΔΗΣΘΕΝΑΡΩΚΙΛΙΚΙΑΧΑΡ ΞΠΙΣ
ΕΙΚΟΣΙΠΕΝΤΑΕΤΗΣΤΡΥΦΕΡΑΤΗΔΕΝΧΘΟΝΙΚ
ΕΡΜΕΡΩΣΔΕΑΡΙΣΤΟΜΑΧΟΙΟΠΑΤΡΟ ΑΙΜΗΤΛ
10 ΜΝΗΜΑΛΟΧΩΦΙΛΙΗΘΗΚΑΤΟΚΟΥΡΙΔΙΗ

“Η ποτε κυδιώσα ξανθαῖς ἐπὶ κρατὸς ἐθίραις,
καὶ χαριτοβλεφάροις ὄμμασι λαμπομένη,
χιονόεις τε πρέπουσα προσώποις ἡδὲ παρειαῖς,
καὶ γλυκεροῦ στόματος ὅπα λειριέεσαν ἰεῖσα
5 χίλεσι πορφυρέοις ἐλεφαντινέων δι’ ὀδόντων,
παντοίην τ’ ἀρετὴν περικάλλεϊ σώμα[τ]ι θεῖσα,
ἣν τέκεν Εὐτυχίδη σθεναρῶ Κιλικία χαρ[ιτ]ώπις,
εἰκοσιπενταέτης Τρυφέρα τῇδ’ ἐν χθονὶ κ[α]ίεται.
‘Ερμέρως δὲ Ἀριστομάχοιο πατρὸς] καὶ μητ[ε]ρος . . .
10 μνήμ’ ἀλόχῳ φιλήθ[η]κατο κουριδίη.

This epitaph is of quite a late date: witness the form ϵ in lines 3 and 6, as well as the barbarous orthography of ἐθίραις, λειριέεσαν, χίλεσι. The metre is not always perfect, the composer being quite overcome in line 9 by the unmanageable proper name Ἐρμέρως. Cp. Newton, Hist. of Discoveries,

ii. pt. 2. p. 757. No. 42. Line 4. ὅπα λειριέεσαν comes originally from Homer, Il. iii. 152. The form ἐλεφαντινέος, line 5, is elsewhere unknown. κυδιώσα, line 1, is to be scanned as a dissyllable, like Κιλικία, line 7.

CXXIX.

Sepulchral monument of white marble: height, 5 ft. 10 in.; breadth, 3 ft. The right-hand corner at top has been restored. Purchased by the Trustees of the British Museum of the Rev. F. V. I. Arundell, in 1839. Museum Marbles, xi. pl. 49.

ΤΡΥΦΩΝ ΕΥΤΥΧΟΥ

Τρύφων Εύτυχου

I cannot do better than copy the account of this monument given in the 'Museum Marbles.' 'A sepulchral monument, having in bas-relief a male figure, naked, except a portion of chlamys or cloak which hangs upon the left shoulder, and falls over the left arm. In his right-hand is a strigil, and in the left a lecythus, held by a strap: on the top is the inscription. This monument is in shape of an *heroum*, representing a doorway with two pilasters or columns *in antis* surmounted by five antefixal ornaments or acroteria, with the figure of Tryphon advancing towards the left. The commencement of these works of art is apparently about the age of Alexander the Great. . . . The inscription is imperfect: there is room enough on the fractured and restored part of the lintel to the right for the name of the city or demos to which Tryphon belonged, or for the common formula *χρηστὲ χαίρε*.' The figure

is a beautiful one, representing a youth in the flower of his age, with the *χλαμὺς ἐφηβική*: yet it should be remembered that this is not the work of a first-rate artist, but of some inferior craftsman. The end of the strigil and the lekythos are broken off. The date is probably within a century of the Christian era. In a letter to the late Mr. W. R. Hamilton, written in 1839, Mr. Arundell states that he purchased this stelè at Smyrna, where he was British Chaplain. But Mr. Hawkins, the late Keeper of the Antiquities, in a report to the Trustees recommending its purchase in 1839, states that it was dug up at Athens. It is probable that this statement as to the *provenance* of the stelè was made on the authority of Mr. Arundell, who may have been so informed by the person at Smyrna of whom he bought it.

CXXX.

A stelè of white marble: height, 2 ft. 4 in.; breadth, 12½ in. Brought from Athens by Inwood: see his *Erechtheion*, pl. 31, p. 146.

ΧΑΙΡΙΠΠΗΣ Χαιρίππης.

This name is written on the right side of the stelè, space being left for another name on the left, where, however, there is no trace of letters.

CXXXI.

Fragment of a sepulchral column of white marble: height, 8¾ in.; breadth, 1 ft. From the Elgin Collection. Osann, *Syll.*, p. 178; C. I. 1030; Kuman. 3505.

ΟΥΠΑΤΡΟΣΜΗΚΛΑΥΣΕΦΘΙΜΕ
ΡΗΕΛΟΓΔΟΗΚΟΝΤΑΔΥCINETECIN
ΤΕΚΕΚΡΟΠΩΝΙΕΡΑΝΒΟΥΛΗΝΤΕΓΕ
ΧΟΝΕΛΕΥΘΕΡΙΗΣ: ΕΞΗΚΟΝΤΕΤΕ
5 ΞΗΕCΧΑΤΕΚΝΑΓΝΗCΙΑΚΟΥΧΙΝΟΘΑ
ΡΦΗΝΕΤΥΠΩCΕΝΤΑCΙΝΟΡΑΝΜΕ
C ΕΙΔΕΘΕΛΕΙCΘΕΛΓΕΙΝΎΥΧΗΝ
ΝΕΠΙCΠΙCΑCΟCΑΒΡΟΤΟΙCΙ

The inscription is perfect on all sides except the left. At the beginning of line 7 is a faint trace of a C: after it is a blank space, as in line 4. For the sake of illustration one might restore as follows:—

Ὁ φίλε παῖ σ]οῦ πατρὸς μὴ κλαύσης φθιμῆνοιο.
— ρήσας ὀγδοήκοντα δυσὶν ἔτεσιν
γαῖάν] τε Κεκρόπων ἱερὰν βουλὴν τε γε[ρόντων
ἠῦξον καὶ μελέτην εἴ]χον ἐλευθερίας.
5 Ἐξήκοντ' ἔτε[σιν μετ' ἐμῆς ἐβίωσα γυναικός,
ἐ]ξ ἧς ἔσχα τέκνα γνήσια κούχι νόθα.
. μο]ρφὴν ἐτύπωσεν.
παῶσιν ὁρᾶν με s.
Εἰ δὲ θέλεις θέλγειν ψυχὴν [τεθνηκότος ἀνδρός,
10 θέλξο]ν ἐπισπίσας ὅσσα βροτοῖσι [θέμις.

The form *ἔσχα*, line 6, is barbarous. For the spelling *ἐπισπίσας*, line 10, see No. cxxvi; for *Κεκρόπων*, line 3, cp. No. xciii. Line 8. *πᾶσιν ὄρᾶν* is a not uncommon phrase: cp. the Halikarnassian Epitaph, Newton, *Hist. Disc.*, ii. pt. ii. p. 700:—

Μναμείων τόδε σείο πατήρ ἐπόνησεν ἑαυτοῦ
χερσὶν, πᾶσιν ὄρᾶν.

The second line makes an ungainly pentameter; but nothing is too clumsy for these late epitaphs. *ὀγδοήκοντα* must be scanned as *ὀγδώκοντα*. I have recovered the flourish which marked the end of the inscription.

CXXXII.

The body of a sepulchral vase of white marble: height, 2 ft. 6 in. With relief representing a parting scene between a young warrior and an old man. From the Elgin Collection. C. I. 1041; Museum Marbles, ix. pl. 32, fig. 1; Kuman. 3486.

The inscription, once much longer, is greatly defaced; only a few letters remain, neatly formed, and arranged *κιονηδόν*.

Ο Ν Λ . Λ Ο Τ Ι Ω Ν
Φ Ι Α . Δ Ε Τ Ε Χ Ε Ν
Ε Π Α Τ Ρ Ο Σ Η Ν Ι Κ Α Τ Ε Γ Ι Η
Ω Ν Ε Τ Υ Χ Ε Ν

The epitaph was in elegiac verse. In line 1 we seem to trace the termination of a proper name analogous to *Θεοδοτίων*. The X in line 2 is certain;

but Böckh restores *δ' ἔτεκεν*. Line 3. *πατρός ἡνίκα τέγγῃ* (sc. *δάκρυα*) ended an hexameter. Line 4. *ων ἔτυχεν*.

CXXXIII.

Portion of a sepulchral tablet of white marble, much mutilated on the left side: height, 1 ft. 9 in.; breadth, 1 ft. With relief representing a female figure seated in a chair. From the Collection formed by George, Earl of Aberdeen, K.G., 1803; presented by George, Earl of Aberdeen, 1861.

Above the relief:— . . ΛΩ, i. e. [*Δη*]μώ, or the like.

Underneath the relief:—ΧΑΙΡΕΤΕΑΡΑΝΤΕΞ. *Χαίρετε ἅπαντες*.

CHAPTER IX.

FRAGMENTS OF DOUBTFUL REFERENCE.

CXXXIV.

Fragment of white marble; the inscription within a wreath, the right half of which is broken away: height, $8\frac{1}{2}$ in.; breadth, $3\frac{1}{2}$ in.
From the Elgin Collection. Osann, Syll., p. 225, with facsimile, Tab. i. No. 4; C. I. 1049 b.

A
ΚΛΑ
ΛΟ
ΑΜC
5 ΘΕΙ
ΛΩ

Line 2. Possibly Κλα[ύδιος.

CXXXV.

Fragment of a slab of white marble, broken on all sides except the left: height, $6\frac{1}{2}$ in.; breadth, $3\frac{1}{2}$ in. From the Temple Collection.
Unedited. A label fastened on the back of the inscription tells us that it came from the Parthenon.

· · · · ·
ΡΩΜΑ
ΔΑΝΥ
ΞΕΛΘΕ
5 ΚΑΓΥ
ΠΕΙΝ
ΤΗC
ΝΑΤ
I

Each line, except line 1, is perfect on the left. This may possibly be a fragment of an imperial letter to Athens. Line 1. τ]ὰς Ἀθ[ήνας (?). Line 2. 'Ρωμα[ίους. Line 3. ἐπει]δὲν μ[έν (?). . . . Line 4. ἐ]ξελεθ[εῖν (?). Line 5. καγώ.

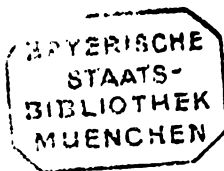
CXXXV*.

A plain stelè of white marble: height, 2 ft. 6 in.; breadth, 11½ in. From the Elgin Collection. Osann, Syll., p. 91 (who omits line 5); C. I. 921. Kumanudes omits it from his Collection.

ΑΡΙΣΤΟΦΩΝΗΣ
 ΤΗΣ ΜΗΤΡΟΣ ΤΗΣ
 ΑΜΦΗΝΟΡΟΣ ΚΑΙ
 ΔΙΟΓΝΗΤΟΣ ΚΑΙ
 5 ΘΥΜΙΛΟΥ ΚΑΙ ΤΟΥ
 ΘΥΜΙΛΟΥ ΥΙΟΥ
 ΝΑΥΚΛΟΥ ΚΑΙ
 ΤΙΜΟΚΡΑΤΟΣ
 ΤΟΥ ΥΙΟΥ ΤΟΥ ΑΜΦΗ
 10 ΝΟΡΟΣ
 ΘΡΑΣΥΚΛΕΟΣ

*Ἀριστοφώσης τῆς μητρὸς τῆς Ἀμφήνορος καὶ Διογνήτου, καὶ Θυμίλου, καὶ τοῦ Θυμίλου υἱοῦ Ναύκλου, καὶ
 Τιμοκράτους τοῦ υἱοῦ τοῦ Ἀμφήνορος. Θρασυκλέους.*

The style of the letters and the diction also seem | sepulchral monument. The form ΥΟΣ for ΥΙΟΣ is
 to stamp this as a forgery. It is intended for a | common enough.



ADDENDA ET CORRIGENDA.

- Page 1, at the end of heading of No. I, add 'Kirchhoff, Corpus Inscriptionum Atticarum, I. p. 4.'
- P. 3, line 1 of heading of No. II, add, after 'Athens,' 'From the Elgin Collection;' at end of line 6, add 'Kirchhoff, Corpus, p. 3.'
- P. 6, col. 1, line 37, for 'sculptor's' read 'lapidary's.'
- P. 8, No. III, at end of heading, add 'Kirchhoff, Corpus, p. 8.'
- P. 10, No. IV, at end of heading, add 'Kirchhoff, Corpus, p. 12.'
- P. 14, No. V, at end of heading, add 'Kirchhoff, Corpus, p. 16.'
- P. 15, No. VI, at end of heading, add 'Kirchhoff, Corpus, p. 23.'
- P. 16, col. 1, line 46, for 'rcommendation' read 'recommendation.'
- P. 18, col. 1, line 12, for ἐ[πιμελείσθαι read ἐ[πιμελείσθαι; line 32, for 'Alterthüm' read 'Alterthümer;' col. 2, line 28, for Ἀρχ read 'Αρχ.; at end of heading of No. VII, add 'Kirchhoff, Corpus, p. 37.'
- P. 32, col. 1, line 16. 'Appendix on the Proedri.' It had been intended to discuss the Proedri in a separate essay appended to this Part, as the statements on this subject to be found in ordinary books of reference are far from satisfactory. But it will be sufficient to refer the reader to the essay on the Proedri in the Journal of Philology, Cambridge, 1870, III, p. 169; to Messrs. Simcox' Essay on the Practical Politics of the Age of Demosthenes, in their edition of Demosthenes and Aeschines on the Crown; and to Böckh's Epigraphisch-Chronologische Studien, p. 54, foll.
- P. 41, line 5, for ἐ[πιμελητῆς read ἐ[πιμελητῆς; line 16, for ἐ[κάστην read ἐ[κάστην.
- P. 42, col. 1, line 4, for 'xlviii' read 'xlix.'
- P. 65, col. 1, line 39, for 'sculptor' read 'lapidary.'
- P. 86, col. 1, line 22, after 'p. 60,' add 'This date is confirmed by the fragment published by Köhler, Hermes, II, p. 22, from which it may be inferred that the Western part of the temple was injured by the conflagration, and that its restoration took place in the archonship of Diophantos, B. C. 395.'
- P. 103, No. XXXVIII, line 1 of heading, before 'edited,' add 'From the Elgin Collection.'
- P. 118, col. 1, line 25, for 'Erechtheis, Aegeis' read 'Erechtheis, Aegeis.'
- P. 128, No. LVIII, in heading dele 'apparently unpublished,' and add 'This inscription is published under Imbros, C. I. 2156, where Böckh refers to Akerblad, Sopra due laminette di Bronzo, p. 22, as the work where it was originally published. This treatise not being either in the British Museum or in the Bodleian Library, I cannot ascertain whether it is on Akerblad's authority that Böckh ascribes this dedication to Imbros. When in the possession of Lord Strangford, this marble was marked as coming from Athens. It is published, Jacobs, Anthol. Palat. Addend. III, p. 100.'

THE COLLECTION OF
ANCIENT GREEK INSCRIPTIONS
IN THE BRITISH MUSEUM

PART II

EDITED BY

C. T. NEWTON

KEEPER OF THE GREEK AND ROMAN ANTIQUITIES

PRINTED BY ORDER OF THE TRUSTEES

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P R E F A C E.

THE first Part of 'The Collection of Greek Inscriptions in the British Museum,' published in 1874, contained those found in Attika. In editing the Part now published I have followed the geographical arrangement adopted by Böckh, placing first the inscriptions from the Peloponnese, after which follow those from Northern Greece, Macedonia, Thrace, the Kimmerian Bosphoros, and the islands of the Greek Archipelago.

All the inscriptions from the island of Kalymna, and most of those from Rhodes, Kos, and Lesbos, are now published for the first time.

I have to acknowledge the very valuable aid I have received in preparing this Part from Mr. A. S. Murray and Mr. Cecil H. Smith, Assistants in the Department of Greek and Roman Antiquities, who have carefully collated the uncial texts with the original marbles, and revised every sheet as it passed through the press, contributing at the same time valuable suggestions as to the decyphering and interpretation of certain very difficult inscriptions.

Part III, edited by the Rev. E. L. Hicks, and now in the Press, will contain the inscriptions from Prienè, Ephesos, and Iasos.

C. T. NEWTON.

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THE FOLLOWING WORKS HAVE BEEN QUOTED IN AN ABBREVIATED FORM.

- Abhandlungen der königlichen Akademie der Wissenschaften zu Berlin. Berlin, 1815; in progress.
- Annali dell' Instituto di Corrispondenza Archeologica. Roma, from 1829; in progress.
- Archäologische Zeitung, Denkmäler und Forschungen. Berlin, from 1849; in progress.
- Archives des Missions Scientifiques et Littéraires. Choix de rapports et instructions publié sous les auspices du Ministre de l'Instruction Publique et des Cultes. Paris, 1850-56, and 1864 (deuxième série); in progress.
- 'Αθήναιον, σύγγραμμα περιοδικόν, 'Αθήνησιν, 1872; in progress.
- Ausgrabungen zu Olympia, herausgegeben von E. Curtius, &c. Berlin, 1876-1881.
- Berichte über die Verhandlungen der königlichen sächsischen Gesellschaft der Wissenschaften zu Leipzig. Philologisch-Historische Classe. Leipzig, 1849; in progress.
- Bulletin de Correspondance Hellénique. Athens and Paris, from 1877; in progress.
- Bullettino dell' Instituto di Corrispondenza Archeologica. Roma, from 1829; in progress.
- Bulletin Archéologique de l'Athenæum Français. Paris, 1855.
- Bulletin Historico-Philologique de l'Académie Impériale des Sciences de St. Pétersbourg. St. Pétersbourg, 1850; in progress.
- Brøndsted, P. O. Voyages et Recherches dans la Grèce. Paris, 1826-1830.
- Cauer, P. Delectus Inscriptionum Græcarum propter dialectum memorabilium. Lipsiæ, 1877.
- (C. I.) Böckh, Corpus Inscriptionum Græcarum. Berlin, 1828-1853.
- (C. I. A.) Corpus Inscriptionum Atticarum consilio Academiæ litterarum regiæ Borussicæ editum. Berlin, 1873; in progress.
- Classical Journal. London, 1810-1829.
- Compte Rendu de la Commission Impériale Archéologique. St. Pétersbourg, 1860; in progress.
- Daremberg, Ch., et Saglio, Edm. Dictionnaire des Antiquités Grecques et Romaines. Paris, 1873; in progress.
- 'Εφήμερις 'Αρχαιολογική, . . . ἐκδομένη κατὰ βασιλικὴν διαταγὴν ὑπὸ τῆς 'Αρχαιολογικῆς Ἐπιτροπῆς. 'Αθήνησιν, 1837-1875.
- Ephemeris Epigraphica, Corporis Inscriptionum Latinarum Supplementum, edita jussu Instituti Archæologici Romani. Roma, 1872; in progress.
- Facsimiles of Manuscripts and Inscriptions published by the Palæographical Society. Edited by E. A. Bond and E. M. Thompson. London, 1873; in progress.
- Foucart-Lebas*, Voyage archéologique en Grèce et Asie Mineure. Paris, 1848; in progress.
- Göttingische gelehrte Anzeigen, herausgegeben von der königlichen Gesellschaft der Wissenschaften. Göttingen, 1824; in progress.
- Greek Inscriptions, the Collection of Ancient, in the British Museum. Edited by C. T. Newton. Part I, Attika, edited by E. L. Hicks. Oxford, 1874.
- Hermes, Zeitschrift für classische Philologie. Berlin, 1866; in progress.
- Jahresbericht über die Fortschritte der classischen Alterthumswissenschaft: herausgegeben von Conrad Bursian. Berlin, 1875; in progress.
- Journal of Hellenic Studies, published by the Council of the Society for the Promotion of Hellenic Studies. London, 1880; in progress.
- Leipziger Studien zur classischen Philologie, herausgegeben von G. Curtius, L. Lange, O. Ribbeck, H. Lipsius. Leipzig, 1878; in progress.
- Mélanges Greco-Romains de l'Académie Impériale des Sciences de St. Pétersbourg. St. Pétersbourg, 1855; in progress.
- Mémoires de l'Académie Impériale des Sciences de St. Pétersbourg. St. Pétersbourg, VII^e série, 1859; in progress.
- Mnemosynè, Bibliotheca Philologica Batava, collegerunt H. T. Karsten, &c. Nova Series. Lugduni Batavorum, 1873; in progress.
- Mittheilungen des deutschen archäologischen Institutes in Athen. Athen, 1876; in progress.
- Μουσείον καὶ Βιβλιοθήκη τῆς Εὐαγγελικῆς Σχολῆς. Σμύρνη, 1876; in progress.
- Neue Jahrbücher für Philologie und Pädagogik, herausgegeben von A. Fleckeisen. Leipzig, 1831; in progress.
- Nouvelle Revue Historique de Droit Français et Étranger: publié sous la direction de MM. Laboulaye, Dareste, &c. Paris, 1877; in progress.
- Numismatic Chronicle and Journal of the Numismatic Society. Edited by J. Evans, W. Vaux, and B. V. Head. London; 1st series, 1836-1860; 2nd series, 1861-1880; 3rd series, 1881; in progress.
- Πανδώρα: σύγγραμμα περιοδικόν . . . Συντακταί: Α. Ρ. 'Ραγκαβῆς, Κ. Παπαρρηγόπουλος, Ν. Δραγούμης. 'Εν 'Αθήναις, 1851; in progress.
- Φιλίστωρ: σύγγραμμα περιοδικόν φιλολογικὸν καὶ παιδαγωγικόν, ἐκδιδόμενον ὑπὸ Σ. Κουμανούδου κ.τ.λ. 'Εν 'Αθήναις, 1861-1863.
- Φιλολογικὸς Σύλλογος. Τοῦ ἐν Κωνσταντινουπόλει Ἑλληνικοῦ Φιλολογικοῦ Συλλόγου τὰ περισωθέντα. 'Εν Κωνσταντινουπόλει, 1865; in progress.
- Philologus, Zeitschrift für das klassische Alterthum, herausgegeben von E. von Leutsch. Göttingen, 1846; in progress.
- Proceedings of the Royal Society of Antiquaries of London. London, 1851; in progress.
- Revue Archéologique. Paris, 1844-1859. Nouvelle Série, from 1860; in progress.
- Revue de Législation Ancienne et Moderne, Française et Étrangère, publiée sous la direction de MM. Laboulaye, &c. Paris, 1870-1873.
- Rheinisches Museum für Philologie. Neue Folge, Frankfurt am Main, 1871; in progress.
- Transactions of the Royal Society of Literature. Second Series. London, 1843; in progress.
- Waddington-Lebas*, Voyage archéologique en Grèce et Asie Mineure. Paris, 1848; in progress.

* The different portions of this work are quoted under the names of the separate authors, thus, Foucart-Lebas, Waddington-Lebas.

PART II.

CHAPTER I.

INSCRIPTIONS FROM MEGARA, ARGOLIS, LAKONIA, KYTHERA, ARKADIA.

CXXXVI.

Two fragments of white marble found at Megara. *a* is broken on three sides. On the left side it has been roughly tooled by a modern hand, probably to fit it as a jamb for a door or window. Height, 1 ft. 5 in.; width, 6 in. *b* is broken on all four sides, and has been similarly tooled at the sides. Height, 1 ft. 3¼ in.; width, 6½ in. *a* is probably from the upper part of the stone, of which the original size cannot be guessed. Brought from Greece by Percy Clinton, Viscount Strangford. C. I. 1052 *b*. p. 920.

a.

ΟΝΟΙΟΣ-
 ΟΞΕΤΑΙΠΟΛΕΙ
 ΤΑΝΕΙΟΝΕΡΙΤ
 ΝΑΥΤΟΙΣΕΚΕΧΕΙ
 5 ΚΑΙΠΡΟΞΕΝΟΥΣ
 ΙΩΝΑΔΙΟΝΥΣΑΝ
 ΑΦΙΣΜΑΕΙΤΟΙΧ
 ΕΔΙΩΝΙΩΝ

 ΡΕΣΒΕΥΤΑΓΚΙ
 10 ΩΝΟΙΝΟΡΙΩΝΟΣ
 ΑΣΘΥΣΙΑΣΚΑΙ
 ΔΙΑΛΕΓΟΜΕΝΟΥ
 ΧΕΣΘΑΙΤΑΝΕΚΕ
 ΟΣΚΑΙΑΝΑΝΕΩΣ
 15 ΛΕΚΑΙΤΑΝΧΩΡ/
 ΤΩΝΚΑΙΑΣΥΛΟΙ
 ΝΤΙΚΟΙΝ
 ΟΥΜΕΝ
 ΤΕΤΩ
 Τ

b.

ΙΟΝΥΣΙΟ
 ΣΕΝΚ-
 ΚΕΧΕΙΡΑ
 ΙΚΟΣΙΚΑΙΤΟΙΣ
 5 ΡΑΙΩΝ
 ΙΛΟΙΟΝΤΕΣΚ
 ΣΟΙΝΟΡΙΩΝΑ
 ΝΘΟΔΗΜΟΝΡ
 ΣΤΕΙΡΟΥΚΑΙΤΟ
 10 ΤΑΙΣΩΤΕΙΡΑΙ
 ΟΥΝΚΑΙΤΑΝΡ
 ΟΣΧΡΗΣΜΟΣ
 ΟΥΣΤΟΙΣΕΝΤΟΙ
 ΑΝΤΕΣΥΝΓΕ
 15 ΑΤΑΠΡΟΓΕΓΡ
 ΣΙΝΑΥΤΑΣΚΑΙΚ
 ΙΡΕΡΟΙΕΙΜΕΝ
 ΤΟΣΦΙΛΙΡΡ

a.

. ονοιος
 . . . ἔδ]οξε τῇ πόλει [ἐπαινέσαι τοὺς δέοντας . . . καλέσαι δὲ αὐτοὺς καὶ ἐπὶ ξένια
 . . . εἰς πρυ]τανεῖον? ἐπὶ τ[ὰν κοινὰν ἐστίαν?
 . . . ν αὐτοῖς ἐκεχεῖ[ρίαν
 5 καὶ προξένους
 . . Οἶνοπ]ίωνα, Διονυσῶν
 . . . ψ]άφισμα εἰ τοῖ χ
 . . . π?]εδίων τῶν?

 . . . π]ρεσβευτῶν κ
 10 . . . ων Οἶνοπίωνος

. . . τ]ὰς θυσίας καὶ
 . . . διαλεγόμενον
 παρέ]χεσθαι τὰν ἐκε[χειρίαν .
 . . . ος καὶ ἀνανεωσ
 15 . . . δὲ καὶ τὰν χώρα[ν
 . . . των καὶ ἄσυλ[ον
 . . . ἀ]ντὶ κοι[ῶν ἀγαθῶν?
 ουμεν
 τετω
 20 τ

b.

...	Δ]ιονυσιο	...	10	...	τῇ Σωτείρᾳ	...
...	σενκτ	...		...	ουν καὶ τὰν πᾶλιν	...
...	μετε]κέχειρα	...		...	ος χρησμός	...
...	ικοσι καὶ τοῖς	...		...	ους τοῖς ἐν τοι	...
5	...	...		...	τ]άν τε συνγε[γραμμέναν?	...
...	φ]ίλοι ὄντες κ	...	15	...	κατ]ὰ τὰ προγεγρ[αμμένα	...
...	Οἰνοπίωνα	...		...	σιν αὐτὰς καὶ κ	...
...	'Ακα]νθόδημον?	...		...	πεποιειμέν[ος οἱ	...
...	στειρου καὶ το	...		...	τος Φιλίππ?	...

The subject of this inscription is not clear. We have in *a*, lines 2, 7, a decree of the city, then mention of a truce, ἐκεχειρία lines 4, 13, πρόξενοι line 5, πρεσβευταί line 9, sacrifices line 11. If the restoration of lines 2, 3, given above, is correct, the persons invited to the Prytaneion would probably be the πρεσβευταί of line 9.

In *b*, line 3, I have restored μετε]κέχειρα on the authority of the Olympian inscription 'Εφημερ. 'Αρχαιολ. No. 3487, line 1. See Dittenberger, in Archäol. Zeitung, 1877, p. 98, No. 65; ibid. 1878, p. 98, Nos. 161, 164, 165; 1879, p. 56, Nos. 240, 244. μετεκέχειρον is the interval between two Olympian ἐκεχειρίαί. The ἐκεχειρία in our inscription may

be the sacred truce at the Olympic festival. This would explain the ἀσυλία, which seems to be conferred on some territory, *a*, line 16.

b, line 12, an oracle, χρησμός, is referred to.

Böckh supposes the Oinopion, *b*, line 7, and *a*, line 6, to be the son of Dionysos who is connected with a Chian myth, but there is no reason why this should not be a proper name, as in C. I. 4121. This is the more probable as Διονυσᾶν, *a*, line 6, can only be the accusative of Διονυσᾶς.

The τῇ Σωτείρᾳ, *b*, line 10, is very probably the Artemis Soteira worshipped at Megara. C. I. 1063; Pausan. i, § 40, 2; compare ibid. 44. 7.

CXXXVII.

On a bronze helmet discovered by Morritt, in 1795, in the bed of the Alpheios, near Olympia. Bequeathed to the Museum by Mr. R. P. Knight. C. I. 29, and i, p. 885; Classical Journal, i, p. 328; Walpole, Travels, p. 588, No. 53; Welcker, Sylloge Epigr. p. 172, No. 123.

For the uncials see Plate I, Fig. 1.

Τάργ[εῖ]οι ἀνέθεν τῷ Διφί τῶν Κορινθόθεν

This helmet, like that dedicated by Hiero at Olympia, C. I. No. 16, must have crowned a trophy which commemorated a victory gained by the Argives over the Corinthians.

Τάργεῖοι. Compare the dedication on a bronze shield recently found at Olympia, Τάργεῖοι ἀνέθεν, Archäol. Zeit. 1879, p. 149, No. 297, and the Olympian epigram, Pausan. v, § 25, 5.

ἀνέθεν. So in Pind. Pyth. iii, 65, τίθεν for ἐτίθεσαν, and other instances, see Ahrens, De Dialect. Dor. p. 317.

In this as in other Argive inscriptions we have the Ϙ, and the Δ for Δ. In this inscription from the use of two separate punches, the P and D appear like Ϙ. See Böckh loc. cit. On the Argive alphabet see Kirchhoff, Studien, 3rd ed., p. 84, pl. i, col. 14.

This inscription, like many archaic ones, is metrical,

and forms an irregular Iambic senarius as Böckh shews.

τῶν Κορινθόθεν. 'From the spoils of the Corinthians.'

According to Pausan. vi, § 19, 9, the Megarian Treasury at Olympia was erected to commemorate a victory over the Corinthians, in gaining which they were assisted by the Argives. Hence it has been conjectured that the inscription on the helmet refers to that same victory, and was dedicated long afterwards. But of this there is no evidence, nor do we know when the victory was gained by the Megarians. It is certain that their Treasury, the ruins of which have been recently identified (Ausgrabung. iv, pl. 34, p. 37), was erected some time after this event. Böckh places this inscription about Olymp. 60; Kirchhoff classes it about Olymp. 80. 4.

Fig 1.

TA Ϙ ς ρ O I AN E ⊕ E N
 TO I D I F I T O N
 Q O D I N ⊕ O ⊕ E N

Fig 2.

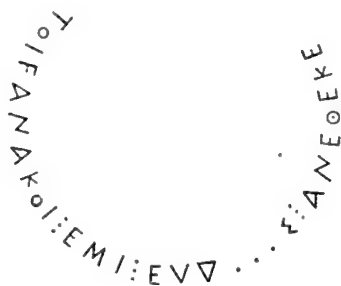
AN E ⊕ E KE
 TO IPO BO I DA
 ⊗ E A P E S
 K E O G E N E
 E O O P O S
 D A I O V O S
 E A K O A P I O A V O S

Fig 3.

AE PAT PAT • I P F A T E I • I : K A I T • I : F A
 F A • I • I : V N I M A V I A K E A F K A T O N F E T E A :
 A P V • I D E K I T • I : A I D E T I D E • I : A I T E F F P • S A I T E F
 A P • N : S V N E A N K A T A N • I S : T A T A T F P I P A
 P P • G E M • : A I D E M A S V N E A N : T A K A M T • N K
 A P C V P • : A P O T I N • I A N : T O I D I • N V N P I • I : T O I K A
 D P A F M E N • I : N A T P E I • M E N • N : A I D E T I P T A K
 P A P E A : T A I K A D A P E • I T • : A I T E F F E T A S A I T E T
 F E S T A : A I T E D A M • S : E N T E P I A P • I K E N E V
 I T • T • I N T A V T E C P A M E N •

CXXXVIII.

Round the felly of a bronze wheel with four spokes 4 inches in diameter. Purchased in 1880. Said to have been found near Argos.



Τῷ Φανάκῳ ἐμί. Εὐδ... ἀνέθηκε.

The Lexicons give *ἀνακος* as another form of *ἀναξ*, compare *φύλακος* for *φύλαξ*. The wheel is evidently an offering dedicated in gratitude for the winning of a chariot-race. The *Φάνακος* can hardly be any other Deity but Zeus himself, and if the wheel was found near Argos, as is believed, the Victory it

commemorates was probably gained in the Nemean Games. The name of the dedicator may be Eudamos or Eudamas. The form of the dedication is unusual. After ἐμί we must understand *δῶρον* or some such word.

CXXXIX.

On a stelè of white marble. Height, 1 ft. 10½ in.; breadth, 11½ in. Found in the ruins of the Temple of Poseidon on Cape Taenaros, Lakonia, near which is the chapel τῶν ἁγίων Ἀσωμάτων. Presented by Dr. S. F. Mullen, R.N., 1880.

For the uncials, see Plate I, Fig. 2.

Ἀνέθηκε | τῷ Ποιοιδᾶ[νι] | Θεάρης | Κλεογένῃ | Ἐφορος | Δαῖτοχος : ἐπάκο(ος) Ἀριολύων.

The sign Θ in ΠΟΘΟΙΔΑ has the value of the rough breathing and is the equivalent of Σ. For other instances of the occurrence of this sign between two vowels in the Lakonian dialect, see Roehl in Mittheil. d. deut. Inst. in Athen, i, p. 230, p. 232; Dressel and Milchhöfer, *ibid.* ii, p. 319; Foucart-Lebas, Pt. II, § iv, Nos. 255 a, 255 b. In this inscription while the Ψ is still used for Χ and the Θ retains its archaic form, this is not the case with the Σ. According to Kirchhoff, *Studien*, 3rd ed., p. 145, pl. ii, col. 7, this inscription would be later than Olymp. 76.

The purport of this inscription is similar to that of four others found on the same site. See Foucart-Lebas, Pt. II, § iv, Nos. 255 a, b, c; Kirchhoff, in *Hermes*, iii, p. 449, and *Studien*, 3rd ed., p. 145; Foucart in *Bullet. de Corr. Hellén.* iii, p. 97.

All these inscriptions record the consecration of slaves by their masters to Poseidon, by which act they became hierodules or servants of the God instead of serving a mortal. As these dedications did not involve enfranchisement by sale, as at Delphi and elsewhere, no surety, *βεβαιωτήρ*, was needed; but we find instead, in these Lakonian inscriptions, an Ἐφορος named, whom we may consider a functionary of the temple, not the well-known Spartan magistrate, see Foucart-Lebas, *loc. cit.* p. 134.

The ἐπάκοος here is a witness, see Hesych. s. v. In the other dedications from the same site there are two ἐπάκοοι.

On the site of the temple of Poseidon on Taenaros, see Bursian in *Abhandl. d. bayer. Akad. Phil. Cl.* vii, pp. 773-95.

CXL.

Upper part of sepulchral stelè, in red marble, surmounted by a pediment with akroteria and a double volute scroll in the tympanon; the left side broken away. Height, 7½ in.; breadth, 7¼ in. Mykenæ. Inwood Collection.

ΧΑΙΡΕ

Χαῖρε

CXLI.

On a tablet of white marble, on which are sculptured in relief various articles of female toilet. Brought from Lakonia by George, fourth Earl of Aberdeen, and presented to the Museum by George, fifth Earl of Aberdeen. Height, 3 ft.; width, 2 ft. 9½ in. C. I. No. 1467. Guide to Græco-Roman Sculptures, Pt. ii, No. 11.

ΑΝΘΟΥΧΗ
ΔΑΜΑΙΝΕΤΟΥ
ΥΠΟΣΤΑΤΡΙΑ

Ἀνθοῦση Δαμαινέτου ὑποστάτρια.

This and the following inscription were found by Lord Aberdeen built into a ruined Byzantine church at Sklavo-khori, formerly thought to be the site of Amyklæ. But Löschke has shown by the evidence of an inscription (Mittheil. d. deutsch. Institut. in Athen, iii, pp. 164-71), that the town of Amyklæ was probably situated in the neighbouring village, Mahmud Bey, and its temple of Apollo on the height called *Ἀγία Κυριακή*. (See Bursian, Geogr. v. Gr. ii, p. 130; Leake, Travels in the Morea, i, p. 144.) We may therefore adopt Lord Aberdeen's suggestion

(Walpole's Memoirs, p. 456), that these marbles were originally dedicated in the temple of Dionysos at Bryseæ, which Leake (Travels in the Morea, i, p. 188) places at the neighbouring village Sinánbey. (See Bursian, ii, p. 131; Curtius, Peloponnesos, ii, p. 251.) The meaning of *ὑποστάτρια*, as Böckh points out, may be inferred from Hesychios, s. v. *στάτρια*, which he explains as *ἐμπλέκτρια*; compare Schol. Aristoph. Eccles. l. 737, *κομμώτρια* [*ἐμπλέκτρια*, ἡ κοσμοῦσα τὰς γυναῖκας]. We may, therefore, translate here, 'an under-tirewoman.'

CXLII.

On a tablet of white marble, on which are sculptured in relief a number of articles of female toilet. Height, 2 ft. 4 in.; width, 3 ft. 6 in. Found with CXLI *ante*, at Sklavo-khori, in Lakonia. C. I. 1466; Guide to Græco-Roman Sculptures, Pt. ii, No. 12.

ἈΓΓΗΤΑ
ΙΕΡΕΙΑ
ΑΝΤΙΠΑΤΡΟΥ

Κλαν. Ἀγγήτα Ἀντιπάτρου ἱέρεια

Among the objects sculptured on this and the preceding tablet are shoes, a hair net, bottles for unguent, a mirror, combs; in the centre of the relief is sculptured a phialè, round which is the dedication. (See the description of the reliefs in the Guide, loc. cit.) It is to be presumed that the mundus muliebris dedicated by the priestess Claudia Ageta in this tablet, and the similar objects dedicated by Anthousa, had been used by these functionaries in their sacred ministration.

According to Pausanias, iii, § 20, 4, certain Mysteries

were celebrated in the temple of Dionysos at Bryseæ to which women only were admitted.

This worship of Dionysos at Bryseæ may be connected with the cult of Dionysos Brisaïos at Brisa in Lesbos. C. I. 2042; compare *ibid.* 3160, 3161, 3176, 3190; *Bullet. de Corresp. Hellén.* iv, p. 445. The Brisaian Mystæ dedicate a bronze seal to Otacilia, wife of the Emperor Philip; see *Proceedings of Soc. Ant. Lond.* ii, p. 265. This seal is in the British Museum. (See *Guide to Bronze Room*, p. 46, No. 48.)

- ... πα
οἱ δὲ ἔφοροι οἱ ἐπὶ στραταγοῦ τοῦ δεῖνος] εἰγρα
... ἀναγραφάντων ἀντίγραφον τοῦ-
του τοῦ ψαφίσματος εἰς στάλαν] λιθίναν καὶ ἀ-
ναθέντων εἰς τὸν ἐπιφανέστατον τόπον τῆς ἀγο-
ρᾶς, ἃ δὲ ἐπιγραφὴ ἄδε ἔστω, Ἀσ]κλαπιοῦ ὑπουργὸς Δαμι-
άδας λεὸς Λακεδαιμό]νιος.
- Ἐπειδὴ Δαμιάδας] λεὸς Λακεδαιμόνιος ἰατρ]δς ἀ-
ποσταλέντων πρὸς? α]ὐτὸν γραμμάτων, καθὼς ἐψάφι-
σται] εἰ ποθ' ἀμὲ ἰατρεύσων, διὰ τοῦ πα-
ρειαρχῆσθαι αὐτὸν] ἔν τε τῇ τέχνῃ οὐθενὸς δεύτερον κα-
τὰ δόξαν δαμόσιον? τε ἄριστον, τὰν μεγίσταν καταλογά]ν
προσποιοῦμε]νος τῶν τε ἀρχόντων καὶ τῆς πόλεως ἀ-
μῶν δαμόσιος ἐ]γένετο ποθ' ἀμὲ, καὶ ἐργολαβήσας κα[ι-
ρίως ἐπε]κλήθη ὑπὸ τοῦ δάμου καὶ διετῇ χρόνον ἀ-
ναστρεφόμενος παρ' ἀμὲ ἔν τε τῇ τέχνῃ τὰ δίκαι-
α παρείσχηκε τοῖς χρεῖαν ἔχουσιν, σπουδᾶς καὶ φιλο-
στοργίας οὐ]θὲν ἐλλείπων εἰς τὸ πᾶσιν ἴσος εἶναι κα[ι
πένησι καὶ] πλουσίοις καὶ δούλοις καὶ ἐλευθέροις
καὶ ξένοις, ἀ]ναστροφῇ δὲ καὶ παρεπιδαμῇ ᾧ πεποί-
ηται ἀκα]κόφ(ρ)ονα [ἀέ]ς αὐτὸν διατετήρηκε, ἄξιος γινό-
μενος τῆς τε] τέχνης ἃς μεταχειρίζεται καὶ τῆς ἰδίας
πατρίδος κ]αὶ τῆς ἀμετέρας πόλεως καὶ ἀνένκλητον
αὐτὸν ἐν π]ᾶσιν διατετήρηκεν, ἐλευθέριον πρὸ]ς
ἅπαντας κ]αὶ δίκαιαν τὰν ἀπάντησιν ποιούμενο]ς,
καθὼς ἐπιβ]άλλει ἀνδρὶ σόφρονι καὶ πεπαιδευμένῳ,
ἐ]πὶ Βιάδα δὲ Λαφρίῳ θεωρῶν τὰν π[όλιν
ἐξαπορου]μέναν ἐν ταῖς εἰσφοραῖς ἐπανγ[εῖλατο
τῷ δά]μῳ δωρεὰν ἰατρεύσειν παρ' ἀμετ[έραν
πόλιν] αὐτὸν, ὑπερμετρῶν ἀμὲ τοῖς δικ[αιώ-
μασιν]? καλοκάγαθίας καὶ τῆς εἰς τὰν [πόλιν
ἀ]μῶν εὐνοίας τε καὶ φιλοστο[ργίας
μεγίσ]ταν ἀπόδειξιν διὰ πάντων ποιο[ύμενος,
δι' ὧν ὁ δά]μος ἀπευχαριστῶν ἐν πᾶσιν τοῖς
κοι]νοῖς? Δαμιάδα, κατεκληφὼς εὖνο[υν αὐτὸν
ὑπ]άρχοντα τῇ πόλει ἀμῶν καὶ διὰ π[αντὸς
ἀγαθοῦ τι]νος παραίτιον γινόμενον ἔν τε τ[αῖς συμφο-
ραῖς καὶ] ἐν παντὶ τῷ βίῳ, πρόξενον α]ὐτὸν
πεποίη]κε καὶ εὐεργέταν τῆς πόλεως ἀ]μῶν καὶ
ὑπα]ρχέτω αὐτῷ γὰρ τε καὶ οἰκίας ἐν[κτησις
καὶ] τὰ ἄλλα φιλάνθρωπα καὶ τίμια π[άντα ὅσα
καὶ] τοῖς ἄλλοις προξένοις καὶ εὐεργέτα[ις τῆς πό-
λεως] ὑπάρχει, τὰν δὲ προξενίαν τα[ύταν οἱ ἔφορ-
οι οἱ] ἐπὶ στραταγοῦ Βιάδα ἀναγράψαν[τες εἰς
στά]λαν λιθίναν ἀναθέντων εἰς τὸν ἐ[πιφανέσ-
τα]τον τῆς ἀγορᾶς τόπον ὅπως πᾶσιν [φανερὸν ᾧ
τοῦ τ]ε Δαμιάδα καλοκάγαθίας καὶ εὐ[νοίας τῆς
πό]λεως ἀμῶν εἰς τοὺς εὐεργέτας [ὑπόμνα-
μ]α· εἰ δὲ μὴ ἀναθήσονται οἱ ἔφοροι [ταῦτα κα-
θὼς γέγραπται, ὑπόδικοι ἔστωσαν καὶ τῷ δάμῳ
καὶ ἄλλῳ τῷ θέλοντι ποτὶ δραχμὰς δι[ακοσίας?
πρὸς α]ἱρετοὺς καὶ μὴ ἔστω προβόλιμος.

This is a decree conferring the *proxenia* on Damias, a Lacedæmonian, for his services as a physician to the city of Gytheion. The upper part of the marble evidently contained a previous decree of which only a few concluding words, lines 1-8, remain. The date of the lower decree is fixed approximately by the mention (line 28) of the Strategos Biadas. This name occurs among the eponymous Strategoi of the league of Lakonian cities, called Eleuthero-Lakones, who are mentioned in

an inscription from Gytheion published by Sauppe, Götting. Gelehrte Anzeigen, 1865, Nachricht, p. 461, and afterwards by Foucart in Lebas, Pt. ii, § 4, No. 242 a. The date of this inscription is thought to be about B.C. 86, and the Strategoi whom it mentions, including Biadas, are assigned by Foucart to some period between B.C. 100 and 86. (See Lebas, *ibid.* pp. 111, 112.)

The number of letters in each line of our inscription varies from 38 to 44. For the first 24 lines

the right side of the marble is perfect, therefore the restoration must be entirely supplied on the left side.

Line 9. ἀ[ποσταλέντων πρὸς αὐτὸν γραμμάτων. If this restoration is correct, Damiadas was invited to be the public physician of Gytheion by letters from the demos.

Line 13. τὰν μεγίσταν καταλογά[ν. The meaning of this word here may be inferred from the following sentence in a Senatusconsultum, C. I. 5879, lines 8-10, ὅπως ὑπὲρ τῶν καλῶς πεπραγμένων ὑπ' αὐτῶν [καὶ ἀνδρα]γαθημάτων εἰς τὰ δημόσια πράγματα τὰ ἡμέτερα καταλογὴ αὐτῶν γένηται. 'That their good deeds and public services may be taken into account.' If we suppose καταλογάν to be used here in the same sense, the verb to be supplied in the following line would be προσποιούμε[νος, or some such equivalent.

Line 15. Here and in line 13 I have supplied δαμόσιος because it is the official title of a physician serving a city under a contract, as was the case here.

καὶ ἐργολαβήσας. Compare Xenoph. Memor. iv, § 2, 5, τοῖς βουλομένοις παρὰ τῆς πόλεως ἱατρικὸν ἔργον λαβεῖν.

Line 21. πεποι[ηται...] κοφονα... αὐτὸν διατετήρηκε. These letters are perfectly clear. I have restored ἀκα]κόφ(ρ)ονα [ἀε]ς, supposing the lapidary to have omitted the ρ. The context seems to require some such adjective before αὐτόν.

Line 27. καθὼς ἐπιβ]άλλει, 'as becomes.' Compare the Kretan inscription in Bullet. de Corr. Hellén. iv, p. 354, line 16.

Line 28. Λαφρίφ. The name of this month occurs in an inscription from Erineos in Doris (Curtius, Anecd. Delph. No. 28). K. F. Hermann in his Monatskunde, p. 67, supposes it to be an Ætolian month corresponding with the Delphic Θεοξένιος (August), but its occurrence in this inscription proves it to have been one of the Lakonian months, of which eleven were previously known. It seems connected with Λαφρία as an epithet of Artemis in Kalydon (Pausan. iv, § 31, 6; vii, § 18, 6), and in Kephallenia (Anton. Liberal. c. xl). We also find an Apollo Λάφριος in Strabo, x, p. 459. In the inscription from Kalymna, No. ccxcix, *post*, we have the month 'Ελάφριος, and at Elis K. F. Hermann, Monatskunde, gives 'Ελάφριος. See Pausanias, v, § 13, 5, and vi, § 20, 1. This was a month in the

spring probably corresponding to the 'Ελαφηβολίων of the Attic Calendar. Heuzey, in Rev. Archéol. xxxi, p. 260, places a month 'Αφριος third in order after December in a calendar of Thessalian months arranged on the evidence of inscriptions. This is evidently the same month, and the Abbé Duchesne, by whom, according to Foucart, the inscriptions at Larissa and Krannon on which it occurred were transcribed, may have failed to read the initial Λ.

θεωρῶν τὰν π[όλιν ἐξαπορου]μέναν ἐν ταῖς εἰσφοραῖς. In the decree already referred to (Lebas, 242 a) it is stated that in the year when Biadas was Strategos two Roman citizens of Gytheion through their personal influence persuaded the Roman Commissioners, Publius Autronius and Lucius Marcilius, to remit the levy of men and other imposts with which they had taxed the city. The εἰσφοραί mentioned line 29 must refer to such imposts.

Line 52. τῷ θέλοντι. Here letters have been cut out and replaced by others: δραχμὰς δι[ακοσίας?

Line 53. πρὸς αἵρετοῦς, sc. δικαστάς. Before a special jury, chosen *ad hoc*.

προβόλιμος. It is to be presumed that γραφή or ἀμέρα must be understood here, as the inscription ends with this word. The προβολή in Athenian law was an indictment before the ekklesia, which in some cases preceded a judicial trial (see Meier, Attisch. Process, p. 272). In this case the decree provides that the jurisdiction should be summary, and that no such previous formality should be required. At Athens, when public functionaries were prosecuted for maladministration, it was necessary to open the proceedings either with an eisangelia or a probolè (see Meier, *ibid.* p. 574). In the case of the ephori of Gytheion this preliminary step was dispensed with. Decrees honouring physicians for their public services are not uncommon. See C. I. 1897, 4315 n; C. I. A. ii, pt. i, p. 424, No. 256 b, and *ibid.* Nos. 186, 187; Weil in Mittheil. d. deutsch. Inst. i, p. 238; Perrot, Explor. Archéol. de la Galatie, i, p. 48, No. 27; see his remarks on public physicians and compare Rangabè, ii, p. 35. The Duc de Luynes' bronze tablet from Dali in Cyprus is now read as a decree in favour of the physician Onasilos and his kinsmen for public services. See Ahrens in the Philologus, xxxv, p. 28.

CXLIV.

Lower part of a slab of white marble. Height, 10½ in.; breadth, 1 ft. 10¾ in. Lakonia. Inwood Collection.

16 I
ΠΑΛΕΙΦΘΕΝΤΑΗΝΚΑ
ΛΟΤΕΙΜΩΣΔΟΝΤΑΤΟΝΑΙ
ΤΟΝΓΑCΙΝΔΙΟΛΟΥΕΤΟ
5 ΗΒΟΥΛΗΤΟΝΕΥΕΡΓΕΤΗΝ

.....
πα]ραλειφθέντα ἡν κα.....

φι]λοτείμως δόντα τὸν αἰ.....

...τον πᾶσιν δι' ὅλου ἔτος

ἢ βουλὴ τὸν εὐεργέτην.

Fragment probably from a dedication in honour of some public benefactor.

CXLV.

On a stelè of white marble, both sides perfect, but broken at top and bottom. Height, $8\frac{1}{2}$ in.; breadth, $9\frac{1}{2}$ in. Lakonia. Inwood Collection.

ΑΙ
ΕΧΕΦΥΛΟΣ
ΔΟΡΚΟΣ
ΦΙΛΙΣΤΙΔΑΣ
5 ΓΟΡΓΙΠΠΑ
ΦΙΛΕΤΙΣ
ΣΙΜΙΔΑΣ

αι

Ἐχέφυλος

Δόρκος

Φιλιστίδας

5 Γοργίππα

Φιλετίς

Σιμίδας

Ἐχέφυλος occurs, C. I. 1706. For Ἐκέφυλος in a Lakonian inscription, see Foucart-Lebas, Pt. ii, § 4, No. 255 a.

CXLVI.

On a slab of white marble. Height, 10 in.; breadth, 1 ft. $2\frac{3}{4}$ in. From Asomatos or Liternes in Maina. C. I. 1498; Pouqueville, ed. 1820, v, p. 170, No. 10. Inwood Collection.

ΠΕΝΤΕΚΑΙΕΞΗ
ΚΟΝΤΑΕΤΩΝΜΕ
ΓΑΣΗΜΑΚΑΛΥΠΤΕΙ
ΕΥΤΥΧΟΝΟΙΚΟΝΟ
5 ΜΟΝΤΟΛΛΗΝΦΙΛΙ
ΗΝΠΟΡΙΣΑΝΤΑ

Πέντε καὶ ἐξήκοντα ἐτῶν μέγα σῆμα καλύπτει

Εὐτυχον οἰκονόμον πολλὴν φιλήν πορίσαντα.

Böckh thinks that the office of οἰκονόμος here is not a public one, though there were public οἰκονόμοι at Sparta and elsewhere. Compare C. I. 2088.

CXLVII.

From heading of a stelè of red marble. Height, $6\frac{1}{2}$ in.; breadth, 7 in. Lakonia. Inwood Collection.

ΕΚΚΛΗΙΑ
ΦΟΣΛΑΡ
ΓΝΟ

CXLVIII.

On a sepulchral stelè of marble in colour like palombino. Height, $10\frac{5}{8}$ in.; breadth, $7\frac{3}{4}$ in. Lakonia. Inwood Collection.

ΜΕΛΑΝΘΙΟΣ
ΙΩΠΥΡΙΩΝ

Μελάνθιος Ζωπυρίων

There have been no more letters on the stone.

CXLIX.

On a slab of white marble, much stained by London smoke; the edge is broken on both sides, but the inscription does not seem to have lost any letters. Height, $8\frac{3}{8}$ in.; breadth, $6\frac{1}{2}$ in. Lakonia. Inwood Collection.

ΚΥΡΑΠΤΑ
ΝΤΩΘΥΓ
ΑΤΗΡΜΑ
ΡΩΝΙΟ

5

Υ

Κυραπαντὼ θυγάτηρ Μαρωνίου

This inscription is evidently sepulchral. On the right of the Υ in line 5 a candlestick with eight branches is incised. This candlestick shews that this is a Jewish monument. See C. I. 9903, 9923.

CL.

Fragment of the top of a stelè in red Lakonian marble, surmounted by a pediment. Rather more than half the right side of the stelè is wanting. The letters are large as if from a heading. Height, $6\frac{3}{8}$ in.; breadth, $4\frac{5}{8}$ in. Lakonia. Inwood Collection.

ΔΕΙΝ

Δειν

CLI.

On a votive tablet of white marble, on which in very low relief are three female figures moving to the left in single file towards an altar or cippus. In their right hands they each hold out a wreath. The hindermost figure being smaller in scale must be an attendant. The letters are much worn. The name of the dedicator was on the left side of the tablet, now wanting. Height, $10\frac{1}{2}$ in.; breadth, $11\frac{1}{4}$ in. Lakonia. Inwood Collection.

. ΓΚΑΙΕΥΧΑΝ

τοῦ δεινός] κατ' εὐχάν

CLII.

On a fragment of a stelè of white marble, right side and top preserved. Width, $7\frac{7}{8}$ in. by $2\frac{7}{8}$ in. by $1\frac{7}{8}$ in. Lakonia. Inwood Collection.

ΔΟΤΟΦΙΛΛ
ΥΦΑΝΕΙΒΕΡ
ΓΛΗΙΛΛΑ
ΛΞΑΡΓΥΡΙΛ
ΤΑΝΤΙ

5

. δοτο φιλω
. Θε]υφάνει? Βερ
. λη ώνά?
. άργυρίω
. ταντι

CLIII.

On a slab of red Lakonian marble, broken on all sides except the left, the edge of which is perfect from line 9 to line 17.
Height, 8 $\frac{3}{8}$ in.; breadth 10 in. From the Akropolis, Kythera. Inwood Collection.

Ω
ΑΠΡΟΦΑΣΙ
ΠΑΙΝΟΜΕΝΟΣΤΑΣΙ
ΘΩΙΔΙΑΛΑΜΨΕΩΣΟΙ
5 ΑΠΟΛΙΞΕΥΧΑΡΙΣΤΟΣΟΥ
ΑΤΟΥΞΑΞΙΟΥΣΤΑΙΣΚΑΘΗΚ
ΘΧΘΑΙΤΑΙΠΟΛΕΙΑΜΩΝΕΠΑΙΝ
ΙΑΔΑΒΕΙΤΥΛΗΕΠΙΤΑΙΕΥΝΟΙΑΙΑ
ΙΟΛΙΝΑΜΩΝΚΑΙΕΙΣΤΟΥΣΕΝΤΥΙ
10 ΤΩΝΠΟΛΙΤΑΝΕΙΝΑΙΔΕΑΥΤΟΝΚΑΙ
ΠΟΛΕΟΣΑΜΩΝΚΑΙΕΥΕΡΓΕΤΑΝΑ
ΓΟΝΟΥΣΕΙΝΑΙΔΕΑΥΤΩΙΓΑΣΚΑΙΟΙ
ΞΙΝΚΑΙΑΤΕΛΕΙΑΝΚΑΙΑΞΥΛΙΑΝΚ
ΚΑΙΕΙΡΑΝΑΣΚΑΙΤΑΛΟΙΠΑΤΙΜΙΑΟΣ
15 ΛΟΙΞΠΡΟΞΕΝΟΙΣΚΑΙΕΥΕΡ ΤΑΙΣΤ
ΜΩΝΥΠΑΡΧΓΙ
ΨΑΝ

..... ω [χρείας
παρεχόμενος] ἀπροφασί[στωσ ἐν παντὶ καιρῷ
ἄξιος] φαινόμενος τῆς ὑ[παρχούσας ἐν
Ζακύν]θῳ(?) διαλάμψεως, ὅ[πως οὖν φαίνεται
5 ἡ πόλις εὐχάριστος οὐ[σα καὶ τιμω-
σ]α τοὺς ἀξίους ταῖς καθηκ[ούσαις τιμαῖς, δε-
δ]όχθαι τῇ πόλει ἀμῶν ἐπαι[νέσαι τὸν δεῖνα τοῦ
Β]ιάδα Βειτυλῆ ἐπὶ τῇ εὐνοίᾳ ἃ[ν ἔχων διατελεῖ εἰς τὰν
πόλιν ἀμῶν καὶ εἰς τοὺς ἐντυ[γχάνοντας
10 τῶν πολιτῶν, εἶναι δὲ αὐτὸν καὶ [πρόξενον τῆς
πόλεος ἀμῶν καὶ εὐεργέταν, α[ὐτὸν καὶ ἐκ-
γόνους, εἶναι δὲ αὐτῷ γὰρ καὶ οἰ[κίας ἔγκτη-
σιν καὶ ἀτέλειαν καὶ ἀσυλίαν κ[αὶ πολέμου
καὶ εἰράνας καὶ τὰ λοιπὰ τίμια ὅσ[τα καὶ τοῖς ἄλ-
15 λοις προξένοις καὶ εὐερ[γέ]ταις τ[ῆς πόλεος ἀ-
μῶν ὑπάρχει [. ἀναγρα-
ψάν]τω τόδε τὸ ψάφισμα εἰς στάλαν κ.τ.λ.

For a fragment of a similar decree from Kythera, also on red marble, see *Ἀθήναιον*, iv, p. 464, No. 22.

This is a fragment of a decree conferring the *proxenia* on some one, son of Biadas, for services to a city, which, it is to be presumed, was Kythera.

Line 8. The name Biadas as strategos occurs in an inscription of later date, No. CXLIII, *ante*, from Gytheion.

Βειτυλῆ. Οἴτυλος, or, as Ptolemy writes it, Βίτυλα, was a city of the Eleuthero-Lakones. In C. I. 1323, we have ἡ πόλις ἢ Βαιτυλέων.

CLIV.

On a small fragment of a thin slab of white marble. Height, 2 $\frac{1}{2}$ in.; breadth, 2 $\frac{1}{4}$ in. Kythera. Bequeathed by Sir Walter Trevelyan, Bart., in 1879.

ΡΗ
ΑΧΗΜ
ΚΕ

.....
.....
ἀνέθη]κε

CLV.

Engraved on the base of a very small term, which is surmounted by a female head, ornamented over the forehead with a sphendonè. The hair, gathered into a knot behind, falls in long tresses on each side of the neck. Height, $12\frac{1}{4}$ in.; breadth, $3\frac{5}{8}$ in. This term was found by Colonel Leake at Pikerni, a small village near Mount Alesion in Arkadia (see his Travels in the Morea, i, p. 111), and was presented by him to the Museum in 1839. Published, C. I. 1518, from a defective copy, and by Foucart-Lebas. No. 352 c.

ΧΕΙΩΝΙΣ

\ΑΜΑ

ΤΡΙ

Χείωνις

Δάματρι

Foucart reads *Χρῶνις* after Leake, but on the stone the **E** is clear. *Χίωνις* occurs as a man's name, C. I. 199, and there was an early artist of that name, Pausan. x, § 13, 4. We know from Pausanias (viii, § 10, 2) that on Mount Alesion was a grove sacred to Demeter. It is therefore extremely probable, as Leake suggests, that this votive term was brought

from the site of this grove to the neighbouring village of Pikerni. In the temenos of Demeter at Knidos I found a similar term surmounted by a rude head representing Persephonè, and with a dedication to that goddess on the base. (See my Hist. Disc. i, pl. lviii, fig. i and ii, pt. 2, p. 384.)

CLVI.

On a slab of white marble broken on all sides. The right side is nearly complete. Height, 2 ft. 7 in.; width at bottom, 1 ft. 10 in. This inscription was formerly in the wall of the church at Paleo Episcopi, the site of Tegea, where it was copied by some traveller as early as 1747. (See Corsini, Nott. Gr. Diss. iv, p. 68.) It was afterwards removed to Zante, where it was copied more correctly by Brøndsted; see Ussing, Graeske og Latinske Indskriften i Kjöbenhavn, Copenhagen, 1854, p. 26; C. I. 1513, 1514; Leake, Travels in Morea, i, p. 89; iii, pl. No. 1; Foucart-Lebas, Pt. ii, No. 338 b.

<i>a.</i>		<i>b.</i>	<i>c.</i>	
	..... -	Σ	ΙΕΡΗ ΣΩΚΡΕΤΗ	
		ΙΔΑΥ	ΙΠΡΟΘΟΙΤΑΙΠΟΛΙΤΑΙ	
			ΠΕΡΙΛΛΟΣΣΙΜΩ	
			ΔΕΞΙΑΣΜΝΑΣΙΣΤΡΑΤΩ	
			ΔΑΜΟΣΤΡΑΤΟΣΑΡΙΣΤΟΔΑ	5
5		ΦΙΛΩΝΟΣ		
		ΟΣ	ΕΠΑΘΑΝΑΙΑΝΠΟΛΙΤΑΙ	
		-ΩΤΕΛΕΟΣ	ΑΡΙΣΤΟΠΑΜΩΝΑΝΤΙΦΛΕΟΥ	
		ΙΘΟΝΙΚΕΟΣ	ΑΓΑΘΟΚΛΗΣΕΠΙΤΕΛΕΟΣ	
		ΤΑΙΠΟΛΙΤΑΙ		
10		ΙΛΑΣΡΥΘΑΓΓΕΛΛ	ΚΡΑΡΙΩΤΑΙΠΟΛΙΤΑΙ	
		ΕΝΟΦΑΝΤΟΣΑΡΙΣΤΙΩΝΟΣ	ΛΙΣΩΝΜΙΚΙΩΝΟΣ	10
		ΝΙΚΙΑΣΝΙΚΟΔΑΜΩ	ΑΓΑΣΕΑΣΑΡΙΣΤΟΦΑΝΕΟΣ	
		ΙΣΟΔΑΜΟΣΘΕΙΣΙΑΥ	ΓΟΡΓΙΠΡΟΣΓΟΡΓΙΟΣ	
		ΚΑΛΛΙΑΣΑΡΙΣΤΩΝΟΣ	ΙΕΡΩΝΙΠΡΩΝΟΣ	
15		ΕΤΟΙΚΟΙ	ΤΕΛΕΣΤΑΣΡΑΧΩ	
		ΔΑΜΑΤΡΙΟΣΑΡΟΛΛΩΝΙΔΑΥ	ΘΑΛΙΟΣΕΡΓΟΝΙΚΩ	15
		ΡΙΣΤΟΚΛΗΣΦΙΛΛΙΑΥ	ΜΕΤΟΙΚΟΙ	
		ΣΩΣΙΚΛΗΣΜΟΣΧΩ	ΘΕΟΔΩΡΟΣΠΡΑΞΙΔΑΜΩ	
		ΟΝΑΣΙΜΟΣΚΑΛΛΙΑΥ	ΛΑΜΙΧΟΣΥΠΕΡΑΝΘΕΟΣ	
20		ΛΕΟΣΧΑΡΜ'ΩΝΞΕΝΩΝΟΣ	ΑΡΟΛΛΩΝΙΑΤΑΙΓ	
		ΑΓΕΜΑΧΟΣΑΓΙΑΥ	ΘΡΑΣΕΑΣΦΙΛΩΝΟΣ	20
		ΑΡΟΛΛΩΝΙΑΤΑΙΠΟΛΙΤΑΙ	ΠΑΤΡΟΚΛΕΙΔΑΣΞΕΝΟΦΑΝΕΟΣ	
		ΣΙΜΙΔΑΣΘΕΣΙΩΝΟΣ	ΞΕΝΟΤΙΜΟΣΕΥΜΗΑΙΔΑΥ	
		ΑΥ	ΤΙΜΟΚΛΗΣΤΙΜΟΚΡΕΟΣ	
		ΑΙΚΩ	ΙΜΠΕΔΟΚΛΗΣΘΕΟΤΙΜΩ	
25			ΜΙΚΙΩΝΓΟΡΓΩ	
			ΓΑΝΤΙΑΔΑΣΦΙΛΟΚΛΕΟΣ	25
			ΔΑΜΑΙΝΕΤΩΣ ΕΥΡΥΤΙΜΩ ΔΑΜΟΚΛΗΣΑΡΟΛΛΩΝΙΔΑΥ	
			ΜΕΤΟΙΚΟΙ	
			ΜΕΤΟΙΚΟΙ	

	α.	β.	γ.	
		ΑΡΙΣΤΟΒΙΟΣ ΕΥΠΡΑΚΤΑΥ ΔΑΜΟΚΛΗΣ		
			ΙΕΡΗΣ ΦΙΛΟΔΑΜΟΣ	
30	Ι ΑΧΩ	ΙΠΠΟΘΟΙΤΑΙ ΠΟΛΙΤΑΙ ΘΕΟΚΛΕΙΔΑΣ ΘΕΟ... ΕΟΣ ΜΕΓΑΛΙΑΣ ΜΕΓΑΛΙΑΥ ΕΥΡΥΚΡΕΤΗΣ ΡΟΛΕΑΥ	ΕΠΑΘΑΝΑΙΑΝ ΠΟΛΙΤ/ ΔΑΜΕΑΣ ΦΥΤΙΩ ΦΙΛΩΝΑΡΙΣΤΟΤΕΛΕΟ ΚΑΛΛΙΣΤΡΑΤΟΣΙΡΑ ΜΕΤΟΙΚΟΙ	30
	.. ΑΣΥΜΗΔΕΟΣ	ΙΕΡΗΣ ΔΑΜΟΣΤΡΑΤΟΣ ΚΡΑΡΙΩΤΑΙ ΠΟΛΙΤΑΙ	ΟΛΥΝΠΙΟΔΩΡΟΣΟΛΥ ΔΕΞΙΚΡΑΤΗΣ ΔΕΞ	35
35	ΗΣΙΑΥ ΔΑΜΟΦΑΝΤΩ ΞΙΝΙΑΥ ΣΤΑΤΩ	ΑΛΚΙΣΘΕΝΗΣ ΛΥΣΙΣΤΡΑΤΩ ΕΡΑΙΝΕΤΟΣ ΓΟΡΓΙΠΡΙΔΑΥ ΔΑΜΑΙΝΕΤΟΣ ΑΓΑΘΙΑΥ	ΑΡΙΣΤΕΙΔΑΣ ΔΙΩΝΟΣ	
40	ΚΛΕΙΟΣ ΕΟΣ ΘΚΛ.ΟΣ ΜΝΑΣΤΑΥ	ΜΕΤΟΙΚΟΙ ΑΡΙΣΤΩΝΑΡΙΣΤΩΝΟΣ ΣΕΥΘΑΣΣ	ΚΡΑΡΙΩΤΑΙ ΠΟΛΙΤ ΚΛΕΑΣΘΡΑΣΕΑ ΔΥΟΚΛΗΣ ΕΠΑΛΚΕ ΝΙΚΑΣΙΑΣ ΛΑΚΡΙ	40
	ΙΠΠΟΘΟΙΤΑΙ ΠΟΛΙΤΑΙ		ΔΑΜΑΙΝΕΤΟΣ ΔΕΙ	
45	ΓΩΝΕΣ ΕΤΩ ΚΟΛΑΥ ΠΡΙΑ ΛΩΝΙΔΑΥ ΛΙΑΥ ΑΛΛΙΝΒΡΟΤ	ΑΠΟΛΛΩΝΙΑΤΑΙ ΠΟΛΙΤΑΙ ΔΕΞΙΑΣ ΣΩΤΕΛΕΟΣ	ΝΕΟΚΛΗΣ ΘΕΟΧΑΡ ΝΙΚΙΑΣ ΑΛΚΙΣΘΕΝΙ ΚΑΛΛΙΠΑΤΑΣΙΕΡΟ ΚΑΡΑΝΙΟΣ ΑΙΣΧΡΟ	45
50			ΜΕΤΟΙΚΟΙ	
	ΠΡΟΣΘΕΝΕΟΣ ΣΟΣΑΛΚΙΑΥ ΛΙΤΑΙ ΝΥ	ΙΠΠΟΘΟΙΤ. ΠΟΛΙΤΑΙ ΑΡΙΣΤΑΙΟΣ ΤΙΜΟΣΤΡΑΤΩ ΕΥΔΟΞΟΣ ΚΛΕΑΙΝΕΤΟ ΝΙΚΑΣΙ ΠΡΟΣΑΣΦΑ/ ΕΠΑΘΑΝΑΙΑΝ Π... ΑΙ ΑΡΧΟ. ΔΙΟΥΦΑΝΤΩ Τ ΤΑΤΑΥ	ΦΙΛΙΣΤΙΔΑΣ ΕΥΦΡ/ ΣΩΣΙΚΡΑΤΗΣ ΚΑΛΛΙ ΙΕΡΗΣ ΤΙΜΟΚΡΕΤΗ ΚΡΑΡΙΩ ΟΛΙΤΑ ΘΕ... ΙΑΥ ΑΥ	50

('Εν ἀγ[ω]σι τοῖς Ὀλυμπιακοῖς τῷ μεγίστῳ καὶ κεραυνοβόλῳ Διὶ ἀνατεθειμένοις
ἐκομίσαντο τοῦ[ς] στεφάνους)

	α.	β.	γ.	
		['Ιέρης] [ἐπ' Ἀθαναίαν πολῖται] ... σ ... ιδαν	'Ιέρη[ς] Σωκρέτη[ς] 'Ιπποθοῖται πολῖται Πέριλλος Σίμωνος Δεξίας Μνασιστράτω Δαμόστρατος Ἀριστοδάμω	5
5		... Φίλωνος ... ος ... Σωτέλεος ... Κληονίκεος Κραριῶται πολῖται	ἐπ' Ἀθαναίαν πολῖται 'Αριστοπάμων Ἀντιφλέου 'Αγαθοκλῆς Ἐπιτέλεος	
10		... λλας Πυθαγγελλ[ίαν] Ξενόφαντος Ἀριστίωνος Νικίας Νικοδάμω 'Ισόδαμος Θερσίαν? Καλλίας Ἀρίστωνος	Κραριῶται πολῖται Λίσων Μικίωνος 'Αγασέας Ἀριστοφάνεος Γόργιππος Γόργιος 'Ιέρων Ἰππωνος	10
15		Μέτοικοι Δαμάτριος Ἀπολλωνίδαν Πιστοκλῆς Φιλλίαν Σωσικλῆς Μόσχω 'Ονάσιμος Καλλίαν	Τελέστας Πάχω Θάλιος Ἐργονίκω Μέτοικοι Θεόδωρος Πραξιδάμω Λάμιχος Ὑπεράνθεος	15
20	... λεος	Χαρμίων Ξένωνος 'Αγέμαχος Ἀγίαν 'Απολλωνιᾶται πολῖται Σιμίδας Θέσ[τ]ωνος	'Απολλωνιᾶται πολῖται Θρασέας Φίλωνος Πατροκλείδας Ξενοφάνεος Ξενότιμος Εὐμηλίδαν Τιμοκλῆς Τιμόκρεος	20

25	αυ δ(?)ικω	Ἰμπεδοκλῆς Θεοτίμω Ἰππικὸς Ἀλεξιάδαν Δαμαίνετος Εὐρυτίμω	Μικίων Γόργω Παντιάδας Φιλοκλέος Δαμοκλῆς Ἀπολλωνίδα	25
30	..... ..... αχω	Μέτοικοι Ἀριστόβιος Εὐπράκταν Ἰπποθοῖται πολῖται Θεοκλείδας Θεο[κλ]έος Μεγαλίας Μεγαλίαν Εὐρυκρέτης Πολέαν	Μέτοικοι Δαμοκλῆς Ἰέρης Φιλόδαμος Ἐπ' Ἀθαναίαν πολῖτα[ι] Δαμέας Φυτίω Φίλων Ἀριστοτέλε[ς] Καλλίστρατος Ἰπ[ά]σω Μέτοικοι	30
35	Ἡγ]ησίαν? Δαμοφάντω Ἀμ]εινίαν? στατω	Ἰέρης Δαμόστρατος Κραριῶται πολῖται Ἀλκισθένης Λυσιστράτω Ἐπαίνετος Γοργιππίδαν Δαμαίνετος Ἀγαθίαν	Ὀλυνπιόδωρος Ὀλ[υνπιο]δώρω Δεξικράτης Δεξ[ικρά]τεος Ἀριστείδας Δίωνο[ς] Κραριῶται πολῖτ[αι] Κλέας Θρασέα[υ]	35
40	..... κλειος? εος οκλ[έ]ος Θεο]μνάσταν Ἰπποθοῖται πολῖται	Μέτοικοι Ἀρίστων Ἀρίστωνος Σεύθας Σ[εύ]θω	Δυοκλῆς Ἐπ[ά]λκε[ος] Νικασίας Λακρίτ[ω] Δαμαίνετος Δει... Νεοκλῆς Θεοχάρ[εος] Νικίας Ἀλκισθένε[ος]	40
45	..... γωνες ετω κολαν ρια Ἀπολ]λωνίδα λιαν	Ἀπολλωνιάται πολῖται Δεξίας Σωτέλεος	Καλλιπάτας Ἱερο..... Καράνιος Αἴσχωρ[ω]νος Μέτοικοι Φιλιστίδας Εὐφρα Σωσικράτης Καλλί[αν] Ἰέρης Τιμοκρέτη[ς]	45
50	Κ]αλλινβροτ	Ἰπποθοῖτ[α]ι πολῖται Ἰ]πποσθένης Ἀρισταῖος Τιμοστράτω σος Ἀλκίαν Εὐδόξος Κλεαινέτο	Κραριῶται π]ολῖτα[ι] Σθέ[.....]ιαν αυ	50
55	πο]λῖται	Νικάσιππος Ἀσφαλ[ί]ω Ἐπ' Ἀθαναίαν π[ολῖτ]αι Ἰππ]αρχο[ς] Διοφάντω τ... ταταν		

The dialect in this inscription exhibits that mixture which, according to Strabo, prevailed in Arkadia (see Bergk, *De Titulo Arcadico*, 1860; G. Curtius, in *Götting. Gelehrte Anzeigen*, 1862, p. 489; Gelbke, *De Dialecto Arcadica*, in G. Curtius, *Studien*, ii, pp. 1-43). Thus all through this inscription the genitive of masculine nouns of the first declension terminates in *αυ* instead of *αω*. This termination of the genitive occurs also in the Cyprian dialect, see Deecke and Siegmund, in G. Curtius, *Studien*, vii, p. 246, and p. 263. We trace the same change in the Boeotian forms *Σανκράτειος*, *Σαύμειλος*, C. I. 1588, 1575, for *Σωκράτεος*, *Σώμηλος*.

Line 50, col. *c*, *Τιμοκρέτης*, line 32, col. *b*, *Εὐρυκρέτης*, for *Τιμοκράτης*, *Εὐρυκράτης*; Ahrens, *De Dialect. Æol.* p. 233; Gelbke, *De Dialecto Arcad.* in G. Curtius, *Studien*, ii, p. 12. But this change was not constant, as we find here *Δεξικράτης*, line 36, col. *c*, *Σωσικράτης*, line 49, col. *c*.

Line 7, col. *c*, *Ἀριστοπάμων*; *πάμων* means possessor. Compare *ἐστιοπάμων*, Pollux, x, 20; *Πολυπάμων*, Il. iv, 433; *Ἐσπάμων*, C. I. 2121; *ἐχεπάμων*, in the Lokrian inscription, Cauer, No. 91, l. 16; *ἐμπασις* and *πεπᾶσθαι* are from the same root. See Cobet, in *Mnemosyne*, 1875, p. 216.

Foucart has republished this inscription from Brøndsted's transcript without being aware that the original is in the British Museum. The stone when copied by Brøndsted had the heading now wanting, and which is therefore printed in brackets. This heading shews that the inscription contained a list of victors who had gained crowns in certain Olympic contests dedicated to Zeus Megistos and Keraunobolos. These were doubtless games celebrated at Tegea, and called Olympia after the fashion prevalent in the Roman period. (See the list of such local Olympia in Krause, *Olympia*, pp. 203 fol.) It may be assumed that the crowns were dedicated to the local Zeus. The list of names comprises several years, which are severally distinguished by the name of the eponymous magistrate, *ἱέρης*, prefixed to the list. The victors are arranged under their respective tribes, and further classed as citizens or metoiks. We learn from this inscription that the tribes at Tegea were four in number, viz. Krariotæ, Apolloniata, Hippothoitæ, and ἐπ' Ἀθαναίαν. The names of the same tribes as given by Pausanias, viii, 53, § 3, are *Κλαρεῶτις*, probably a more modern form of *Κραριῶται*, *Ἰπποθοῖτις*, *Ἀπολλωνιάτις*, and *Ἀθανεᾶτις*, which Foucart corrects *Ἀθαναιᾶτις*. Bursian, *Geo-*

graphie v. Gricchenland, ii. p. 218, supposes that each of the four tribes derived its name from the principal temple in the quarter which it occupied. Thus the tribe Athanaïatis would be near the great temple of Athenè Alea (Pausan. viii, 45, § 4), the Krariotæ would be on the height dedicated to Zeus Klarios or Krarios, the Apolloniataæ would be near the temple of Apollo Agyieus (Pausan. ibid. 53, § 3). The Hippothoitæ probably took their name from the ancient Arkadian king, Hippothoos.

In the three columns of the inscription the tribes recur, but not in the same order. In line 35 of col. *b*, the Krariotæ come first. In col. *c*, line 2, the first place is given to the Hippothoitæ. Foucart supposes that each tribe in turn occupies the first place, passing next year to the fourth place. We should thus obtain the following rotation:—

1. 'Επ' Ἀθαναίαν, Κραριῶται, Ἀπολλωνιάται, Ἰπποθοῖται.
2. Κραριῶται, Ἀπολλωνιάται, Ἰπποθοῖται, ἐπ' Ἀθαναίαν.
3. Ἀπολλωνιάται, Ἰπποθοῖται, ἐπ' Ἀθαναίαν, Κραριῶται.
4. Ἰπποθοῖται, ἐπ' Ἀθαναίαν, Κραριῶται, Ἀπολλωνιάται.

This rule holds good when applied to columns *b*

and *c*, if we suppose the tribe ἐπ' Ἀθαναίαν to have headed the list in *b*. The second year in this column when Damostratos was priest begins with the Krariotæ and ends with the ἐπ' Ἀθαναίαν. Between this year and that of Sokrates, which heads col. *c*, Foucart supposes a whole year to be wanting in which the Apolloniataæ were the first tribe. In the year of Philodamos, col. *c*, line 30, ἐπ' Ἀθαναίαν returns to the first place, but only two tribes are entered; it is therefore to be presumed that no citizen or metoik of the other two tribes gained a prize in the contest. At the date of this inscription the metoiks seem to have been distributed among the four tribes and allowed to contend in the Olympic games of Tegea. At Athens the metoiks were excluded from the tribes and demes, as was probably the case in most Greek cities.

A fragment of a similar list found at Paleo-Episkopi is published by Milchhöfer in the Mittheilungen d. deutsch. Inst. in Athen, iii, p. 142. Compare the fragment, Foucart-Lebas, Inscriptions Grecques, &c. Pt. II, § 6, No. 338 *c*.

CLVII.

On an oblong bronze plate found at Olympia, whence it was brought by Sir William Gell in 1813. Length, $7\frac{3}{4}$ in.; width, 4 in. Bequeathed by Mr. R. P. Knight. C. I. 11; Rose, Inscript. Græcæ, p. 29, and p. 354; Franz, Elem. Epigraph. Græcæ, p. 63, No. 24, and p. 378; Ahrens, De Dialect. Æol. p. 225, fol. Cauer, p. 135, No. 115.

For the uncials, see Plate I, fig. 3.

Ἄ φράτρα τοῖρ φαλείοις καὶ τοῖς Ἡρ|φαίοις· συνμαχία κ' ἔα ἐκατὸν φέτεα· | ἄρχοι δέ κα τοῖ αἰ δέ τι δέοι, αἶτε
 φέπος αἶτε φ|άργον, συνέαν κ' ἀλάλοισ τά τ' ἄλ καὶ πὰρ πολέμω· αἰ δὲ μὰ συνέαν, τάλαντόν κ' ἀργύρῳ ἀποτίνοισαν
 τῷ Δι' Ὀλυμπίῳ τοῖ κα|δαλήμενοι λατρεῖώμενον· αἰ δέ τιρ τὰ γ|ράφεια ταῖ καδαλέοιτο, αἶτε φέτας αἶτε τ|ελεστὰ
 αἶτε δᾶμος, ΕΝΤ ἐπιάρῳ κ' ἐνέχ|οιτο τῷ νταῦτ' ἐγραμένῳ.

This inscription is similar in form to three recently found at Olympia (Archäol. Zeitung, 1877, p. 197, pl. xvi; 1880, p. 66, No. 362; and ibid. p. 117, No. 363). All these documents are called *φράτραι*. In all three occur the rhotakismos, the digamma, and certain other peculiarities of dialect; they are engraved on oblong bronze plates, the perforations in which shew that such plates were attached by nails to the walls of a temple, probably that of Zeus. The inscriptions (Archäol. Zeitung, 1877, pp. 48, 49, pl. iv, fig. 2; ibid. 1879, pp. 47, 48, Nos. 223, 224, p. 160, No. 308), all of which are on bronze plates, are probably fragments of rhetraæ. In line 1 we find both τοῖρ and τοῖς, and line 7, τιρ for τις. So in the Olympian rhetra already referred to, Archäol. Zeitung, 1877, p. 197, we have, line 1, τοῖρ, but line 6, τις. This rhotakismos prevailed much more generally in Elis at a later period. (See the Olympian decree of *proxenia* published by Kirchhoff, Archäol. Zeit., 1876, pp. 183 sqq.) We find instances of it in the Doric

of Lakonia in late times. (See Cauer, p. 6; Ahrens, de Dial. Dor., pp. 71 sqq.) Böckh and Franz hold that in accordance with the general usage in the Æolic dialect none of the words beginning with a vowel in this inscription have the aspirate. This rule, though disputed by Ahrens (De Dialect. Æol. p. 226 and p. 280), is adopted by Kirchhoff.

The purport of our inscription is a treaty of alliance, *συνμαχία*, for a hundred years between the Eleans and the people of Heræa in Arkadia.

Line 1. Ἄ φράτρα. Compare φρήξις in Alcæus. (Ahrens, De Dial. Æol., p. 30 and p. 35.)

ρήτρα, according to Hesychios s.v., originally meant 'treaty' or 'convention,' but was afterwards used in the sense of a law, i.e. something agreed on by a community. Hence the laws of Lykurgos were called *ρήτραι*. See the passages quoted by Böckh. Here and in the Olympian rhetra already referred to the article ἄ prefixed to φράτρα is to be taken as the equivalent of the later Ἄδε ἄ.

Φαλείοις. Ahrens read this *Φαληΐοις*.

Ἡρφαοίοις. Böckh considers this an Æolic form for *Ἡραείοις*. Hermann preferred *Ἡρφαφίοις*, in which he is followed by Ahrens, who compares *Γελῶοι* from *Γέλα*.

Line 2. *συνμαχία κ' ἔα*. Here the optative *ἔα* for *εἴη* preceded by the enclitic *κα* has the force of an imperative.

Line 3. *ἄρχοι δέ κα τοῖ*. Böckh considers *τοῖ* here as the equivalent of *τοδί*; so infra, line 8, *τὰ γράφεια ταῖ* for *ταδί*; so we find *τουτοῖ* for *τοῦτο*. The sentence written in a fuller form would be *ἄρχοι δέ κα (τῷ χρόνῳ τῆς συμμαχίας τὸ Φέτος) τοῖ*. Compare the Orchomenian convention, No. CLVIII, *prost*, line 40, *ἄρχι τῷ χρόνῳ ὁ ἐνιαυτὸς ὁ μετὰ Θύναρχον*, and Thucyd. iv, 118, *ἄρχειν τήνδε τὴν ἡμέραν, τετράδα ἐπὶ δέκα*, and *ibid.* v, 19.

αἱ δέ τι δέοι, αἵτε Φέπος αἵτε Φάργον, συνέαν κ' ἀλάλοισ, τά τ' ἄλ καὶ πὰρ πολέμῳ. 'If there be any need of word or deed, let them combine together in all other matters and about war.' Here by an unusual apokopè we have *ἄλ* for *ἄλλα*.

πάρ for *περί*, as in the Olympian inscriptions, Archäol. Zeitung, 1879, p. 48, No. 224, and p. 158, No. 306, and elsewhere in Æolic inscriptions; compare *τὰν Ἀθάναν τὰν πὲρ Ἡδαλίων* in a Cyprian inscription, Schrader in G. Curtius, Studien, x, p. 269.

συνέαν for *συνείεν*, so below, *ἀποτίνοιαν* for *ἀποτίνοιεν*.

The formula *αἱ δέ τι δέοι* may be compared with the clause in the treaty, Thucyd. v. 79, *αἱ δέ ποι στρατιᾶς δέη κοινᾶς*.

Line 5. *αἱ δέ μὰ συνέαν, τάλαντόν κ' ἀργύρῳ ἀποτίνοιαν τῷ Δι' Ὀλυμπίῳ τοῖ καταδλήμενοι λατρεῖώμενον*, 'and if they fail (so) to combine, those who violate the treaty must pay (in atonement) a talent of silver to be dedicated to the Olympian Zeus.' Here Böckh reads *τῷ καταδλημένῳ*, 'to the injured Zeus,' in which he is followed by Franz. But, as *καταδλείτο* occurs immediately afterwards (line 8) in a deponent sense, it seems very improbable that it should be used as a passive here, the more so as *δηλέομαι*, according to the Lexicons, is always employed as a deponent except in the perfect. The last line of the Olympian inscription (Archäol. Zeit. 1879, p. 160, No. 308) may be part of a similar clause.

καταδλήμενος here stands for *καταδαλήμενος* (compare *καττά* for *κατὰ τά* and other examples of this syncope, Ahrens, De Dialect. Æol. p. 150), and is the present participle. For other instances of *ημενος* as the termination of this participle, see Merzdorf, Sprachwörtl. Abhandl. pp. 32, sq.; Schrader, Quæstiones Dialectologicæ in G. Curtius, Studien, x, p. 269.

The form *Δί* for *Δι'* occurs in other Olympian inscriptions, see Archäol. Zeit. 1876, p. 227, and *ibid.* 1877, p. 49. We find it also both in Doric and Ionic, see Bullet. d. Corresp. Hellénique, iii, p. 132.

It seems probable, as Böckh supposes, that the talent of silver here named was of uncoined metal. In the fragment of an Olympian rhetra (Archäol. Zeit. 1877, p. 49, No. 56), the fine is in drachmæ. In the rhetra (Archäol. Zeit. 1880, p. 66, No. 362), the fine is ten minæ.

λατρεῖώμενον. This can only mean 'consecrated to the service of the God,' and such an interpretation is borne out by the general sense of worship contained in the words *λατρεύω, λάτρευμα*. Böckh and Franz write *λατρεῖόμενον*, regarding it as an Æolic form of *λατρενόμενον*. Ahrens, p. 229, prefers to write *λατρηῖώμενον* here, and on the same principle *Φαληΐοις* (line 1) rather than *Φαλείοις*. On a bronze plate recently found at Olympia we have the remains of a similar form ending *τῷ*] *Ζι' Ὀλυμπίῳ λατρ. . . .* See Archäol. Zeit. 1879, p. 160, No. 308, and *ibid.* 1880, p. 69.

Lines 7, 8. *αἱ δέ τι τὰ γράφεια ταῖ καταδλείτο, αἵτε Φέτας, αἵτε τελεστά, αἵτε δᾶμος, ΕΝΤ ἐπιάρῳ κ' ἐνέχοιτο τῷ νταῦτ' ἐγγραμένῳ*. 'But, if any, whether private citizen, magistrate or deme, injure these letters, let him be bound in the penalty here enjoined.' Böckh reads here *ἐντί=ἐστί*, connecting it with the preceding clause, because he objects to such a crasis as *ἐν τ' ἐπιάρῳ* for *ἐν τῷ ἐπιάρῳ*. Ahrens reads *ἐν τῇ πιαρῳ* for *ἐν τῷ ἐπιάρῳ* and *τῷ νταῦτ'* for *τῷ ἐνταῦθα*, not noticing the change of gender in the second crasis. Another alternative is to consider *τ'* as the enclitic *τε*, though such a conjunction seems superfluous here. *ἐπιαρον* may, as Böckh conjectures, be an Æolic form of *ἐφίερος*, but this word rests only on the authority of a passage in Pollux, vi, 76, where it occurs in a list of names of different sorts of bread. In the MSS. of Pollux this word is written *ἐφίερισ*.

For the use of *ἐνέχοιτο* here compare the formula *αἱ ζ[ε] τις τὸν αἰτιαθέντα ζικαίων ἱμάσκοι, ἐν ταῖ ζεκαμναῖαι κ' ἐνέχο[ι]το, αἱ Φειζῶς ἱμάσκοι* in a recently discovered Olympian rhetra (Archäol. Zeit. 1880, p. 67, No. 362). See in the fragment of another rhetra (*ibid.* 1879, p. 49, No. 224, lines 19, 20) the remains of a similar formula, *αἱ δέ τις] τὸ γράφος το[ῖ] καταδλείτο]. . . ἐνέχοιτο τῷ[ι]*. Compare also the phrase *ἐν τῇ πάρῃ ἔχουσθαι κ.τ.λ.* in the Teian Diræ. C. I. 3044.

τὰ γράφεια ταῖ. The word *γράφος* occurs in two fragments of inscriptions recently found at Olympia (Archäol. Zeit. 1879, pp. 47, 48, Nos. 223, 224). *ταῖ*, as has already been noticed, is a local form for *ταδί*.

ἐτης. The ancient word for a fellow-townsmen. See Hesych. s. v. *ἔται*. Here, and Æschyl. Suppl., line 250, and also in the treaty between the Argives and Lakedæmonians (Thucyd. v, 79), it means 'a private citizen.'

τελεστά, for *τελεστής*, 'a magistrate.' Compare *ἱππότα, νεφεληγερέτα*, in Homer. *ναῦτα*, in a Doric inscription, C. I. 1930 F, p. 988, may be another instance, but this is doubtful. See Schrader, Quæstiones Dialectologicæ in G. Curtius, Studien, x, p. 268; Brugman, *ibid.* ix, p. 259; and Hinrichs, De Homer. Eloc. Vestig. Æol. p. 94. In the Olympian rhetra (Archäol. Zeit. 1880, p. 66, No. 362) we find *ὁρ μέγιστον τέλος ἔχοι*. In Thucyd. v, 47, the magistrates of Elis are designated as *οἱ τὰ τέλη ἔχοντες*.

δᾶμος. This doubtless refers to the townships into which both Olympia and Heræa were anciently divided.

In the Olympian rhetra already referred to

(Archäol. Zeit. 1877, p. 197) the last words, αἱ μεδ[δ]άμοι δοκέοι, are interpreted by Kirchhoff αἱ μετὰ δάμοι δοκέοι, 'if it shall be decreed in an assembly of the community.'

ἐγγραμένω for γεγραμμένω. Böckh compares ἐγνωκώς, ἐγλυμμένος, ἐκτῆσθαι. See also ἡγγραμμέναν in the Hierapytna inscription, Cauer, p. 53, No. 45, line 4.

The Heræans appear to have remained a community of nine villages up to the time of the battle of Leuktra, when the city of Heræa was founded by Kleombrotos, king of Sparta. As early as Olymp. 65, they could boast of the honour of an Olympic victory gained by Damaratos; Pausan. v, 8, § 3; vi, 10, § 2.

The date of our inscription is placed by Kirchhoff (Studien, 3rd ed. p. 152) about the 70th Olympiad (B.C. 499-496), a date accepted by Fränkel in Archäol. Zeit. 1877, p. 49, for this and another inscribed bronze tablet recently found at Olympia. Böckh and Franz assigned our inscription to the period between Olymp. 40 and 60, B.C. 620-540,

when the power of Elis having increased, the Heræans may have thought it politic to court their alliance. See also Clemm, Kritische Beiträge, in G. Curtius, Studien, ix, p. 441, and Bergk, Griech. Liter. Geschichte, i, p. 60, note 28.

New light has been thrown on the question of the date of this and the other Olympian rhetra by one recently discovered, which is published by Kirchhoff, Archäol. Zeit. 1880, No. 362. He argues, *ibid.* p. 68, that in this rhetra the Hellenodikes is referred to as if he were alone in his office, not one of a board. If this inference is correct, it would follow that the rhetra in question could not be later than Olymp. 50, B.C. 580, after which date, according to Pausanias, the number of Hellenodikæ was increased first to two and then to nine.

Some of the letters in our rhetra seem less archaic in form than the corresponding letters in the rhetra which mentions the Hellenodikes, and it may therefore be a little later in date, but hardly as late as the 70th Olympiad, to which Kirchhoff assigns it, if we are to accept his date for the other rhetra.

CHAPTER II.

INSCRIPTIONS FROM BŒOTIA, THESSALY, CORCYRA, MACEDONIA.

CLVIII.

On a stelè of white marble, broken at the foot. Height, 3 ft.; breadth, 1 ft. 1½ in. From the Elgin Collection. C. I. 1569;
Franz, Elem. Epigr. Gr. p. 192, No. 74; Cauer, Delectus, p. 129, No. 107. Orchomenos.

ΟΥΝΑΡΧΩΑΡΧΟΝΤΟΣΜΕΙΝΟΣΘ
 ΛΟΥΘΙΩΑΓΧΙΑΡΟΣΕΥΜΕΙΛΩΤΑΜΙ
 ΑΣΕΥΒΩΛΥΑΡΧΕΔΑΜΩΦΩΚΕΙΙΧΡΕ
 ΟΣΑΠΕΔΩΚΑΑΠΟΤΑΣΣΟΥΓΓΡΑΦΩ
 5 ΠΕΔΑΤΩΝΠΟΛΕΜΑΡΧΩΝΚΗΤΩΝ
 ΚΑΤΟΡΤΑΩΝΑΝΕΛΟΜΕΝΟΣΤΑΣ
 ΣΟΥΓΓΡΑΦΩΣΤΑΣΚΙΜΕΝΑΣΠΑΡΕΥ
 ΦΡΟΝΑΚΗΦΙΔΙΑΝΚΗΡΑΖΙΚΛΕΙΝ
 ΚΗΤΙΜΟΜΕΙΛΟΝΦΩΚΕΙΑΣΚΗΔΑΜΟ
 10 ΤΕΛΕΙΝΛΥΣΙΔΑΜΩΚΗΔΙΩΝΥΣΙΩΝ
 ΚΑΦΙΣΟΔΩΡΩΧΗΡΩΝΕΙΑΚΑΤΤΟΥΑ
 ΦΙΣΜΑΤΩΔΑΜΩ ΜΥΥΓΕΡΔΙΙΙ
 ΟΥΝΑΡΧΩΑΡΧΟΝΤΟΣΜΕΙΝΟΣΑΛΑ.
 ΚΟΜΕΝΙΩΦΑΡΝΩΝΠΟΛΥΚΛΕΙΟΣ
 15 ΤΑΜΙΑΣΑΠΕΔΩΚΕΕΥΒΩΛΥΑΡΧΕ
 ΔΑΜΩΦΩΚΕΙΙΑΠΟΤΑΣΣΟΥΓΓΡΑ
 ΦΩΤΟΚΑΤΑΛΥΠΟΝΚΑΤΤΟΥΑΦΙΣΜΑ
 ΤΩΔΑΜΩΑΝΕΛΟΜΕΝΟΣΤΑΣΣΟΥΓ
 ΓΡΑΦΩΣΤΑΣΚΙΜΕΝΑΣΠΑΡΣΩΦΙ
 20 ΛΟΝΚΗΕΥΦΡΟΝΑΦΩΚΕΙΑΣΚΗΠΑΡ
 ΔΙΩΝΥΣΙΩΝΚΑΦΙΣΟΔΩΡΩΧΗΡΩΝΕΙ
 ΑΚΗΛΥΣΙΔΑΜΟΝΔΑΜΟΤΕΛΙΟΣΠΕ
 ΔΑΤΩΝΠΟΛΕΜΑΡΧΩΝΚΗΤΩΝΚΑΤΟ
 ΡΤΑΩΝΥΓΗΕ ΗΕ ΗΕ ΓΕ ΔΔΙΙΙΟΗ
 25 ΑΡΧΟΝΤΟΣΕΝΕΡΧΟΜΕΝΥΟΥΝΑΡΧΩΜΕΙ
 ΝΟΣΑΛΑΛΚΟΜΕΝΙΩΕΝΔΕΦΕΛΑΤΙΗΜΕ
 ΝΟΙΤΑΟΑΡΧΕΛΑΩΜΕΙΝΟΣΠΡΑΤΩΜΟ
 ΛΟΓΑΕΥΒΩΛΥΦΕΛΑΤΙΗΥΚΗΤΗΠΟΛΙΕΡ
 ΧΟΜΕΝΙΩΝΕΡΙΔΕΙΚΕΚΟΜΙΣΤΗΕΥΒΩ
 30 ΛΟΣΠΑΡΤΑΣΠΟΛΙΟΣΤΟΔΑΝΕΙΟΝΑΡΑΝ
 ΚΑΤΤΑΣΟΜΟΛΟΓΙΑΣΤΑΣΤΕΘΕΙΣΑΣΟΥ
 ΝΑΡΧΩΑΡΧΟΝΤΟΣΜΕΙΝΟΣΘΕΙΛΟΥΘΙΩ
 ΚΗΟΥΤΟΦΕΙΛΕΤΗΑΥΤΥΕΤΙΟΥΘΕΝΠΑΡΤΑ
 ΡΟΛΙΝΑΛΛΑΠΕΧΙΡΑΝΤΑΠΕΡΙΡΑΝΤΟΣ
 35 ΚΗΑΡΟΔΕΔΟΑΝΘΙΤΗΡΟΛΙΤΥΕΧΟΝΤΕΣ
 ΤΑΣΟΜΟΛΟΓΙΑΣΕΙΜΕΝΠΟΤΙΔΕΔΟΜΕ
 ΝΟΝΧΡΟΝΟΝΕΥΒΩΛΥΕΡΙΝΟΜΙΑΣΦΕΤΙΑ
 ΡΕΤΤΑΡΑΒΟΥΕΣΣΙΣΟΥΝΙΡΡΥΣΔΙΑΚΑ

ΤΗΣΦΙΚΑΤΙΠΡΟΒΑΤΥΣΣΟΥΝΗΓΥΣΧΕΙ
 40 ΛΙΗΣΑΡΧΙΤΩΧΡΟΝΩΟΕΝΙΑΥΤΟΣΟΜΕΤΑ
 ΟΥΝΑΡΧΟΝΑΡΧΟΝΤΑΕΡΧΟΜΕΝΙΥΣΑΠ.
 ΓΡΑΦΕΣΘΗΔΕΕΥΒΩΛΟΝΚΑΤΕΝΙΑΥΤΟΝ
 ΕΚΑΣΤΟΝΠΑΡΤΟΝΤΑΜΙΑΝΚΗΤΟΝΝΟΜΟ
 ΝΑΝΤΑΤΕΚΑΥΜΑΤΑΤΩΝΠΡΟΒΑΤΩΝΚΗ
 45 ΤΑΝΗΓΩΝΚΗΤΑΝΒΟΥΩΝΚΗΤΑΝΙΠΩΝΚ.
 ΚΑΤΙΝΑΑΣΑΜΑΙΩΝΟΙΚΗΤΟΠΛΕΙΘΟΣΜΕ.
 ΑΠΟΓΡΑΦΕΣΘΩΔΕΠΛΙΟΝΑΤΩΝΓΕΓΡΑΜ
 ΉΓΩΝΕΝΤΗΣΟΥΓΧΩΡΕΙΣΙΗΔΕΚΑΤΙΣ
 ΤΗΤΟΕΝΝΟΜΙΟΝΕΥΒΩΛΟΝΟΦΕΙΛΕ
 50ΙΙΣΤΩΝΕΡΧΟΜΕΝΙΩΝΑΡΓΟΥΡΙΩ
ΤΕΤΤΑΡΑΚΟΝΤΑΕΥΒΩΛΥΚΑΘΕΚΑ
ΝΙΑΥΤΟΝΚ.ΤΟΚΟΝΦΕΡΕΤΩΔΡΑΙΙ
ΤΑΣΜΝΑΣΕΚΑΣΤΑΣΚΑΤΑΜΕΙΝΑ
ΓΟΝΚΗΕΜΠΡΑΚΤΟΣΞΣΤΩΥΡ. . .
 55ΤΩΝΕΡΥ.ΜΓΝ. . . .

I.

Θυνάρχω ἄρχοντος, μεινὸς Θ[ει-
 λουθίω, Ἀγχίαρὸς Εὐμείλῳ ταμί-
 ας Εὐβώλῳ Ἀρχεδάμῳ Φωκεῦ χρέ-
 ος ἀπέδωκα ἀπὸ τῆς σουγγράφῳ
 5 πένδ᾽ τῶν πολεμάρχων κὴ τῶν
 κατοπτῶν, ἀνελόμενος τὰς
 σουγγράφῳ τὰς κιμένας παρ Εὐ-
 φρονα κὴ Φιδίαν κὴ Πασικλείν
 κὴ Τιμόμειλον Φωκεῖας κὴ Δαμο-
 10 τέλειν Λυσιδάμῳ κὴ Διωνύσιον
 Καφισοδώρῳ Χηρωνεῖα καττὸ ψά-
 φισμα τῷ δάμῳ ΜΡΨΓΕΚΔ ΙΙΙ

II.

Θυνάρχω ἄρχοντος, μεινὸς Ἀλα[λ-
 κομενίῳ, Φαρνὼν Πολυκλείδῳ
 15 ταμίας ἀπέδωκε Εὐβώλῳ Ἀρχε-
 δάμῳ Φωκεῦ ἀπὸ τῆς σουγγρά-
 φῳ τὸ κατάλυπον καττὸ ψάφισμα
 τῷ δάμῳ, ἀνελόμενος τὰς σουγ-
 γράφῳ τὰς κιμένας παρ Σώφι-
 20 λον κὴ Εὐφρονα Φωκεῖας κὴ παρ
 Διωνύσιον Καφισοδώρῳ Χηρωνεῖ-
 α κὴ Λυσίδαμον Δαμοτέλιος πε-
 δ᾽ τῶν πολεμάρχων κὴ τῶν κατο-
 πτῶν Φ ΓΗ Η Η ΓΕ Δ Δ ΙΙΙ ΟΗ

III.

Ἀρχοντος ἐν Ἐρχομενῷ Θυνάρχω, μει-
 νὸς Ἀλαλκομενίῳ, ἐν δὲ Φελατίῃ Με-
 νοίταο Ἀρχελάῳ, μεινὸς πρᾶτῳ, ὁμο-
 λογ(ί)α Εὐβώλῳ Φελατιῇ κὴ τῇ πόλιν Ἐρ-
 χομενίων· ἐπιδεῖ κεκόμιστη Εὐβω-
 30 λος παρ τῆς πόλιος τὸ δάνειον ἅπαν
 καττὰς ὁμολογίας τὰς τεθείσας Θυ-
 νάρχῳ ἄρχοντος, μεινὸς Θεילוθίῳ,
 κὴ οὗτ' ὀφείλεται αὐτῷ ἔτι οὐθὲν παρ τὰν
 πόλιν, ἀλλ' ἀπέχει πάντα περὶ παντὸς
 35 κὴ ἀποδεδοάνθι τῇ πόλιν τὸ ἔχοντες
 τὰς ὁμολογίας, εἴμεν ποτιδεδομέ-
 νον χρόνον Εὐβώλῳ ἐπινομίας Φέτια
 πέτταρα βούεσσι σοὺν ἵππυς διακα-
 τίης Φίκατι προβάτους σοὺν ἡγυς χει-

- 40 λήης· ἄρχι τῷ χρόνῳ ὁ ἐνιαυτὸς ὁ μετὰ
 Θύναρχον ἄρχοντα Ἐρχομενίους· ἀπ[ο-
 γράφεσθ]η δὲ Εὐβῶλον κατ' ἐνιαυτὸν
 ἕκαστον πὰρ τὸν ταμίαν κὴ τὸν νομώ-
 ναν τὰ τε καύματα τῶν προβάτων κὴ
 45 τῶν ἡγῶν κὴ τῶν βουῶν κὴ τῶν ἵππων κ[ὴ]
 κά τινα ἄσασμα ἴωνθι κὴ τὸ πλεῖθος, με[ῖ]
 ἀπογραφέσθω δὲ πλῖονα τῶν γεγραμ-
 μένων ἐν τῇ σουγγωρείσι. ἡ δὲ κά τις
 πράτ]τη τὸ ἐννόμιον Εὐβῶλον, ὀφειλέ-
 50 τω ἂ πό]λις τῶν Ἐρχομενίων ἀργουρίῳ
 μνᾶς] πετταράκοντα Εὐβῶλυ καθ' ἕκα-
 στον ἐ]νιαυτὸν, κ[ὴ] τόκον φερέτω δρᾶ 111
 κατὰ] τᾶς μνᾶς ἐκάστας κατὰ μείνα
 ἕκασ]τον κὴ ἔμπρακτος ἔστω Εὐβ[ῶ]λυ
 55 ἂ πόλις] τῶν Ἐρχ[ο]μεν[ί]ων

This inscription records two payments by the *ταμίαι* of the city of Orchomenos to Euboulos of Elateia on account of a loan made by him to the city. By the second of these payments the entire debt due to Euboulos was discharged. After record of these payments the inscription proceeds as follows: that, whereas the entire loan is repaid according to the *ὁμολογίαι* given in the archonship of Thunarchos, the city makes a covenant with Euboulos to this effect; a right of pasturage for 220 oxen and horses, and for 1000 sheep and goats, is granted to him for four additional years, to be reckoned from the year following the archonship of Thunarchos; Euboulos is to furnish every year to the *ταμίαις* and the *νομώνης* a register of the brands of the sheep, the goats, the oxen and the horses, also a list of any that are without brands, together with the total number, and he is not to enter a larger number than is allowed in the agreement. If any one exacts a pasture due from Euboulos, the city shall owe him yearly forty minæ of silver, and shall pay monthly interest thereon at the rate of three drachmæ per mina, and the city shall be bound to Euboulos (for this amount).

Böckh thinks that in the original contract for the loan the right of pasturage was conceded to Euboulos in lieu of a portion of the interest on the capital lent, which explains why the two payments recorded are on account of capital only, and there is no mention of any payment of interest. Afterwards, the loan was paid off earlier than the date fixed in the original bond, and a fresh agreement was entered into with Euboulos by which the right of pasturage, which he had hitherto enjoyed in lieu of interest, was granted to him for an additional term of four years, doubtless in consideration of some concession on his part in respect of the money owing to him by the city. Probably he remitted some arrear of interest. All this must have been arranged in the agreement which took place in the month Theilouthios, *καττὰς ὁμολογίας τὰς τεθείσας Θυνάρχω ἄρχοντος. κ.τ.λ.* If Euboulos remitted a portion of the money due to him, this would account for the stringent clause by which the Orchomenians are bound to indemnify him for any claims of pasture dues in the future.

According to Böckh the date of this inscription must be before B.C. 200, when the *κοινή* came into

general use in Boeotian documents. Again, the convention must have been made when Orchomenos and Elateia were free cities. Now Orchomenos was destroyed by the Thebans not later than B.C. 364; was occupied for a short time by the Phocians B.C. 353; and rebuilt by Philip of Macedon after the battle of Chæroneia B.C. 338. The destruction of Thebes by Alexander, B.C. 335, secured the independence of Orchomenos (see K. O. Müller, *Orchomenos*, p. 415). Elateia lost its freedom B.C. 346, and did not recover it till a little before the battle of Chæroneia, perhaps about B.C. 341. Böckh inclines to the belief that our inscription may be as early as the Peloponnesian War, in which opinion he is confirmed by L. Ross, *Hellenika*, i, 1, p. xviii, note 28, and by Keil, *Sylloge*, p. 33. Ahrens (*De Dialect. Æol.*, p. 164) and Kirchhoff (*Studien*, 3rd ed. p. 133) think that it must be subsequent to Olymp. 111 (B.C. 336–33), and Foucart (*Bullet. de Corr. Hellén.* iv, p. 12) thinks that it is probably of the same date as another Orchomenian inscription similar in subject which he places between B.C. 220 and 192; see also Beermann in Curtius, *Studien*, ix, p. 7.

In the dialect the following points may be noted:—

VOWELS. *ε* before a vowel becomes *ι*, as *ῥέτια*, line 37; *ἴωνθι* for *ἔωσι*, line 46; *Δαμοτέλιος*, line 22.

ει for *η* a *μεινός* for *μηνός*, line 1; *Εὐμείλω*, line 2; *Πασικλεῖν*, line 8; *Τιμόμειλον*, *Δαμοτέλειν*, lines 9, 10; *ἐπιδεί*, line 29; *μεί* for *μή*, line 46; *σουγγωρείσι*, line 48.

In *Φωκεῖ*, line 3; *Χηρωνεῖα*, lines 11, 21; *Πολυκλείος*, line 14; *Φωκείας*, line 20; the *ει* represents the *η* of the more ancient Boeotian dialect. See Böckh, i, p. 721; Ahrens, *De Dial. Æol.* p. 202.

ε for *ο*, as *Ἐρχομενός* for *Ὀρχομενός*, lines 25, 41, 50, 55. *ου* for *υ* in *σουγγράφω*, lines 4, 16; *σοῦν*, line 39; *ἀργουρίω*, line 50; but *Διωνύσιον*, *Λυσιδάμω*, line 10, are exceptions.

η for *αι* in *κὴ* for *καί* passim; *Χηρωνεῖα*, lines 11, 21; *ἡγῶν* for *αἰγῶν*, line 45; *ἡ* for *αἰ*, lines 45, 48; *τᾶ* becomes *τῇ*; so *Ῥελατίη* for *Ῥελατεῖα*, line 26; *διακατίης*, *χειλίης*, lines 38, 39, for *διακοσσίαις*, *χιλίσαις*; *κεκόμιστη*, line 29; *ὀφειλετη*, line 33; *ἀπογράφεσθ*, line 42; *Ῥελατιῇ* for *Ῥελατειαίῳ*, line 28.

ι for *ει* in *κιμένας*, line 7; *Φιδίας*, line 8; *πλῖονα*, line 47; *ἄρχι*, line 40; *ἀπέχι*, line 34; *ἐπιδεί*, line 29;

'Αλαλκομένίω, line 26; but δάνειον, line 30; τεθείσας, line 31; ὀφείλεται, line 33.

ν for οι in Θυνάρχω for Θοινάρχον, line 1; κατάλυπον, line 17; τύ for τοί, line 35; ἵππυς, line 38; προβάτυς, ἡγυς, line 39; Ἐρχομενίς, line 41; ν for φ in Εὐβώλν, line 51; αὐτῷ for αὐτῷ, line 33.

CONTRACTIONS. τᾶν for τάων, line 45; κῆ for καὶ αἰ, line 45.

CONSONANTS. π for τ in πέτταρα, line 38; πετταράκουτα, line 51.

θ for τ where in Doric it follows ν, thus, ἴωνθι, line 46, for Doric ἴωντι; ἀποδεδῶνθι, line 35, for Doric ἀποδεδῶντι; so ἔχωνθι, C. I. 1568, line 6. See Beermann, in G. Curtius, Studien, ix, p. 62.

σ changes into τ in Φίκατι, διακατής, line 39.

πεδά for μετά, in the sense of *cum*, is used throughout, governing a genitive, except line 40, where μετά occurs in the sense of *post*, governing an accusative; ποτί instead of πρὸς is used throughout; ἐμ for εἰς in ἔμπρακτος for εἰσπρακτος, line 54. See Beermann, De Dialect. Bæot., in Curtius, Studien, ix, p. 75.

Apocope occurs in κατῷ, lines 11, 17; κατῆς, line 31; and in πάρ for παρά, lines 19, 20, 33.

The accusative singular in the third declension terminates in ν, as Πασικλεῖν, line 8; Δαμοτέλειν, line 10.

The digamma occurs in Φαρνών, line 14; Φελατή, Φελατήν, lines 26, 28; Φέτια, line 37; Φίκατι, line 39.

Line 1. Θύναρχος. In the κοινή this name is written Θοίναρχος.

Θεῖλουθίω. This was the fifth month in the Bæotian year, corresponding with the Attic Thargelion. Ahrens (De Græc. Ling. Dial. i, p. 173, n. 6), deriving this name from Θεελούθιος, 'the coming of a God,' thinks it records some divine advent. Ἀλαλκομένιος, the month named in the record of the second payment was, according to Böckh, the eleventh month in the year. Hence he argues that payments were made every six months, and we may assume that these terms were appointed in the agreement. In the eleventh month another treasurer, Farnon, is named. We may suppose therefore either that the board of treasurers took their duties in turn, month and month, or six months at a time, or that the work was divided among them, to which latter supposition Böckh inclines. It should be noted, however, that K. F. Hermann, Monatskunde, p. 107, and p. 126, prefers to make Ἀλαλκομένιος the 12th month.

Line 2. Ἀγχιάρως. The second letter of this name is read by Böckh and others as Ρ, but on the marble it is certainly Γ.

Line 5. The πολέμαρχοι are here associated with the κατόπται on account of their authority in Bæotian states. See C. I. i, p. 730, and Bullet. de Corresp. Hellénique, iii, p. 464, lines 53, 67. The κατόπται who are mentioned in another Bæotian inscription (C. I. 1570 a) seem to have had functions of control and audit analogous to those of the Athenian Logistæ and Euthyni; compare the ἐπίσκοποι in a Rhodian inscription, Ross, Inscript. Ined. iii, No. 275, and No. 276; and the ἐξετασταί in two inscriptions from Erythræ in Ionia; Curtius, Anecd. Delph. Nos. 68, 69, p. 85. The κατοπτικὸς νόμος is referred to in an inscription from Lebadea (Ἀθήναιον, iv, p. 369).

Line 6. ἀνελόμενος τὰς σουγγράφας. These must have been copies of the original bond, described *ante*, line 4, as τὰς σουγγράφας, which for greater security were deposited with certain trustworthy persons, probably bankers. See Böckh, Staatshaush. 2nd ed. i, p. 177. ἀναιρεῖσθαι τὴν σουγγράφην means to take up or cancel the bond on discharge of the debt. Böckh thinks that after each instalment of payment new bonds were issued. Hence the holders of these bonds in II are not all the same as in I.

Line 12. Böckh reads ΜΘΥΗΕΡΔΙΙΙ, in which Franz (Elem. Ep. p. 348) follows him, but on the marble the sigla are ΜΘΥΓΕΡΔΙΙΙ. In line 24 Böckh reads ΘΓΗΗΗΗΕΔΔΙΙΙΟΗ, the true reading being ΡΓΗΗΗΗΕΓΔΔΙΙΙΟΗ.

Line 15. ἀπέδωκε Εὐβώλν. The ν ἐφέλκ. is here omitted.

Line 27. Μενόιταο, not Μενύταο, because a Phocian not a Bæotian is here named. The Phocian month is πῤατος, because the Phocians spoke of their months as 1st, 2nd, &c., without assigning them names; see C. I. i, p. 734, where reasons are given why the first Phocian month did not usually correspond, as might be inferred from this passage, with Alalkomenios, Böckh's 11th Bæotian, but rather with the 10th Bæotian, if we allow that the two states did not adopt the same system of intercalation. The rule which Böckh lays down is that in a year when one Greek state has already intercalated a month and the other has not yet done so, the month of the non-intercalating state corresponds not with the month of the other state, with which it usually agrees, but with the preceding month. Thus, in the case before us, the Phocians having already intercalated, their first month corresponded with the 11th Bæotian, Alalkomenios, whereas in ordinary years it would have corresponded with the 10th Bæotian. On the other hand, Hermann, Monatskunde, p. 126, assuming Ἀλαλκομένιος to be the 12th Bæotian month, supposes that the first Phocian month was reckoned from the winter solstice, and that the Bæotians having already intercalated, the first Phocian month would correspond, not with the 1st Bæotian month, as in other years, but with the 12th which immediately preceded it. (See Foucart in Bullet. de Corr. Hellén. iv, p. 16.)

Line 28. ὁμολογα on the marble; the penultimate letter has been omitted through carelessness of the lapidary.

Line 44 orders the registering of the brands, καύματα, and the numbers of the different classes of cattle; compare the inscription, Ross, Inscr. Ined. ii, No. 94, p. 7, as restored by Keil, Sylloge, p. 33: κ]αταθεῖ[αι τὸ ἐννόμιον τοὺς νέμ]ον[τας δ[π]δ[σ]ων νέμει [ἐ]κασ[τος] πρὸς δὲ τοὺς ἱεροποι[οὺς] ἀπο[γράφεσθαι το]ὺς νέμοντας ἱερὰ, καύσα[ντας τὰ θρέμματα κα]ὶ νέμειν δ[π]δ[σ]α [ἐ]καστος ὁμολ[ο]γ[εῖ] νέμειν· ὅστις δ' ἂν μὴ ὁμολογήσῃ ἡμερῶν γ' κήρυ[κι τῷ τῶν] ἱεροποιῶν, ὀφειλέτω ἑκατὸν δραχμὰς τῷ δημοσίῳ· φαίνειν [δὲ τ]ὸν [βουλόμε]ν[ον] π[ρ]ὸς τοὺς ἱεροποι[οὺς] ἐπὶ τῷ ἡμίσει. On the coins of Thurium and other Greek cities bulls and other quadrupeds are sometimes marked with a letter or monogram on their bodies. These may indicate the brands,

καύματα, which distinguished the herds of different owners.

Line 53. δρα III. Böckh reads here δρα[χμὰς δούω], not knowing that there are on the marble three vertical strokes, which, though faint and rather irregular, can only be numerals. The rate of interest is unusually high, but in this case would be reckoned as the indemnity for breach of contract.

Correcting Böckh's reading of the sigla, line 12, and assuming that ΓΕ stands for πενήκοντα and Ν for τριάκοντα, we have, as the whole amount of the first loan, 16,093 instead of 16,163 drachmæ, and in the second loan, line 24, the amount will be 5773 drachmæ, 1½ obols, instead of 5823 drachmæ, 1½ obols.

CLVIII α.

On the left hand side of the stone are the following remains of an inscription:—

	Α Φ Ι Σ Ι Ω Ν		Κ]αφισίων
	Α Κ Ρ Ο Β Ο Λ Ι		ἀκροβολι[σταί
	Φ Λ Ο Σ		
	Ι Ρ Ι Σ Τ Α Ν Δ Ρ Ο Σ		Ἀρίστανδρος
5	Α Ρ Ι Σ Τ Ε Α Ο	5	Ἀριστέας
	Α Ξ Ω Ν Λ Ο Υ Σ Ι		ἄξων Λουσι
	Κ Ρ Α Τ Ι Ο Σ		κράτιος
	Γ Α Ν Θ Ι Π Ρ Ο Σ		Πάνθιππος
	. Ο Ξ Ο Τ Α .		τ]οξότα[ι
10	Π Ο Λ Λ	10	πολλ
	Κ Ρ Α Ξ Ι Ο Σ Θ Ι Ο Δ Ω Ρ		κραξίος Θιοδώρ[ου
	Ο Ξ Ε Ν Ο Σ		πρ]όξενος
	Ω Ν Ο Σ		ωνος

This seems to be the remnant of a list of names of those who were enrolled for military service, as ἀκροβολισταί or τοξόται. Compare the lists in Keil, zur Sylloge, pp. 541–559; C. I. 1574, 1575. Foucart

in Bullet. de Corr. Hellén. iv, p. 87.

Line 6, we have Λουσι for Λυσι

This inscription is evidently of a more recent period than that on the face of the marble.

CLIX.

On a slab of grey marble, with a moulding along the top and bottom; at the left corner on the top a hole for a dowel. From the Elgin Collection. C. I. 1580; Leake, Travels in Northern Greece, ii, p. 152, and p. 630; Keil, Sylloge, p. 56. Height, 11 in.; breadth, 2 ft. 9½ in. Orchomenos.

ΑΛΕΥΑΣΝΙΚΩΝΟΣΚΑΦΙΣΟΔΩΡΟΣΑΓΛΑΟΦΑΙΔΑΘΑΝΔΡΕΣΣΙ
ΧΟΡΑΓΙΟΝΤΕΣΝΙΚΑΣΑΝΤΕΣΔΙΩΝΥΣΟΙΑΝΕΘΕΤΑΝΑΘ
ΑΝΙΑΟΑΡΧΟΝΤΟΣΑΥΛΙΟΝΤΟΣΚΛΕΙΝΙΑΟΑΙΔΟΝΤΟΣΚΡΑ
ΤΩΝΟΣ

Ἀλεύας Νίκωνος, Καφισόδωρος Ἀγλαοφαῖδαο, ἄνδρεςσι
χοραγίοντες, νικάσαντες Διονύσῳ ἀνεθέταν, Ἀθ-
ανίαο ἄρχοντος, αὐλίοντος Κλεινίαο, ἄδοντος Κρά-
τωνος.

A dedication to Dionysos to commemorate the Choragic victory of Aleuas and Kephisodoros. This dedication is very similar in form to the Orchomenian one published, C. I. 1579, and the name of the flute-player, Kleinias, is the same in both. Böckh therefore rightly concluded that our inscription also came from Orchomenos, and that it refers to the Dionysia celebrated there. The worship of Dionysos at Orchomenos is noted by Pausanias, ix, 38, § 1. Both dedications were probably inscribed on the bases of tripods. Kraton, the singer here, is probably the same as the Kraton, son of Kleon, a Theban, who obtained the prize as rhapsode in the Charitesia at Orchomenos (C. I. 1583, l. 12).

Line 1. Aleuas occurs as archon on another Orchomenian inscription, C. I. 1564.

Line 2. ἀνεθέταν. A dual form. See Ahrens, De Dialect. Æol. i, pp. 202, 203; Keil, Sylloge, p. 56. Compare ἐποησάταν, C. I. 25; and other dual forms, Corpus Inscr. Att. Nos. 374, 375, 376, 396, 401. Böckh remarks that the dialect of this dedication and of C. I. 1579 proves them to be earlier than Olymp. 145, B.C. 196, about which date we find an Orchomenian Agonistic inscription, C. I. 1584, written in the κοινή. Leake assigns the Orchomenian inscriptions to the third or the latter end of the fourth century B.C.

CLX.

On a stelè of white marble, surmounted by a pediment, and engraved on both sides. It has been broken across in two pieces. Height, 2 ft. 6½ in.; breadth, 1 ft. 3 in. This marble, found at Calamo near Oropos in Boeotia, was once in the collection of Choiseul-Gouffier, whence it passed to that of Lord Elgin. C. I. 1570; Osann, Syll. i, 74; Keil, Syll. Inscript. Boeot. p. 34; Lebas, Pt. iii, § 1, No. 467.

α.

ΑΡΧΟΝΤΟΣ ΕΝ ΚΟΙΝΩ ΒΟΙΩ ΤΩ Ν Σ Τ Ρ Α Τ Ω Ν Ο Σ Ι Ε Ρ Ε Ω Σ Δ Ε Τ Ο Υ Α Μ Φ Ι Α Ρ Α
 Ο Υ Ε Π Ι Κ Ρ Α Τ Ο Υ Π Ι Ρ Γ Η Σ Α Ρ Χ Ι Γ Ρ Ι Δ Ο Υ Ε Ι Π Ε Ν Υ Π Ε Ρ Ι Ε Ρ Ω Ν Ρ Ρ Ο
 Β Ε Β Ο Υ Λ Ε Υ Μ Ε Ν Ο Ν Α Υ Τ Ω Ι Ε Ι Ν Α Ι Π Ρ Ο Σ Τ Η Ν Β Ο Υ Λ Η Ν Κ Α Ι Τ Ο Ν Δ Η
 Μ Ο Ν Ε Π Ε Ι Δ Η Σ Υ Μ Β Α Ι Ν Ε Ι Τ Ι Ν Α Τ Ω Ν Ε Π Ι Τ Η Σ Τ Ρ Α Π Ε Ι Η Σ Τ Ο Υ Α Μ
 5 Φ Ι Α Ρ Α Ο Υ Α Ρ Γ Υ Ρ Ω Μ Α Τ Ω Ν Α Χ Ρ Ε Ι Α Γ Ε Γ Ο Ν Ε Ν Α Ι Τ Ι Ν Α Δ Ε Ε Ρ Ι Σ Κ Ε Υ
 Η Σ Χ Ρ Ε Ι Α Ν Ε Χ Ε Ι Ν Ε Ι Ν Α Ι Δ Ε Κ Α Ι Τ Ω Ν Ρ Ρ Ο Σ Τ Ο Ι Σ Τ Ο Ι Χ Ο Ι Σ Α Ν Α Κ Ε Ι
 Μ Ε Ν Ω Ν Π Ε Ρ Τ Ω Κ Ο Τ Α Τ Ι Ν Α Ν Ο Μ Ι Σ Μ Α Τ Ε Ε Ρ Ι Σ Η Μ Ο Ν Χ Ρ Υ Σ Ο Υ Ν
 Κ Α Ι Α Ρ Γ Υ Ρ Ο Υ Ν Κ Α Ι Ε Τ Ε Ρ Α Α Σ Η Μ Α Α Ε Μ Π Α Ρ Α Δ Ο Σ Ι Μ Ο Ι Σ Ε Χ Ο Υ
 Σ Ι Ν Ο Ι Ι Ε Ρ Α Ρ Χ Α Ι Π Ε Ρ Ο Ν Η Κ Ε Ν Α Ι Δ Ε Κ Α Ι Τ Η Ν Φ Ι Α Λ Η Ν Τ Η Ν Χ Ρ Υ Σ Η Ν
 10 Τ Η Ν Ε Π Ι Τ Η Σ Τ Ρ Α Π Ε Ι Η Σ Η Σ Π Ο Ν Δ Ο Ρ Ο Ε Ι Τ Α Ι Ο Ι Ε Ρ Ε Υ Σ Κ Α Ι Ε Ι Ν Α Ι Α Χ Ρ Ε Ι
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 Υ Η Φ Ι Σ Μ Α Ε Λ Ε Σ Θ Α Ι Τ Ρ Ε Ι Σ Α Ν Δ Ρ Α Σ Ε Κ Ρ Α Ν Τ Ω Ν Τ Ω Ν Ρ Ο Λ Ι Τ Ω Ν
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 15 Ε Σ Τ Ι Ν Α Χ Ρ Ε Ι Α Π Υ Ρ Ω Σ Α Ν Τ Ε Σ Κ Α Ι Α Ρ Ο Ξ Υ Σ Α Ν Τ Ε Σ Τ Ο Ν Κ Α Τ Τ Ι
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 Ξ Ι Ε Ρ Α Ρ Χ Α Ι Τ Η Ι Α Ρ Χ Η Ι Α Ρ Ε Υ Η Σ Α Ν Τ Ε Σ Κ Α Ι Ρ Ο Ι Η Σ Α Ν Τ Ε Σ
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 20 Ξ Α Ν Π Α Ρ Α Δ Ο Τ Ω Σ Α Ν Δ Ε Ρ Α Ν Τ Α Τ Α Υ Τ Α Σ Τ Α Θ Μ Ω Ι Μ Ε Τ Α
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 Τ Α Π Α Ρ Α Δ Ο Θ Ε Ν Τ Α Π Ρ Ο Σ Κ Α Τ Ο Ρ Τ Α Σ Ο Ι Δ Ε Ρ Α Ρ Α Λ Α Β Ο Ν Τ Ε Σ
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 25 Μ Α Τ Α Τ Ω Ι Θ Ε Ω Ι Β Ο Υ Λ Ε Υ Ο Μ Ε Ν Ο Ι Π Ε Ρ Ι Τ Η Σ Κ Α Τ Α Σ Κ Ε Υ Η Σ Μ Ε
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 Λ Ε Ω Σ Τ Α Σ Ε Γ Δ Ο Σ Ε Ι Σ Ρ Ο Ι Ο Υ Μ Ε Ν Ο Ι Τ Η Σ Τ Ε Ε Ρ Γ Α Σ Ι Α Σ Κ Α Ι
 . Η Σ Ε Ρ Ι Σ Κ Ε Υ Η Σ Π Α Ρ Α Κ Α Τ Ο Ρ Τ Α Σ Ε Γ Δ Ο Τ Ω Δ Ε Η Α Ρ Χ Η
 . Α Ι Ε Ξ Ο Υ Α Ν Π Α Ρ Α Λ Α Β Η Χ Ρ Υ Σ Ι Ο Υ Α Σ Η Μ Ο Υ Κ Α Ι Ε Ρ Ι Σ Η
 30 Μ Ο Υ Κ Α Τ Α Σ Κ Ε Υ Α Σ Α Ι Τ Ω Ι Θ Ε Ω Ι Φ Ι Α Λ Η Ν Χ Ρ Υ Σ Η Ν
 Κ Α Τ Α Λ Ι Ρ Ο Μ Λ Ν Η Δ Ο Κ Ι Μ Ε Ι Ο Ν Ω Σ Δ Α Ν Σ Υ Ν Τ Ε Λ Ε Σ Θ Η Ι Π Α
 Ρ Α Δ Ο Τ Ω Σ Α Ν Τ Ο Ι Σ Ι Ε Ρ Α Ρ Χ Α Ι Σ Κ Α Ι Α Ρ Ο Σ Τ Η Σ Α Τ Ω Σ Α Ν Μ Ε
 . Α Ρ Ο Λ Ε Μ Α Ρ Χ Ω Ν Κ Α Ι Κ Α Τ Ο Ρ Τ Ω Ν Ο Δ Ε Σ Υ Λ Λ Ο Γ Ε Υ Σ Α Ν Ο Ί
 Τ Ο Ν Θ Η Σ Α Υ Ρ Ο Ν Ω Σ Ν Ο Μ Ι Ξ Ε Τ Α Ι Ε Ξ Ε Λ Ε Τ Ω Τ Ο Γ Ι Ν Ο
 35 Α Ν Α Λ Ω Μ Α Κ Α Ι Δ Ι Δ Ο Τ Ω Τ Α Σ Δ Ο Σ Ε Ι Σ Τ Ω Ι Ε Ρ Γ Ω Ν Η
 Τ Σ Π Ρ Ο . Ρ Η Σ Ε Ι Σ Ε Α Ν Δ Ε Μ Η Η Ι Ε Ν Τ Ω Ι Θ Η
 Σ Α Υ Ρ Ω Ι Τ Ο Ι Ν Α Λ Ω Μ Α Τ Ο Σ Π Ρ Ο Σ Θ Ε Τ Ω Τ Α
 Μ Ι Α Σ Ο Π Ρ Ο Α Ρ Χ Ω Ν Τ Ω Ε Ο Ν Κ Α Ι Α Ρ Ο Λ Ο Γ Ι Σ Α Σ Θ Ω Ρ . .
 Κ Α Τ Ο Ρ Τ Α Σ Ι Ν Α Δ Ε Τ Ι Ν Υ Ρ Ο Μ Ν Ί
 40 Α Ν Α Θ Ε Μ Α Τ Ω Ν Ο Σ Α Μ Ξ Ί Κ Α Τ Α Σ Ί
 Ι Ε Ρ Α Ρ Χ Α Σ Σ Τ Η Σ Α Ν Τ Α Σ Ε Κ Α Σ Τ Ο Ν Τ Ο Α Ν Α Θ Ε
 Υ Α Ι Ε Ι Σ Σ Τ Η Λ Η Ν Λ Ι Θ Ι Ν Η Ν Τ Ο Τ Ε Ο Ν Ο Μ Α Τ Ο Υ Α Ν Α . Ε Ν Τ Ο Σ
 Κ Α Ι Τ Η Ν Ρ Ο Λ Ι Ν Ε Ξ Η Σ Α Ν Η Κ Α Ι Τ Η Ν Ο Λ Κ Η Ν Τ Ο Υ Α Ν Α Θ Ε
 Μ Α Τ Ο Σ Κ Α Ι Τ Ο Υ Ν Ο Μ Ι Σ Μ Α Τ Ο Σ Τ Ο Ρ Λ Η Θ Ο Σ Α Ν Α Γ Ρ Α Ψ Α Τ Ω
 45 Σ Α Ν Δ Ε Κ Α Ι Τ Ο Υ Η Φ Ι Σ Μ Α Τ Ο Κ Υ Ρ Ω Θ Ε Ν Π Ε Ρ Ι Τ Ο Υ Τ Ω Ν
 Ε Ι Σ Τ Η Ν Σ Τ Η Λ Η Ν Κ Α Ι Α Ν Α Θ Ε Τ Ω Σ Α Ν Ο Υ Α Ν Δ Ο Κ Η Ι Ε Ν
 Κ Α Λ Λ Ι Σ Τ Ω Ι Ε Ι Ν Α Ι Κ Α Ι Τ Ο Γ Ε Ν Ο Μ Ε Ν Ο Ν Α Ν Α Λ Ω Μ Α Α Ρ Ο
 Λ Ο Γ Ι Σ Α Σ Θ Ω Σ Α Ν Ε Α Ν Δ Ε Τ Ι Μ Η Ρ Ο Ι Η Σ Η Ι Α Ρ Χ Η Η Α Ι Ρ Ε
 Θ Ε Ι Σ Α Τ Ω Ν Γ Ε Γ Ρ Α Μ Μ Ε Ν Ω Ν Ε Ν Τ Ω Ι Υ Η Φ Ι Σ Μ Α Τ Ι Η Ο Ι Ε
 50 Ρ Α Ρ Χ Α Ι Η Ο Σ Υ Λ Λ Ο Γ Ε Υ Σ Η Ο Τ Α Μ Ι Α Σ Ε Ν Ο Χ Ο Ι Ε Σ Τ Ω Σ Α Ν
 Τ Ω Ι Κ Α Τ Α Τ Ο Ν Τ Η Σ Ο Ι Κ Ο Ν Ο Μ Ι Α Σ Ν Ο Μ Ω Ι Ω Σ Κ Α Τ Ε Β Λ Α Φ Ο
 Τ Ε Σ Τ Α Σ Π Ρ Ο Σ Ο Δ Ο Υ Σ Τ Ο Υ Θ Ε Ο Υ

b.

ΤΑΔΕΣΥΝΕΚΟΠΗΤΩΝΑΝΑΘΗΜΑΤΩΝ
 ΚΑΤΑΤΟΥΗΦΙΣΜΑΟΕΓΡΑΨΕΠΙΡΓΗΣ
 ΛΥΣΑΝΔΡΑΣΚΑΝΟΥΝΟΛΚΗΗΔΔΔΔΤΤ
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 5 ΦΙΑΛΗΝΙΚΑΡΙΣΤΗΣΟΛΚΗΔΔΔΔΤΤ
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 ΔΕΩΝΑΙΤΩΛΟΣΦΙΑΛΗΝΟΛΚΗΗΔΔΔΤΤ
 10 ΚΑΦΙΣΟΔΩΡΟΣΦΙΑΛΗΝΟΛΚΗΗΔΔΔΠΑΡΧΙΑΣΑΚΑΡΝΑΙ
 ΣΚΑΦΙΟΝΟΛΚΗΔΔΔΤΤΑΝΤΙΦΙΛΟΣΣΚΑΦΙΟΝΟΛΚΗΔΔΔΔΤΤ
 ΪΡΧΕΜΑΧΟΣ ΣΚΑΦΙΟΝΟΛΚΗΔΔΔΔΤΤΜΝΑΣΙΚΛΗΣ
 . ΟΡΙΝΘΙΟΣΤΡΙΠΟΔΙΣΚΟΝΟΛΚΗΗΗΗΔΤΤ
 ΛΥΣΙΚΡΑΤΗΣΚΑΙΡΡΑΞΑΓΟΡΑΣ ΤΡΙΠΟΔΙΣΚΟΝ
 15 ΟΛΚΗΗΔΔΔΔΤΤ
 ΜΕΛΑΝΟΣΠΡΟΣΩΠΙΟΝΟΛΚΗΔΔΤΤΤΒΟΙΣΚΟΥ
 ΠΡΟΣΩΠΟΝΟΛΚΗΤΤΤΦΙΛΙΑΣΤΙΤΘΟΣΟΛΚΗΗΤΤ
 ΪΡΣΙΝΟΥΑΙΔΟΙΟΝΟΛΚΗΤΚΑΛΛΙΜΑΧΗΣΟΦΙΔ... ΝΟΛΚΗΓ
 . ΠΡΩΝΟΣ ΑΙΔΟΙΟΝΟΛΚΗΤΤΤΕΥΦΡΟΣΥΝΗΣΤ... ΟΣΟΛΚΗΤ
 20 ΦΑΤΤΙΟΥΧΕΙΡΟΛΚΗΤΤΤΑΓΑΘΟΚΛΗΣΗΔΥΡΩΤΙΔΙΟΝ
 ΛΚΗΔΔΔΑΡΙΣΤΟΚΡΑΤΕΙΑΛΙΒΑΝΩΤΙΔΑΟΛΚΗΓΔΔΤΤ
 . ΛΙΞΟΣ ΣΚΑΦΙΟΝΟΛΚΗΔΔΔΚΑΙΑΡΓΥΡΙΟΥ
 . ΟΥΕΚΠΕΡΤΩΚΟΤΟΣΕΚΤΩΝΑΝΑΘΗΜΑΤΩΝ
 ΚΛΕΟΝΟΗΣΤΤΜΕΛΑΝΟΣΤΤΑΝΤΙΜΑΧΟΥΤΤ
 25 ΗΡΑΚΛΕΙΔΟΥΤΕΤΡΑΧΜΑΔΠΚΤΗΣΟΥΣΤΕΤΡΑΧΜΑΙ
 ΑΛΟΤΕΤΡΑΧΜΟΝΔΗΜΗΤΡΙΑΣΤΕΤΡΑΧΜΟΝ
 ΡΟΔΩΝΟΣΤΕΤΡΑΧΜΑΙΙΣΙΜΑΛΗΣΤΕΤΡΑΧΜΑΠ
 ΕΡΙΤΕΛΟΥΤΤΜΙΘΡΙΔΑΤΟΥΤΤΛΥΣΙΜΑΧΟΥ
 ΤΕΤΡΑΧΜΑΙΙΠΑΝΙΟΝΟΣΤΤ. ΑΤΙΟΥΙΙΔΗΜΟΥΣΙΙ
 30 ΜΙΚΥΘΟΥΤΤΕΙΡΗΝΗΣΤΤΠΤΩΙΩΝΟΣΤΕΤΡΑΧΜΑΠΙΙ
 . ΟΛΛΥΡΑΣΤΕΤΡΑΧΜΑΙΙΠΡΟΣΟΔΟΥΤΤΑΡΧΙΟΥΤΤ
 . ΙΛΟΜΗΛΟΥΤΤΜΕΛΙΤΗΣΤΕΤΡΑΧΜΑΙΙ
 ΔΕΟΜΝΑΣΤΑΤΕΤΡΑΧΜΑΙΙ. ΕΝΟΚΛΕΟΣ
 ΤΕΤΡΑΧΜΑΠΙΙΙΠΑΜΦΙΛΟΥΤΕΤΡΑΧΜΑΙΙΙ
 35 ΒΑΚΧΙΟΣΤΕΤΡΑΧΜΑΙΙΙΒΙΩΝΤΕΤΡΑ. ΜΑΙΙΑΔΑ
 ΤΕΤΡΑΧΜΑΙΙΙΦΙΛΙΣΤΙΔΟΥΤΕΤΡΑΧΜΑΙΙΙ
 ΚΛΕΟΞΕΝΟΥΤΕΤΡΑΧΜΑΙΙΑΝΤΑΝΔΡΙΔΟΥΤΕΤΡΑΧΜΑΠ
 ΑΡΙΣΤΟΚΛΕΟΥΣΤΤΚΤΗΣΑΡΕΤΗΣ
 ΤΕΤΡΑΧΜΑΠΑΡΙΣΤΟΚΛΕΟΥΣΤΤΛΥΣΙΟΥ
 40 ΠΤΟΛΕΜΑΙΚΑΡΙΔΗΜΑΡΧΟΥΠΤΟΛ... ΙΚΑΙ
 ΦΙΛΟΚΛΕΙ... ΠΤΟΛΕΜΑΙ... ΝΟΣ ΤΤ
 ΑΓΑΘΩΝ... ΤΤ. ΑΡΙΣ... ΚΡΑΤΕΙΑΣΤΑΤΗΡΑΣΔΠ
 ... ΗΚΗΣΤΤΦΙΛΟΚΛΕΙΑΣΤ... ΗΔΙΣΤΗΣΤ
 .. ΩΝΑΣΠΑΡΙΣΤΟΥΣΤΤΚΡΑΤΗΣΙΟΝ
 45 ΪΛΕΞΑΝΔΡΕΙΑΣΤΤΔΔΔΑΛΕΞΑΝΔΡΕΙΑΣΠ
 ΔΩΡΙΣΑΛΕΞΑΝΔΡΕΙΑΣΠΝΙΚΩΝΟΣΧΡΥΣΟΥΣ
 ΠΡΟΣΟΔΟΥΧΡΥΣΟΥΣΝΙΚΟΚΛΕΟΥΣΧΡΥΣΟΥΣ
 ΣΩΤΗΡΙΔΟΥΧΡΥΣΟΥΣΑΡΙΣΤΟΥΣΧΡΥΣΟΙΔΥΟ
 ΚΑΙΑΝΕΡΙΓΡΑΦΟΙΧΡΥΣΟΙΡΜΗΛΙΔΟΣΟΒΟΛΟΙΔΔ
 50 ΑΛΦΙΑΔΗΣΧΥΜΑΟΛΚΗΗΔΔΔΤΤΤ

α.

Ἄρχοντος ἐν κοινῷ Βοιωτῶν Στράτωνος, ἱερέως δὲ τοῦ Ἀμφιαράου Ἐπικράτου, Πίργης Ἀρχιππίδου εἶπεν·
 ὑπὲρ ἱερῶν προβεβουλευμένον αὐτῷ εἶναι πρὸς τὴν βουλὴν καὶ τὸν δῆμον, ἐπειδὴ συμβαίνει τινὰ τῶν ἐπὶ τῆς
 5 τραπέζης τοῦ Ἀμφιαράου ἀργυρωμάτων ἀχρεῖα γεγονέναι, τινὰ δὲ ἐπισκευῆς χρεῖαν ἔχειν, εἶναι δὲ καὶ τῶν πρὸς
 τοῖς τοίχοις ἀνακειμένων πεπτωκότα τινὰ, νόμισμά τε ἐπίσημον χρυσοῦν | καὶ ἀργυροῦν καὶ ἕτερα ἄσημα, ἃ ἐμ
 10 παραδοσίμοις ἔχουσιν οἱ ἱεράρχαι, πεπονηκέναι δὲ καὶ τὴν φιάλην τὴν χρυσήν | τὴν ἐπὶ τῆς τραπέζης, ἥ σπονδο-

ποεῖται ὁ ἱερεὺς καὶ εἶναι ἀχρεῖαν, δεδόχθαι τῇ βουλῇ καὶ τῷ δήμῳ, ὡς ἂν κυρωθῇ τὸ | ψήφισμα, ἐλίσθαι τρεῖς
 ἀνδρας ἐκ πάντων τῶν πολιτῶν, | τοῖς δὲ αἰρεθείσιν οἱ ἱεράρχαι παραδότησαν τό τε νόμισμα τὸ ἐκπεπτωκὸς ἀριθμῷ,
 15 καὶ τῶν ἀργυρωμάτων ὅσα | ἐστὶν ἀχρεῖα, πυρώσαντες καὶ ἀποξύσαντες τὸν καττίτερον· ὡσαύτως δὲ καὶ τὰ χρυσία
 τὰ ἄσημα ἃ παρειλήφασιν, καὶ τὴν φιάλην τὴν χρυσήν· ταῦτα δὲ παραδότησαν | οἱ ἱεράρχαι τῇ ἀρχῇ, ἀπεψή-
 20 σαντες καὶ ποιήσαντες | τῷ κάλλει πρὸς τὸ ἐπίσημον, καὶ οὕτως ἀποστησάτωσαν. παραδότησαν δὲ πάντα ταῦτα
 σταθμῷ μετὰ | πολεμάρχων καὶ κατοπτῶν, καὶ ἀπολογισάσθωσαν | τὰ παραδοθέντα πρὸς κατόπτας· οἱ δὲ παραλα-
 25 βόντες | ὅσα μὲν ἂν δοκῇ ἐπισκευῆς προσδεῖσθαι ἐπισκευασάτωσαν, ἐγ δὲ τῶν λοιπῶν ποιησάτωσαν ἀργυρώματα
 τῷ θεῷ, βουλευόμενοι περὶ τῆς κατασκευῆς με[τ]ὰ πολεμάρχων καὶ ἱεραρχῶν καὶ συνηγόνων τῆς πόλεως, τὰς ἐγδόσεις
 ποιούμενοι τῆς τε ἐργασίας καὶ | [τ]ῆς ἐπισκευῆς παρὰ κατόπτας. ἐγδότη δὲ ἡ ἀρχὴ | [κ]αί, ἐξ οὗ ἂν παραλάβῃ
 30 χρυσίου ἀσήμου καὶ ἐπισήμου, κατασκευάσαι τῷ θεῷ φιάλην χρυσήν, | καταλιπομένη δοκιμείον· ὡς δ' ἂν συντελεσθῇ,
 παραδότησαν τοῖς ἱεράρχαις, καὶ ἀποστησάτωσαν με[τ]ὰ πολεμάρχων καὶ κατοπτῶν. ὁ δὲ συλλογεὺς ἀνοί[ξας]
 35 τὸν θησαυρὸν, ὡς νομίζεται, ἐξελέτω τὸ γινόμενον ἀνάλωμα, καὶ διδότη τὰς δόσεις τῷ ἐργῶν | [πάσας κατὰ] τὰς
 προ[ρ]ρήσεις, ἂν δὲ μὴ ᾖ ἐν τῷ θησαυρῷ τὸ ἔ[σ]ον τούτου ἀναλώματος, προσθέτω ὁ ταμίας ὁ προάρχων τὸ
 40 ἐ[λλείπ]ον καὶ ἀπολογισάσθω πρὸς | κατόπτας. ἵνα δὲ τ[οῖς ἀναθεῖσ]ιν ὑπομνήματα ἢ τῶν | ἀναθεμάτων, ὅσα
 μ[έλλ]ει κατασκευασθῆναι, τοῦς | ἱεράρχας στήσαντας ἕκαστον τὸ ἀνάθε[μα ἀναγρά]ψαι εἰς στήλην λιθίνην τό τε
 ὄνομα τοῦ ἀνα[θ]έντος | καὶ τὴν πόλιν ἐξ ἧς ἂν ᾖ, καὶ τὴν ὁλκὴν τοῦ ἀναθέματος καὶ τοῦ νομίσματος τὸ πλήθος·
 45 ἀναγραψάτωσαν δὲ καὶ τὸ ψήφισμα τὸ κυρωθὲν περὶ τούτων | εἰς τὴν στήλην, καὶ ἀναθέτωσαν οὗ ἂν δοκῇ ἐν |
 καλλίστῳ εἶναι καὶ τὸ γενόμενον ἀνάλωμα ἀπολογισάσθωσαν. ἂν δέ τι μὴ ποιήσῃ ἡ ἀρχὴ ἢ αἰρεθείσα τῶν
 50 γεγραμμένων ἐν τῷ ψήφισματι ἢ οἱ ἱεράρχαι ἢ ὁ συλλογεὺς ἢ ὁ ταμίας, ἔνοχοι ἔστωσαν | τῷ κατὰ τὸν τῆς οἰκο-
 νομίας νόμῳ (sic) ὡς κατεβλαφότες τὰς προσόδους τοῦ θεοῦ.

b.

Τάδε συνεκόπη τῶν ἀναθημάτων κατὰ τὸ ψήφισμα ὃ ἔγραψε Πίργης·
 Λυσάνδρας κανοῦν, ὁλκὴ ΗΔΔΔΔΤΤΤ
 κωθώνιον Κρατήσιον, ὁλκὴ ΔΔΔΔΠΤΤ
 5 φιάλη Νικαρίστης, ὁλκὴ ΔΔΔΔΤΤΤΤ
 Κλιτῶ φιάλιον, ὁλκὴ ΔΤΤΤΤ
 Ἀπολλώνιος φιάλην, ὁλκὴ ΠΤΤΤΤ
 Ἀρχὼ Καρυστία φιάλην, ὁλκὴ ΔΔΔΤΤ
 Ἰππόξενος φιάλην, ὁλκὴ ΠΔΔΔΔΤΤ
 Δέων Αἰτωλὸς φιάλην, ὁλκὴ ΗΔΔΔΠΤ
 10 Καφισόδωρος φιάλην, ὁλκὴ ΠΔΔΠ
 Ἀρχίας Ἀκαρνὰν σκάφιον, ὁλκὴ ΔΔΔΔΤ
 Ἀντίφιλος σκάφιον, ὁλκὴ ΔΔΔΔΠΤΤΤ
 Ἀρχέμαχος σκάφιον, ὁλκὴ ΔΔΔΔΤΤ
 Μνασικλῆς [Κ]ορίνθιος τριποδίσκον, ὁλκὴ ΠΗΗΗΔΤΤΤ
 15 Λυσικράτης καὶ Πραξαγόρας τριποδίσκον, ὁλκὴ ΗΔΔΔΔΠΤΤΤ
 Μέλανος προσώπιον, ὁλκὴ ΔΔΠΤΤΤΤ
 Βοῖσκου προσώπ(ι)ον ὁλκὴ ΠΤΤΤΤ
 Φιλίας τιτθός, ὁλκὴ ΠΤΤΤΤ
 Ἀσίνου αἰδοῖον, ὁλκὴ ΠΤ
 Καλλιμάχης ὀφίδ[ι]ον, ὁλκὴ Π
 Ἰππωνος αἰδοῖον, ὁλκὴ ΤΤΤΤ
 20 Εὐφροσύνης τιτθός, ὁλκὴ ΠΙ
 Φαττίου χεῖρ, ὁλκὴ ΤΤΤΤ
 Ἀγαθοκλῆς ἡδυποτίδιον, ὁλκὴ ΔΔΔ
 Ἀριστοκράτεια λιβανωτίδα, ὁλκὴ ΠΔΔΤΤ
 Ἐλῖξος σκάφιον, ὁλκὴ ΔΔΔ
 καὶ ἀργυρίου [τ]οῦ ἐκπεπτωκτός ἐκ τῶν ἀναθημάτων
 Κλεονόης ΤΤΤ
 Μέλανος ΤΤΤ
 Ἀντιμάχου ΤΤΤ
 25 Ἡρακλείδου τετραῖχμα ΔΠ
 Κτησοῦς τετραῖχμα ΙΙ
 Ἄλο τετραῖχμον
 Δημητρίας τετραῖχμον
 Ῥόδωνος τετραῖχμα ΙΙ
 Σιμάλης τετραῖχμα Π
 Ἐπιτέλου ΤΤΤ
 Μιθριδάτου ΤΤΤ
 Λυσιμάχου τετραῖχμα ΙΙ
 Πλανίωνος ΤΤΤ
 . ατίου ΙΙΙ
 Δημοῦς ΙΙΙ

Μικύθου ΤΤΤ
 Εἰρήνης ΤΤΤ
 Πτωῖωνος τετραῖχμα ΠΙΙ
 Κολλύρας τετραῖχμα ΙΙΙ
 Προσόδου ΤΤΤ
 Ἀρχίου ΤΤΤ
 Φιλομήλου ΤΤΤ
 Μελίτης τετραῖχμα ΙΙ
 Θεομνάστα τετραῖχμα ΙΙΙ
 Ξενοκλέος τετραῖχμα ΠΙΙΙΙ
 Παμφίλου τετραῖχμα ΙΙΙΙ
 35 Βάκχιος τετραῖχμα ΙΙΙ
 Βίων τετρα[χ]μα ΙΙ
 Ἄδα τετραῖχμα ΙΙΙ
 Φιλιστίδου τετραῖχμα ΙΙΙΙ
 Κλεοξένου τετραῖχμα ΙΙ
 Ἀντανδρίδου τετραῖχμα Π
 Ἀριστοκλέους ΤΤΤ
 Κτησαρέτης τετραῖχμα Π
 Ἀριστοκλέους ΤΤΤ
 Λυσίου Πτολεμαϊκὰ ΠΙ
 40 Δημάρχου Πτολε[μαῖ]κὰ Ι
 Φιλοκλεί[ας] Πτολεμαϊκ[ά]
 νος ΤΤ
 Ἀγαθο[ί]κης ΤΤ
 Ἀρισ[το]κράτεια στατήρας ΔΠ
 . . . νίκης ΤΤ
 Φιλοκλείας Τ
 Ἡδίστης Τ
 . . . ὠνας Π
 Ἀριστοῦς ΤΤΤΤ
 45 Κρατήσιον Ἀλεξανδρείας ΤΤΤΤ
 Ἄδα Ἀλεξανδρείας Π
 Δωρίς Ἀλεξανδρείας Π
 Νίκωνος χρυσοῦς
 Προσόδου χρυσοῦς
 Νικοκλέους χρυσοῦς
 Σωτηρίδου χρυσοῦς
 Ἀριστοῦς χρυσοῖ δύο
 καὶ ἀνεπίγραφοι χρυσοῖ Π
 Μήλιδος ὀβολοὶ ΔΔ
 50 Ἀλφιάδης χύμα, ὁλκὴ ΗΔΔΔΔΤΤΤΤ

This is a decree enacting that a survey be made of such of the offerings in the Amphiaræion as are useless or in need of repair; such offerings as shall be condemned are to be melted down and made into new vessels for the use of the God. See Demosth. adv. Androt. p. 615; adv. Timok. p. 755. This was to be done by three commissioners chosen from the citizens, to whom the *ιέράρχαι* are to hand over the objects to which the decree relates. This *παράδοσις* is to be made under the inspection of the Polemarchs and of the *κατόπται*, and each article handed over is to be weighed. The three commissioners are to have such articles repaired as are worth repairing, and are to melt down the remainder, converting the metal into vessels of silver, argyromata, for the service of the God. They are also to furnish out of the gold and silver bullion and coin in their hands enough to make a gold phialè for the God. Before the anathemata are repaired or melted down, a register of them is to be made by the Hierarchs, in which the name of each donor and the weight of the offering is to be entered, and this register is to be engraved on the same stelè as the decree itself.

The temple of Amphiaræos, to which this decree relates, was situated in a ravine on the borders of Attika and Bœotia, now called Mavrodhilissi, where a number of inscribed blocks and wall stones were lying when I visited this spot in 1852. Our decree was brought from the neighbouring village of Kalamo (see Leake, Travels in Northern Greece, ii, p. 440; Rangabé, Ant. Hellén. ii, pp. 252-262, Nos. 678-687; my Memoir, Trans. Royal Soc. Lit. N. S. v, pp. 107-152; and Girard, in Bulletin de Correspondance Hellénique, iii, pp. 437-440). Amphiaræos, who is distinguished in the mythic history of Bœotia both as a hero and a soothsayer, was worshipped after his death both in Attika and in Bœotia. We learn from Strabo and Pausanias that the most celebrated of his shrines was that near Oropos, where there was an oracle consulted by sick persons, who, sleeping in the temple, received in dreams a revelation indicating the proper medical treatment their case required. When a cure was effected the patient threw into a spring near the temple gold and silver coins, the fee of the healing God. This mode of consultation, called by the ancients *ἐγκοίμησις*, or *incubatio*, was practised in many temples of gods and heroes to whom the gift of healing was attributed, and through the influence of the imagination many cures may have been effected by a simple treatment. (See Gauthier, Recherches sur l'Exercice de la Médecine dans les Temples: Paris, 1844.) The long list of offerings appended to our decree shews that the temple was largely frequented by sufferers. Livy (xlv, 27) notices the Oropian Amphiaræion as a pleasant spot, abounding in brooks and fountains, and this description agrees very well with the character of the picturesque site of Mavrodhilissi.

In the heading of our decree we find the name of the eponymous Archon of the Bœotian League, τὸ κοινὸν τῶν Βοιωτῶν, with whom is associated the Hieræus of Amphiaræos. It is to be inferred from this that

at the date of the decree the temple was under the control of the League, and this it would seem was the case in the middle of the third century, when, according to Hermippos, as cited by Diogenes Laertios (ii, 142), the philosopher Menedemos, a contemporary of Demetrios Poliorketes, was ordered to return to Oropos, δόγματι κοινῷ τῶν Βοιωτῶν, because after his stay at the Amphiaræion certain gold cups were missing. Böckh maintains that our decree is such a δόγμα, and that the βουλή and δῆμος, lines 2, 3, 11, refer to the two assemblies of the League, and in this opinion he is followed by Keil, Sylloge, p. 34. But on a comparison of the decrees from the Amphiaræion, published by Rangabé, loc. cit., it seems clear that the βουλή and δῆμος in our inscription are those of the πόλις, line 26, of which the πολῖται are mentioned, line 12, and that this πόλις must be the neighbouring city Oropos, not the city of the League, which presided in turn when the decree was passed, as Böckh supposes.

If we assume Oropos to be the πόλις meant, we may explain the unusual expression, lines 2, 3, προβουλευμένον αὐτῷ εἶναι πρὸς τὴν βουλήν καὶ τὸν δῆμον. This προβούλευμα or Bill, after having been prepared by the Boulè and Demos of Oropos, may have been submitted for approval to the κοινόν of Bœotia, and when ratified by the League became a law, line 11, ὡς ἂν κυρωθῇ τὸ ψήφισμα.

Having by this ψήφισμα obtained authority to deal with the treasure, the Oropian Boulè and Demos appointed the commission, whose functions and mode of procedure are defined in our decree. The ratification, κύρωσις, of the decree in this instance may be compared with the procedure in the Mylasa decrees (C. I. 2691; Waddington-Lebas, Pt. v, § 2, p. 110), in which a δόγμα of the Ekklesia is confirmed by 'the three tribes,' ἔδοξε Μυλασεῦσι . . . καὶ ἐπεκύρωσαν αἱ τρεῖς φυλαί.

The priest of Amphiaræos is here associated with the archon of the Bœotian League, because the decree relates to the sacred treasure of the temple of which he had charge. See for similar instances Franz, Elem. Epigr. Gr. p. 324.

Line 2. Ἐπικράτου, a form of the genitive not uncommon in later inscriptions.

Line 4. The τράπεζα in a Greek temple usually stood in front of the statue of the god, and was covered with rich offerings (see K. F. Hermann, Lehrbuch d. Griech. Antiquitäten, ii, § 17, 15; and Bötticher, Tektonik, ii, p. 369).

Line 7. πεπτωκότα τινά, νόμισμά τε ἐπίσημον χρυσοῦν καὶ ἀργυροῦν καὶ ἕτερα ἄσημα. So line 14, τὸ νόμισμα τὸ ἐκπεπτωκός, and line 22 of ὁ ἀργυρίου τοῦ ἐκπεπτωκός ἐκ τῶν ἀναθεμάτων. These coins and ornaments in silver and gold must have been attached to the anathemata on the walls of the temple, or to a statue. Lucian (Philopseud. ed. Lehmann, c. 20) describes a statue which had silver coins stuck on the thigh with wax, and silver leaves, πέταλα, εὐχαί τινος ἢ μισθὸς ἐπὶ τῇ ἰάσει, and to this day the Greeks offer coins in their churches, sticking them with wax on the pictures of their saints. (See my Travels, i, p. 187; Lenormant, La Monnaie dans l'Antiquité, i, pp. 28, 31.)

Line 12. ἐκ πάντων τῶν πολιτῶν. Böckh interprets this 'all the members of the Boeotian κοινόν,' but these πολῖται clearly refer to the πόλις mentioned elsewhere in the inscription, and which, as I have already pointed out, can be no other city but Oropos.

Line 15. ἀποξύσαντες τὸν καττίτερον, 'scraping off the tin.' This was probably the base metal used as a solder.

Line 18. ἀπεψήσαντες for ἀφεψήσαντες. According to Böckh ἀφέψω is not here used in its ordinary sense to 'refine' or 'purify,' but refers to the restoration of lustre to tarnished gold by the application of some tincture.

Line 18. καὶ ποιήσαντες τῷ κάλλει πρὸς τὸ ἐπίσημον. Böckh understands by this not very clear clause that the vessels are to be made equal in lustre to the coins, but the words would also bear the interpretation, 'refining the gold to the same standard as the coins.'

Line 21. For the functions of the κατόπτει here mentioned, see *ante* No. CLVIII, and Decharme, in Archives des Missions, Paris, iv, p. 495.

Line 28. παρὰ κατόπτας for παρὰ κατόπταις. See C. I. i, p. 726, § 18, and p. 890, No. 70.

Line 31. δοκιμείον, a sample of the metal to be used.

Line 36. κατ[ὰ τ]ὰς προ[ρ]ρήσεις, 'according to the requisitions.' Böckh reads προ[σχ]ρήσεις with Osann, but there is not space on the stone for more than one letter before the P.

ἐὰν δὲ μὴ ᾗ ἐν τῷ θησαυρῷ ΤΟΙ ἀναλώματος. Böckh reads ΤΟ[σ]οῦτον, τοῦ ἀναλώματος, but the letter after ΤΟ is certainly not Ξ, as there is a vertical stroke. Between this letter and ἀναλώματος is not room for more than eight or nine letters. There are traces of several letters, but too mutilated to be made out with certainty. I read τὸ ἔ[σον] τούτου ἀναλώματος κ.τ.λ. τὸ πλῆθος has also been suggested, but the letter after the Ι seems to me to have been Ξ. If there shall not be enough in the treasury of the God, it is to be made good by the ταμίης out of the treasury of the state. It may be inferred from this passage that the συλλογέως was charged with the custody of the treasure of the God, while the ταμίης had charge of the treasure of the πόλις.

Line 39. ἵνα δὲ τ[.]ν. This is all that is now visible on the stone. Böckh reads τοῖς ἀνα[θεῖσι]ν from a transcript made when the inscription was in better preservation.

Line 51. τῷ κατὰ τὸν τῆς οἰκονομίας νόμῳ. The words κατὰ τὸν τῆς οἰκονομίας must be the beginning of the title of a law. Compare, in the inscription from Eresos, Sauppe, De Inscript. Lesb. p. 9, ἔνοχος ἔστω τῷ νόμῳ [τῷ] τὰν στάλλαν ἀνέλοντι.

b. Then follows the inventory of the votive objects to be melted down, consisting of vessels, coins, and models of parts of the body dedicated in

gratitude for cures. Such models were sometimes executed in marble. See *ante*, pt. i, Nos. lx-lxx.

In the recent excavations under the southern side of the Athenian Akropolis, three decrees very similar in purport have been discovered. One of these gives the report of three commissioners on the state of the treasure in the Asklepieion at some time between B.C. 307 and B.C. 266. After the report follows a long inventory of the models, τύποι, and other objects dedicated. See Kumanudes, 'Αθήναιον, v, p. 103 and p. 189; Martha, in Bulletin de Corr. Hellén. ii, pp. 419-445. The other two inscriptions relate to the treasure in the temple of the Ἥρωος ἱατρός, which is to be dealt with in the same manner as the treasure in the Amphiaraion. See Corpus Inscript. Attic. ii, pt. i, Nos. 403, 404.

Line 1. ἀναθημάτων. Elsewhere in this inscription we find the later form ἀναθεμάτων.

Line 4. κωθώνιον Κρατήσιον. Here the object dedicated precedes the name of the dedicator, Kratesion, who must be a woman. Κρατήσιος occurs C. I. 2031.

Line 6. Böckh reads ΜΩ, but Κλιτώ is visible on the marble.

Line 16. προσώπιον, a small model of a face, not a mask, προσωπεῖον.

Line 17. Böckh reads πρόσωπον for προσώπιον.

Line 19. Ἰππωνος, Böckh reads Κήπωνος, but the first Π is visible.

Line 20. ἡδυποτίδιον, the diminutive of ἡδυπότις. In the inventory of the treasure of the Asklepieion we have ἡδυπότια, lines 34, 35.

Line 21. λιβανωτίς. The Lexicons give λιβανωτρίς, but λιβανωτίς occurs both here and in an inscription from Branchidæ, and also in line 33 of the inventory from the Asklepieion.

Line 25. τετραῖγμα for τετράδραγμα. See Etym. Mag. p. 754, 40.

Line 29. Πλανίονος. Böckh reads Πα. νίονος, but the third letter is visible.

. ατίου. Böckh would read Ἀτίου, but there has been a letter before Α. Perhaps the name was Β[.]ατίου.

Line 40. Πτολεμαϊκά, not drachmæ, but coins on the Ptolemaic standard. Böckh distinguishes these Ptolemaic nummi from the Ἀλεξανδρείας, line 45, which are drachmæ on the Alexandrian standard. In the inventory of treasure in the Athenian Asklepieion we find mentioned τετραῖχμον Ἀντιγονεῖον, line 45, and τετραῖγμα Ἀντιγονεῖα τέτταρα. See line 86 *ibid*.

Line 45. ΔΔΔ. I follow Böckh in reading Ἀδα here. The lapidary having by mistake written Δ three times must have then converted each of these letters into Α.

Line 50. χῦμα, a lump of metal probably dedicated by Alphiades to be used in making good any deficiency consequent on the melting down. Keil, (Sylloge, p. 37) refers for this word to Lobeck (Paralipp. p. 420), and considers its meaning equivalent to that of φθοῖς or φθοῖδας, which occurs in Athenian treasure lists.

CLXI.

On a slab of white marble, broken at the top. Height, $10\frac{3}{4}$ in.; breadth, $10\frac{1}{2}$ in. Presented to the British Museum by J. P. Gandy Deering, Esq., in 1820. C. I. 1566; Leake, *Travels in Northern Greece*, ii, p. 440; Keil, *Sylloge*, p. 30; L. Preller, *Berichte d. phil. hist. Classe d. K. sächs. Gesellsch. d. Wissensch.* 1852, pp. 140–188.

ΙΑΙ ΠΕΝΔΕΔΟΧΘΑΙ
 ΤΩΙΔ . ΜΩΙΟΙΝΟΦΙΛΟΝΦΙΜΕΝΟΣ
 'ΡΗΤΑΠΡΟΞΕΝΟΝΕ' . Λ . ΚΑΙΕΥΕ
 . ΤΕΤΗΝΤΗΣΠΟΛΕΩΣΩΡΩΓΙΩΝΚΑΙ
 5 . ΥΤΟΝΚΑΙΕΚΓΟΝΟΥΣΚΑΙΕΙΝΑΙΑΥ
 . ΟΙΓΗΣΚΑΙΟΙΚΙΑΣΕΓΚΤΗΣΙΝΚΑΙΑΣΦ/
 . . ΙΑΝΚΑΙΑΣΥΛΙΑΝΚΑΙΠΟΛΕΜΟΥΚ . .
 ΕΙΡΗΝΗΣΚΑΙΚΑΤΑΓΗΝΚΑΙΚΑΤΑ
 ΘΑΛΑΤΤΑΝΚΑΙΤΑΛΛΑΡΑΝΤΑ
 10 ΟΣΑΠΕΡΚΑΙΤΟΙΣΑΛΛΟΙΣΠΡΟ
 ΞΕΝΟΙΣΚΑΙΕΥΕΡΓΕΤΑΙΣ
 ΑΝΑΓΡΑΨΑΙΔΕΤΟΔΕΤΟΥΗ
 ΦΙΣΜΑΕΝΣΤΗΛΗΙΛΙΘΙΝΗΚΑΙΣΤΗ
 ΣΑΙΕΝΤΟΙΕΡΩΙΟΥΑΜΦΙΑΡΑΟΥ

.....
 εἴ]πεν δεδόχθαι
 τῷ δ[ή]μῳ Οἰνόφιλον Φιμένους
 Κ]ρήτα πρόξενον εἴ[ν]α[ι] καὶ εὐε-
 ρ]γέτην τῆς πόλεως Ὀρωπίων καὶ
 5 α]ὐτὸν καὶ ἐκγόνους καὶ εἶναι αὐ-
 τ]ῷ γῆς καὶ οἰκίας ἔγκτησιν καὶ ἀσφά-
 λε]ϊαν καὶ ἀσυλίαν καὶ πολέμου καὶ
 εἰρήνης καὶ κατὰ γῆν καὶ κατὰ
 θάλατταν καὶ τὰλλα πάντα
 10 ὅσαπερ καὶ τοῖς ἄλλοις προ-
 ξένοις καὶ εὐεργέταις
 ἀναγράψαι δὲ τὸδε τὸ ψή-
 φισμα ἐν στήλῃ λιθίνῃ καὶ στή-
 σαι ἐν τῷ ἱερῷ τοῦ Ἀμφιαράου.

This is a decree of the city of Oropos granting the proxenia to Oinophilos, son of Phimen, a Kretan, and ordering that the stelè on which it is engraved be set up in the Hieron of Amphiaraios. This inscription was obtained from Kalamo (see Leake, *Travels in Northern Greece*, ii, p. 440), and was doubtless transported to that village from the ruins of the Amphiaraiion on the neighbouring site of Mavrodhilissi. When I visited this spot in 1852 there were a number of similar decrees of proxenia lying *in situ*, which are to be found in Rangabé, *Antiquités Helléniques*, ii, p. 252, foll., and Preller, in the *Memoir* cited in the heading. They were also published by me in *Transactions of Royal Soc. Lit. N. S.* v, pp. 107–152.

In most of these decrees the preamble runs thus: Ἄρχοντος ἐν κοινῷ Βοιωτῶν τοῦ δέϊνος, ἐπὶ δὲ πόλεως τοῦ δέϊνος, ἱερέως δὲ τοῦ Ἀμφιαράου τοῦ δέϊνος; a proof that they were enacted at a time when Oropos was a member of the Bæotian confederacy and not subject to the Athenians, on whose border it was situated.

Rangabé, chiefly on palæographical grounds, places most of these decrees between B.C. 340 and B.C. 156, during which period Oropos probably changed masters several times. See Preller, p. 180 of the treatise already referred to, and Köhler in *Mittheil. d. deutsch. Inst.* iv, pp. 259–261. This city seems to have sided with Bæotia from time to time whenever Athens was not strong enough to punish her defection.

The upper edge of the stelè on which our decree is engraved having been broken away, there is no evidence to shew whether in the preamble the name of the eponymous magistrate of the city followed that of the magistrate of the league, or stood alone. In any case the remains of the heading do not prove, as Böckh supposes, that Oropos was independent when the decree was made. See Meier in *Ersch and Grüber, Enkyklop.* iii, 5, p. 509 b.

Line 2. Φιμένος. Böckh reads Φιλίσωνος, but the reading is clear on the stone. I cannot find Phimen as a name in Pape or elsewhere.

CLXII.

On a slab of grey marble, broken at the top and bottom. Height, 2 ft. 8½ in.; breadth, 1 ft. 9½ in. Found at Parapongia, a place in Boeotia between Thespiæ and Platæa. C. I. 1590; Osann, i, 68, p. 199.

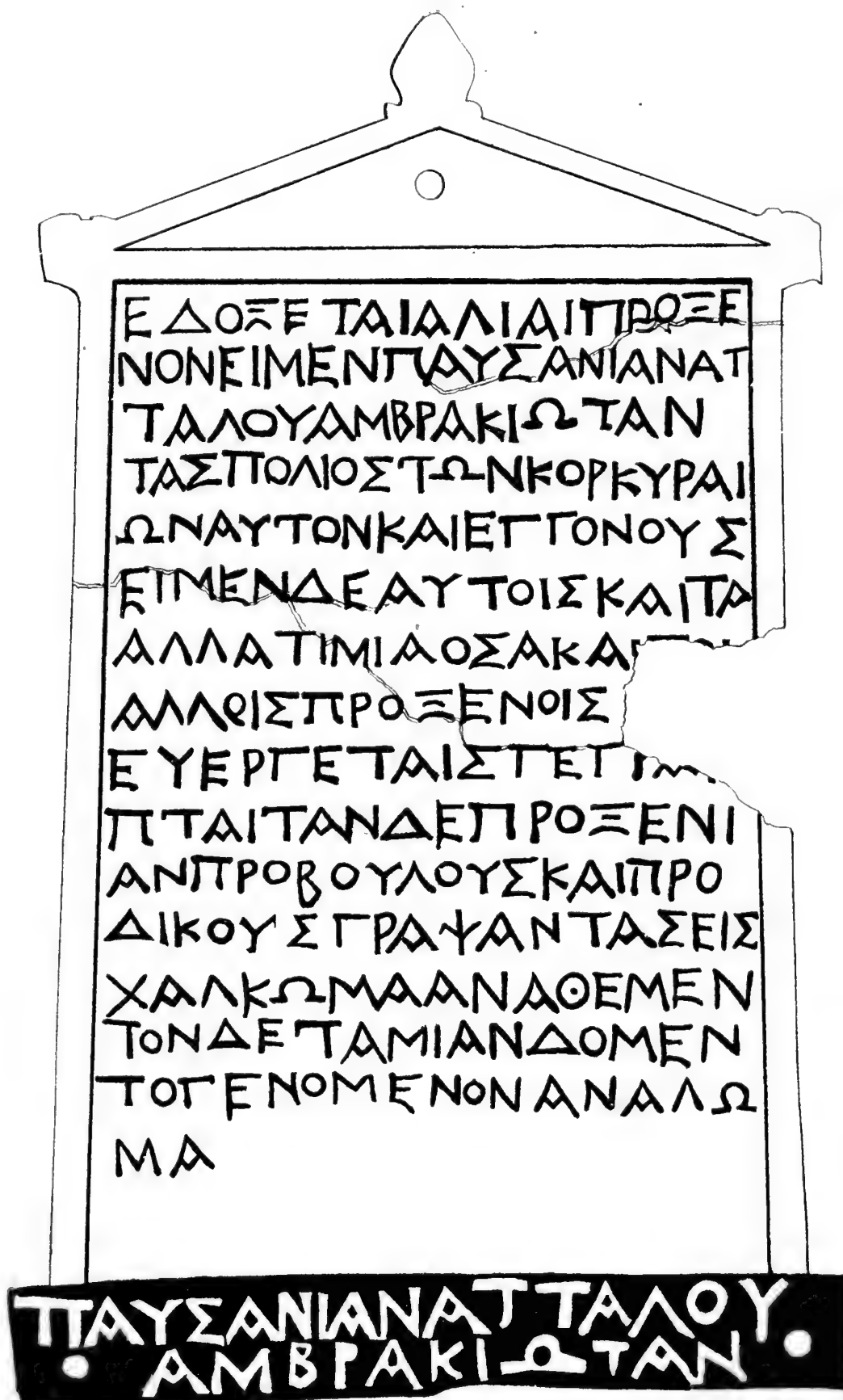
ΘΕΟΤΙΜΟΣ ΜΕΛΑΝΤΙΧΟΥ ΤΑΝΑΓΡΑΙΟΣ
 ΣΤΑΔΙΟΝ
 ΚΑΛΛΙΚΛΗΣ ΜΟΜΩΙΧΟΥ ΘΕΣΠΙΕΥΣ
 ΔΙΑΥΛΟΝ
 5 ΚΡΙΤΩΝ ΣΙΜΙΟΥ ΘΕΣΠΙΕΥΣ
 ΠΑΛΗΝ
 ΜΝΗΣΙΘΕΟΣ ΜΙΡΩΝΟΣ ΘΗΒΑΙΟΣ
 ΠΥΓΜΗΝ
 ΖΩΪΛΟΣ ΑΛΕΞΑΝΔΡΟΥ ΕΛΕΙΤΗΣ
 10 ΠΑΓΚΡΑΤΙΟΝ
 ΣΑΜΙΧΟΣ ΕΠΑΙΝΕΤΟΥ ΛΑΡΥΜΝΕΥΣ
 ΠΑΙΔΩΝ ΤΩΝ ΠΡΕΣΒ. ΤΕΡΩΝ ΔΟΛΙΧΟΝ
 ΕΡΜΟΓΕΝΗΣ ΑΠΟΛΛΩΝΙΟΥ ΞΙΜΥΡΝΑΙΟΣ
 ΣΤΑΔΙΟΝ
 15 ΕΡΑΤΩΝ ΕΥΧΑΡΙΔΟΥ ΟΠΟΥΝΤΙΟΣ
 ΔΙΑΥΛΟΝ
 ΕΡΑΤΩΝ ΕΥΧΑΡΙΔΟΥ ΟΠΟΥΝΤΙΟΣ
 ΠΕΝΤΑΘΛΟΝ
 ΟΥΛΙΑΔΗΣ ΑΡΤΕΜΙΣΙΟΥ ΧΡΥΣΑΟΡΕΥΣ
 20 ΠΑΛΗΝ
 ΔΑΜΟΚΡΑΤΗΣ ΤΙΜΟΚΛΕΟΥΣ ΚΩΙΟΣ
 ΠΥΓΜΗΝ
 ΔΙΟΚΛΗΣ ΔΙΟΚΛΕΟΥΣ ΑΘΗΝΑΙΟΣ
 ΠΑΓΚΡΑΤΙΟΝ
 25 ΑΠΟΛΛΟΔΩΡΟΣ ΑΠΟΛΛΟΔΩΡΟΥ ΚΥΖΙΚΗΝΟΣ
 ΑΓΕΝΕΙΟΥΣ ΣΤΑΔΙΟΝ
 ΔΙΟΝΥΣΙΟΣ ΝΙΚΑΡΕΤΟΥ ΠΛΑΤΑΙΕΥΣ
 ΠΕΝΤΑΘΛΟΝ
 ΠΑΝΤΑΛΕΩΝ ΔΗΜΟΦΩΝΤΟΣ ΜΥΝΔΙΟΣ
 30 ΠΑΛΗΝ
 ΑΛΚΙΜΟΣ ΜΗΝΟΦΙΛΟΥ ΝΙΚΑΙΕΥΣ ΑΠΟ ΒΙΘΥΝΙΑΣ
 ΠΥΓΜΗΝ
 ΣΩΣΤΡΑΤΟΣ ΔΩΡΟΘΕΟΥ ΔΗΜΗΤΡΙΕΥΣ

Θεότιμος Μελαντίχου Ταναγραῖος	Ουλιάδης Ἀρτεμισίου Χρυσαιορέως	
Στάδιον	Πάλην	20
Καλλικλῆς Ὀμολωχίου Θεσπιεύς	Δαμοκράτης Τιμοκλέους Κῶος	
Δίαυλον	Πυγμήν	
5 Κρίτων Σιμίου Θεσπιεύς	Διοκλῆς Διοκλέους Ἀθηναῖος	
Πάλην	Παγκράτιον	
Μνησίθεος Μίρωνος Θηβαῖος	Ἀπολλόδωρος Ἀπολλοδώρου Κυζικηνός	25
Πυγμήν	Ἀγενεῖους στάδιον	
Ζωῖλος Ἀλεξάνδρου Ἐλείτης	Διονύσιος Νικαρέτου Πλαταιεύς	
10 Παγκράτιον	Πένταθλον	
Σάμιχος Ἐπαίνετου Λαρυμνεύς	Πανταλέων Δημοφώντος Μύνδιος	
Παῖδων τῶν πρεσβ[υ]τέρων δόλ[ι]χον	Πάλην	30
Ἑρμογένης Ἀπολλωνίου Ζμυρναῖος	Ἀλκιμος Μηνοφίλου Νικαιεύς ἀπὸ Βιθυνίας	
Στάδιον	Πυγμήν	
15 Ἐράτων Εὐχαρίδου Ὀπούντι[ο]ς	Σώστρατος Δωροθέου Δημητριεύς	
Δίαυλον	[Παγκράτιον]	
Ἐράτων Εὐχαρίδου Ὀπούντι[ο]ς	.....
Πένταθλον		

Fig 1.



Fig 2.



This inscription contains a list of victors in athletic Games, and, as it was found near Thespiæ, we may assume with Böckh that the Games to which it relates were the Erotidia, in which festival Musical and Gymnastic contests were combined (Pausan. ix, 31, § 3; and C. I. 1429, 1430). Böckh points out that the age of this inscription is fixed by the mention of Eraton the Opuntian, in lines 15, 16. He identifies this Eraton with Eraton the Ætolian, who, according to Africanus, was Olympic victor, B.C. 240 (Olymp. 135). At that time the Lokri Opuntii were certainly Ætolians. This date is confirmed by the mention, line 32, of a citizen of Demetrias in Thessaly, and of a citizen of Nikæa, line 31. These cities were

founded respectively by Demetrios Poliorketes and Lysimachos, of whom the first was expelled from Macedon B.C. 287 (Olymp. 123, 2), the other died B.C. 283 (Olymp. 124, 2). Again, from the absence of Roman names from the list of victors it may be inferred that this inscription is earlier than the subjugation of Greece by the Romans. On the Agonic Victories of Bæotians, see Krause, Agonistik, p. 781. Keil, Sylloge, p. 65, remarks on line 25 that the Apollodoros mentioned here seems to be the same as in the Mykonos inscription published by Ross, Inscr. Ined. ii, p. 39, No. 145, line 22, Ἀπολλόδωρος Κυζικ[ηνὸς] ἔδωκεν εἰς ἀθλα.

CLXIII.

On a tablet of white marble, the face of which is sculptured in the form of an Ædícula, composed of an architrave supported by two pilasters. In the recess thus formed are sculptured two long plaits of hair; on the architrave is a dedication to Poseidon. Length, 1 ft. 2 in.; breadth, 1 ft. 1 in. C. I. 1769; Millingen, Anc. Uned. Mon. pl. 2, pl. xvi, fig. 2. Found in the ruins of Phthiotic Thebes by Col. W. M. Leake (see his Travels in Northern Greece, iv, p. 361) and presented by him to the British Museum, 1839.

ΦΙΛΟΜΒΡΟΤΟΣ ΑΦΘΟΝΗΤΟΣ ΔΕΙΝΟΜΑΧΟΥ ΠΟΣΕΙΔΩΝΙ

Φιλόμβροτος, Ἀφθόνητος Δεινομάχου, Ποσειδῶνι.

CLXIV.

On a fragment of a stelè of white marble, surmounted by a pediment, in the centre of which is a rosette. About two inches of the left side of the stelè are broken away. Height, 7½ in.; breadth, 6½ in. C. I. 1768; Pfordten, De Dialect. Thessal. 1879, p. 22, No. xii; Lebas, Inscriptions, pt. iii, § 6, No. 1165. Found in the Phthiotis.

ΣΤΟΚΡΑΤΕΙ

ΤΤΑΡΑΚΕΙΑ

ΕΜΙΔΙΛΟΧΕ

ΕΑΙΕΥΞΑΜ

.....

Ἀρι]στοκράτει-

α]... τταρακεια

Ἀρτ]έμιδι Λοχε-

ία.] α εὐξαμ[ένη

The word in the second line must be the end of a patronymic adjective as Böckh supposed. For other instances see Pfordten, De Dial. Thess. p. 25; Dittenberger, in Hermes, xiii, p. 396. In line 4 we

should expect ΙΑΙ, but the first letter is Ε, and there must have been space for three letters to the left in the part broken away.

CLXV.

On an oblong bronze plate. Length, 5½ in.; breadth, 1½ in. From the Collection of the late Mr. James Woodhouse. Kirchhoff, Studien, 1877, p. 92; Vischer, Archäol. u. Epigraph. Beiträge aus Griechenland, Basel, 1855, pl. ii, 1, and his Kleine Schriften, i, p. 13, pl. ii, fig. 1; Mustoxidi, Delle Cose Corciresi, i, p. 233, No. lxix.

[For Uncials see Plate II, Fig. 1.]

Λόφιος μ' ἀνέθηκε

This inscription is a specimen of the archaic Corcyraean alphabet, of which there are several other examples. The characters employed are identical with those in the earliest Korinthian alphabet. The zig-zag line of the Iota in *Λόφιος* is a sign of great antiquity. Kirchhoff (Studien, 3rd edit. p. 97) assigns this and other archaic Corcyraean

inscriptions to the first half of the sixth century B.C. The plate on which this dedication is engraved was attached by nails either to the wall of a temple or as a label on the object dedicated. On the left side the hole for the nail remains, as in the case of the Olympian rhetra, *ante* CLVIII. The letters are very clearly and deeply cut.

CLXVI.

On a bronze plate surmounted by a small pediment, within which is an owl in relief between two olive branches incised. Height, 1 ft. $\frac{3}{4}$ in.; breadth, 6 in. Found at Palæopolis, the site of the ancient city of Corcyra, in 1839. From the Collection of the late Mr. James Woodhouse of Corfu. Mustoxidi, *Delle Cose Corciresi*, i, p. 189; Vischer, *Epigraph. u. Archäol. Beiträge aus Griechenland*, p. 7, No. 22, pl. 1.

[For Uncials see Plate III.]

Πρύτανις Στράτων,
 μεῖς Ψυδρεὺς, ἀμέρα τε-
 τάρτα ἐπὶ δέκα, προστάτας
 Γνάθιος Σωκράτους
 5 πρόξενον ποιεῖ ἀ ἀλία
 Διονύσιον Φρυνίχου
 Ἀθηναῖον, αὐτὸν καὶ
 ἐγγόνους, δίδωσι δὲ καὶ
 γᾶς καὶ οἰκίας ἔμπασιν
 10 τὰν δὲ προξενίαν γράψαν-
 τας εἰς χαλκὸν ἀνθέμεν,
 εἴ κα προβούλοις καὶ προ-
 δίκους δοκῇ καλῶς ἔχειν.
 Διονύσιον
 15 Φρυνίχου
 Ἀθηναῖον.

This inscription contains a grant of proxenia by the city of Corcyra to Dionysios, son of Phrynichos, an Athenian. The decree is very peculiar in the form of its preamble, which notes the name of the Prytanis, the day of the month and the name of the Prostates instead of the usual heading *ἔδοξε τῇ ἀλίᾳ*. On this account, and on palæographical and philological grounds, Vischer assigns this decree to the fourth century B.C. It would thus be considerably earlier than the other Corcyraean decrees of proxenia which Böckh places about Olymp. 140. Vischer, p. 8, conjectures that the Phrynichos, father of Dionysios here mentioned, may perhaps be the Archon, Olymp. 110, 4 (B.C. 337), and points out that the Prytanis, Straton, who is the eponymous magistrate in this decree, is probably identical with the Straton whose name is inscribed on a roof-tile from a temple at Corcyra (Vischer, No. 18).

Line 2. *μεῖς Ψυδρεὺς*. *μεῖς* is the Æolic or Ionic form of *μήν*, but according to Ahrens, *De Dialect. Dor.* p. 242, is used also in the milder Doric instead of *μής*; see Brugman in *G. Curtius*, Studien, iv, p. 87; Meister, *ibid.* p. 383.

Ψυδρεὺς. This name does not occur in Hermann's *Monatskunde*. Vischer conjectures that it was originally an epithet of Hermes in the sense of *δόλιος*, and compares it with *ψυδρός*, 'lying.' In that case this month may have corresponded with the *Ἑρμαῖος*, *Ἑρμαίων* of Argos and other states. Only three other Corcyraean months are known to us,

Μαχανεύς, which seems to have been called after *Ζεὺς Μαχανεύς*, *Εὐκλείος*, and *Ἀρτεμίτιος*. See Bergk, *Beiträge zur Monatskunde*, p. 18.

Line 4. *προστάτας Γνάθιος*. Thucydides iii, 75, iv, 46, and Æneas Poliorc. ii, mention the *προστάται τοῦ δήμου* as Corcyraean magistrates, and (C. I. No. 1845, § 4, line 117) we have a *προστάτας προβούλων*. The position of the word *προστάτας* in the preamble of this decree makes it probable that the magistrate here named is the president for the time being of a board. Compare the position of the *στραταγός* in the Corcyraean decree, C. I. 1846, line 6.

Line 9. *ἔμπασις* for *ἐγκτασις*. We find this form both in Doric and Æolic. See Ahrens, *De Dialect. Dor.* § 15, p. 108, and *De Dialect. Æol.* § 47.

Line 11. *ἀνθέμεν*. To reconcile this change of construction with the antecedent sentence we must suppose *ἔδοξε* to be understood.

χαλκόν. *χάλκωμα* is used in the same sense in CLXVII and other later Corcyraean decrees of proxenia.

On the *πρόδικοι* here mentioned see C. I. 1845, line 114, and C. A. Müller, *De Corcyr. Rep.* p. 48. In Corcyraean decrees they are usually associated with the *πρόβουλοι*.

The owl between two olive branches within the pediment of this tablet is there placed as the distinctive symbol, *παράσημον* or *ἐπίσημον*, of Athens, of which state the person honoured in the decree was a citizen. In like manner on the Olympian bronze tablet which grants the proxenia to Demokrates, a



ΠΡΥΤΑΝΙΣ ΣΤΡΑΤΩΝ
ΜΕΙΣ ΨΥΔΡΕΥΣ ΑΜΕΡΑΤΕ
ΤΑΡΤΑΕΠΙΔΕΚΑΠΡΟΣΤΑΤΑΣ
ΓΝΑΘΙΟΣ ΣΩΚΡΑΤΕΥΣ
ΠΡΟΞΕΝΟΝ ΠΟΕΙΔΑΛΙΑ
ΔΙΟΝΥΣΙΟΝ ΦΡΥΝΙΧΟΥ
ΑΘΗΝΑΙΟΝ ΑΥΤΟΝ ΚΑΙ
ΕΚΤΟΝΟΥΣ ΔΙΔΩΤΙΔΕΚΑΙ
ΓΑΣΚΑΙΟΙΚΙΑΣ ΕΜΠΑΣΙΝ
ΤΑΝΔΕ ΠΡΟΞΕΝΙΑΝ ΓΡΑΨΑΝ
ΤΑΣ ΕΙΣ ΧΑΛΚΟΝ ΑΝΘΕΜΕΝ
ΕΙΚΑΤ ΠΡΟΒΟΥΛΟΙΣ ΚΑΙ ΠΡΟ
ΔΙΚΟΙΣ ΔΟΚΗΚΑΛΩΣ ΕΧΕΙΝ

ΔΙΟΝΥΣΙΟΝ
ΦΡΥΝΙΧΟΥ
ΑΘΗΝΑΙΟΝ

citizen of Tenedos, a bunch of grapes between two double axes, the παράσημον of that city, occupies the same position in the pediment. See Ausgrabung. i, pl. 31; Archäol. Zeit. 1876, p. 177, and p. 184. In illustration of this fashion of placing the insignia of a city on decrees of proxenia Mustoxidi cites the following passage from Antigonos Karystios, De Mirabil. c. xv: 'Εν δὲ Κράννωνι τῆς Θετταλίας δύο φασὶν μόνον εἶναι κόρακες διὸ καὶ ἐπὶ τῶν προξεν(ι)ῶν τῶν ἀνα-

γραφομένων τὸ παράσημον τῆς πόλεως (καθάπερ ἐστὶν ἔθιμον πᾶσι προσπαρτιθέναι) ὑπογράφονται δύο κόρακες ἐφ' ἑμαξίου χαλκοῦ. The correction προξενίων for προξένων in this passage is due to Locella, see Xenophon, Ephesiaca, ed. Peerlkamp, p. 324.

In this inscription the letters are filled in with silver. The holes pierced in the pediment shew that the tablet has been fastened on the wall of some public edifice.

CLXVII.

On a bronze tablet. Height, 9 in.; breadth, $4\frac{3}{4}$ in. Formerly in the Prossalendi Museum at Corfu. C. I. 1843; Mustoxidi, Cose Corciresi, i, p. 192; Dodwell, Travels, ii, p. 505; Röhl, Sched. Epigraph. p. 6.

[For Uncials see Plate II, Fig. 2.]

Ἔδοξε τῇ ἀλίᾳ, πρόξενον εἶμεν Πανσανίαν Ἀττάλου Ἀμβρακιώταν | τῆς πόλιος τῶν Κορκυραίων, αὐτὸν καὶ ἐγγόνους | εἶμεν δὲ αὐτοῖς καὶ τὰ | ἄλλα τίμια ὅσα κα[ὶ] τοῖς | ἄλλοις προξένοις [καὶ] | εὐεργέταις γέγραπται τὰν δὲ προξενίαν προβούλους καὶ προδίκους γράψαντας εἰς | χάλκωμα ἀναθέμεν, | τὸν δὲ ταμίαν δόμεν | τὸ γεγόμενον ἀνάλωμα.

Πανσανίαν Ἀττάλου Ἀμβρακιώταν.

Böckh gives an incorrect copy made up chiefly from Mustoxidi.

CLXVIII.

On a small fragment of a bronze plate. Length, $3\frac{5}{8}$ in., by $1\frac{5}{16}$ in. Corfu. From the Collection of the late Mr. James Woodhouse.

... ΕΙΑΙΕ
ΤΩΝΧΡΗΜΑΤΩ
ΠΡΑΞΙΣΕΣΤΩΜΗ
ΔΟΓΜΑΤΙΤΕΤΟΜΗ

αι
τῶν χρημάτων
εἰς]πραξίς ἔστω μη
δόγματί τε το

This is probably a fragment of a decree relating to finance.

CLXIX.

On a slab of white marble formed by the union of three fragments; inscribed on both sides. Height, 8 in.; breadth, 9 in. Corfu. Blacas Collection; C. I. 1891.

a.

ΘΕΡΑΠΩΝ
ΕΤΩΝ·Η
ΧΑΙΡΕ

Θεράπων
ἐτῶν ἡ
χαῖρε

b.

[On reverse of stone.]

ΕΛΛΙΝ
ΕΤΩΝ
ΝΧΑΙΡΕ

Ἑλλ[η]ν
ἐτῶν
ν χαῖρε

CLXX.

On a fragment from a thin slab of white marble. Height, $2\frac{3}{4}$ in.; breadth, $2\frac{1}{2}$ in. Corfu. Bequeathed by Sir Walter C. Trevelyan, Bart., 1879.

ΓΕΥC

ΕΔΡΙΟ

ΛΩΝ

ΚΡΑ

συν]έδριον ?

CLXXI.

On a block of white marble. Length, 6 ft. $9\frac{1}{2}$ in.; breadth, 2 ft. $8\frac{1}{2}$ in.; thickness, 1 ft. 1 in. C. I. 1967; Addenda, ibid. ii, p. 990; Leake, Travels in Northern Greece, iii, p. 236; Vaux in Transact. Roy. Soc. Lit. viii, pp. 525-548. Presented by J. E. Blunt, Esq., H.M. Consul-General, Salonica, 1877.

ΠΟΛΕΙΤΑΡΧΟΥΝΤΩΝ ΣΩΣΙΠΑΤΡΟΥ ΤΟΥ ΚΛ
ΙΑΤΡΑΣ ΚΑΙ ΛΟΥΚΙΟΥ ΠΟΝΤΙΟΥ ΣΕΚΟΥΝΔΟΥ
ΓΙΟΥ ΑΥΛΟΥ ΑΟΥΙΟΥ ΣΑΒΕΙΝΟΥ ΔΗΜΗΤΡΙΟΥ Τ
ΦΑΥΣΤΟΥ ΔΗΜΗΤΡΙΟΥ ΤΟΥ ΝΕΙΚΟΠΟΛΕΩΣ ΖΩ
5 ΤΟΥ ΠΑΡΜΕΝΙΩΝΟΣ ΤΟΥ ΚΑΙ ΜΕΝΙΣΚΟΥ ΓΑΙΟΥ ΑΓΙΛΛΗΙΟΥ
ΠΟΤΕΙΤΟΥ ΤΑΜΙΟΥ ΤΗΣ ΠΟΛΕΟΣ ΤΑΥΡΟΥ ΤΟΥ ΑΜΜΙΑΣ
ΤΟΥ ΚΑΙ ΡΗΓΛΟΥ ΓΥΜΝΑΣΙΑΡΧΟΥΝΤΟΣ ΤΑΥΡΟΥ ΤΟΥ ΤΑΥΡΟ
ΤΟΥ ΚΑΙ ΡΗΓΛΟΥ

*Πολειταρχούντων Σωσιπάτρου τοῦ Κλ[εο]π[ά]τρου καὶ Λουκίου Ποντίου Σεκούνδου | υἱοῦ, Αἰῶν 'Αουῖου Σα-
βείνου, Δημητρίου τ[οῦ] Φαύστου, Δημητρίου τοῦ Νεικοπόλεως, Ζω[ῖ]λου | τοῦ Παρμενίωνος τοῦ καὶ Μενίσκου, Γαῖου
'Αγιλλήου | Ποτεΐτου, ταμίου τῆς πόλεως Ταύρου τοῦ 'Αμμίας | τοῦ καὶ 'Ρήγλου, γυμνασιαρχούντος Ταύρου τοῦ
Ταύρου | τοῦ καὶ 'Ρήγλου.*

The block on which this inscription is engraved was formerly to be seen on the inner face of one of the piers of the Roman arch at Salonica, known in modern times as the gate of Vardar, and formed part of the original structure of this arch (see Heuzey, *Macédoine*, p. 272, pl. xxii bis). In 1876, shortly after this gate had been taken down, the inscription was rescued from destruction by being transported to the British Consulate. The ends of lines 3, 4 were completed on the next stone in the arch, which was not saved at the time of taking down the arch, but which is drawn in the facsimile of the inscription given in the Transactions of the Royal Soc. Lit. viii, plate, p. 528. It appears from a letter of the Rev. David Morton (*Northampton Herald*, April 24, 1878) that this second slab was probably used for building a new quay.

The number of Politarchs named in the inscription appears to be six, viz. Sosipatros son of Kleopatra and of Lucius Pontius Secundus, Aulus Avius Sabinus, Demetrios son of Faustus, Demetrios son of Neikopolis, Zoilos son of Parmenion, Gaius Agilleus Potcitus.

In another inscription from Salonica, published by Heuzey, *Macédoine*, p. 274, No. 112, the date of which is A.D. 143, the number of Politarchs is in like

manner six, as had been previously inferred by Tafel, *Thessalonica*, p. xxx, and p. 103. On the other hand, in an unedited inscription copied by Mr. Barker at Salonica, which records a dedication by the city of Thessalonika to the Emperor Claudius, A.D. 44, the number of Politarchs is only two, and it is to be inferred from the photograph of this inscription that no more names were inscribed on the stone.

Politarchs are also mentioned in an inscription from Derriopos in Macedonia, Heuzey, *Mission de la Macédoine*, p. 315; also in the Acts of the Apostles, xvii, 6, 8; and in an inscription found at Kertch, Zhil, *Antiqu. du Bosphore*, ii, Inscript. xviii.

In our inscription the name of the mother in two cases follows where we should expect the father's. Sosipatros is styled son of Kleopatra and Lucius Pontius Secundus; in line 6 we have Ταύρου τοῦ 'Αμμίας τοῦ καὶ 'Ρήγλου, Tauros, surnamed Reglos, son of Ammia. This is very unusual; Leake thought that the precedence given to the name of the mother in these two cases indicates that descent was claimed from the royal family of Macedonia, but this is hardly likely. At the beginning of line 8 the letters ΡΗΛΩ are rudely scratched; these are no part of the original inscription, but seem to be an ancient graffito.

CLXXII.

On a sepulchral stelè of white marble, the face of which is sculptured in the form of a small temple in antis, to represent an herōon. Within the antæ is a group in relief consisting of a veiled female figure seated, looking to the right. Facing her stands a youth whose right hand grasps hers. Behind him stands a draped female figure whose left arm rests on the youth's left arm; her left hand rests on his left hand. Behind the seated figure is a veiled female figure standing, and in the background in lower relief are two male figures confronted, one of whom is bearded. At the foot of the seat are a standing female figure and a seated female figure, whose smaller stature indicates their inferior rank. All eight figures are draped. On the top of the monument tiles are sculptured in relief to represent the roof. The inscription is above the figures. Height, 3 ft. 8 $\frac{1}{4}$ in.; breadth, 2 ft. 5 $\frac{3}{4}$ in. Purchased by me at Salonica in 1854, from a dealer, who stated that he had obtained this stelè from Pella.

ΣΩΠΑΤΡΑ :ΑΝΤΙΜΑΧΟΣ:ΦΙΛΟΠΑΤΡΑ:ΠΑΥΞΑΝΙΑΣ
ΠΑΥΞΑΝΙΟΥ:ΠΑΥΞΑΝΙΟΥ: ΜΙ.ΥΛΟΥ:ΑΝΔΡΙΣΚΟΥ

*Σωπάτρα : 'Αντίμαχος : Φιλοπάτρα : Πανσανίας
Πανσανίου : Πανσανίου : Μι[ρ]ύλου : 'Ανδρίσκου.*

Pausanias, son of Andriskos, married Philopatra, daughter of Mirylos; they had issue Sopatra and Antimachos.

CLXXIII.

Engraved on a terminal bust of Aeschines in white marble. Height, 2 ft. 2 $\frac{1}{2}$ in. Obtained by Colonel Leake at Pelagonia in Macedonia, and presented by him in 1839. C. I. 2000; Millingen, *Ancient Uned. Monum.* ii, pll. 9, 10.

ΑΙΣΧΙΝΗΣ

Αίσχίνης

CHAPTER III.

INSCRIPTIONS FROM THRACE AND THE KIMMERIAN BOSPOROS.

CLXXIV.

On a block of white marble. Height, 3 ft. 10 in.; breadth, 3 ft. 1½ in. Kumanudes, in the *Πανδώρα*, June, 1868; Perrot, *Mémoires d'Archéologie*, p. 199. Presented by William Price, Esq., 1864.

ΑΓΑΘΗ ΤΥΧΗ
ΚΑΤΑΤΑΔΟΞΑΝΑΤΗΚΡΑΤΙΣΤΗΒΟΥΛ-
ΚΑΙΤΩΛΑΜΠΡΟΤΑΤΩΔΗΜΩ ΤΗΣ
ΑΜΠΡΟΤΑΤΗΣΜΗΡΟΠΟΛΕΩΣΤΟΜΕΩΣ
5 ΨΥΡΗΛΙΟΝΤΡΕΙΣΚΙΟΝΙΣΙΔΩΡΟΝ
ΤΟΝΠΟΝΤΑΡΧΗΝΚΑΙΑΡΞΑΝΤΑΤΗΝ
ΠΡΩΗΝΑΡΧΗΝΑΓΝΩΣΚΑΙΑΜΕΜΠΤΩ.
ΚΑΙΑΡΧΙΕΡΑΣΑΜΕΝΟΝΗΝΔΙΟΠΛΩΝ
ΚΑΙΚΥΝΗΓΕΣΙΩΝΦΙΛΟΔΟΞΩΣΦΙΛΟΤΕΙΜΙΑΙ
10 ΕΦΕΞΗΣΗΜΕΡΩΝΕΞΜΗΔΙΑΛΙΠΟΝΤΑ
ΚΑΙΗΝΑΡΧΙΕΡΕΙΑΝΣΥΝΒΙΟΝΑΥΤΟΥ
ΟΥΛΠΙΑΝ ΜΑΤΡΩΝΑΝ
ΠΑΣΗΣΤΕΙΜΗΣΚΑΙΑΡΕΤΗΣΧΑΡΙΝ
ΤΟΝΚΑΙΒΟΥΛΕΥΗΝΚΑΙΤΩΝΤΡΩΤΕΥΟΝΩΝ
15 ΤΗΣΛΑΜΠΡΟΤΑΗΣΦΛΑΟΥΙΑΣΝΕΑΣ
ΠΟΛΕΩΣΚΑΙΑΝΤΙΠΑΤΡΙΔΟΣ

Ἀγαθὴ Τύχη
κατὰ τὰ δόξαντα τῇ κρατίστῃ βουλῇ
καὶ τῷ λαμπροτάτῳ δήμῳ τῆς
λαμπροτάτης Μητροπόλεως Τόμεως
5 Αὐρήλιον Πρεῖσκιον Ἰσίδωρον
τὸν Ποντάρχην καὶ ἄρξαντα τὴν
πρώτην ἀρχὴν ἀγνῶς καὶ ἀμέμπτως
καὶ ἀρχιερασάμενον τὴν δι' ὅπλων

καὶ κυνηγεσιῶν φιλοδόξως φιλοτειμίαν
10 ἐφεξῆς ἡμερῶν ἐξ μὴ διαλιπόντα
καὶ τὴν ἀρχιέρεϊαν σύνβιον αὐτοῦ
Οὐλπίαν Μάτρωναν
πάσης τειμῆς καὶ ἀρετῆς χάριν
τὸν καὶ βουλευτὴν καὶ τῶν πρωτευόντων
15 τῆς λαμπροτάτης Φλαουῖας Νέας
Πόλεως καὶ Ἀντιπατρίδος.

A decree of the Boulè and Demos of Tomis in honour of Aurelius Priscus Isidoros, who filled the office of Pontarches and presided in the first ἀρχή, and as Archiereus celebrated the liturgy relating to military exercises and hunting. He was also a member of the Boulè and one of the chief citizens of Flavia Neapolis and of Antipatris. His wife, Ulpia Matrona, who was chief priestess (Archiereia), is also honoured.

Böckh gives no inscriptions from Tomis, but the name of this city is mentioned in an honorary decree from Mesembria. C. I. 2053 d, ii, p. 995; compare *ibid.* p. 997, No. 2056 e and 2056 c, p. 79.

The site of Tomis was first fixed at Anadol-Köi, near Kustenji, by the discovery there of an inscrip-

tion recording a dedication of a statue of Marcus Aurelius by a company of ναύκληροι. See Gerhard in *Archäol. Zeit.* 1850, p. 141; Fröhner, *Inscriptions Grecques du Louvre*, No. 77, p. 162. Subsequently, in the course of making the railway, twenty-five inscriptions were found, thirteen of which were published by Kumanudes in the Greek newspaper *Πανδώρα* of June 1, 1868. Tomis was a member of a confederacy of Ionian cities which originally consisted of five cities, but which in the time of Hadrian had become a Hexapolis, as is shewn by the evidence of an inscription from Kustenji published in the *Φιλολογικὸς Σύλλογος* of Constantinople, iv, p. 107, No. 4, in which the same official per-

sonage is described as *Ποντάρχης* and *ἀρχὴς τῆς Ἐξαπόλεως*. The numismatic evidence as to this league has been collected by Mr. Gardner, Numismatic Chronicle, N.S. xvi, pp. 307-314. The original cities were Tomis, Mesembria, Odessos, Apollonia and Istros, to which Kallatis or Dionysopolis may have been subsequently added (Perrot, Mémoires, p. 448).

Line 6. *Ποντάρχης*. This title was in use not only on the European side of the Euxine but also in the Asiatic Pontos; see the Bithynian inscription, Waddington-Lebas, Pt. v, § 7, No. 1178, p. 288, where the same person is styled *Βειθυνιάρχης* and *Ποντάρχης*. The *Ποντάρχης* also occurs in inscriptions

from Sinopè and Pompeiopolis. See C. I. 4157; Perrot, Mémoires, pp. 170-174. The dignity of Pontarches was analogous to that of the Asiarches, Bithyniarches, Galatarches, Lykiarches and others which occur in inscriptions in Asia Minor. See Marquardt, in Ephemeris Epigraphica, i, p. 208, who maintains, in opposition to Waddington, *loc. cit.*, that these dignitaries were always as a matter of course the *ἀρχιερεῖς* of their respective provinces. In our inscription and the following one, No. CLXXV, the two dignities are certainly united in one person.

Line 15. *Φλαυίας Νέας Πόλεως*. Certainly the city in Samaria so named rather than Novæ, with which Perrot (Mém. d'Archéologie, p. 200) would identify it.

CLXXV.

On a block of white marble. Height, 3 ft. 4 in.; breadth, 2 ft. 9 in. Presented by William Price, Esq., 1864. J. Millingen, in the *Φιλολογικὸς Σύλλογος* of Constantinople, iv, p. 105; Kumanudes, in *Πανδώρα*, June, 1868, No. 437.

ΑΓΑΘΗ ΤΥΧΗ

ΚΑΤΑΤΑΔΟΞΑΝΤΑΤΗΚΡΑΤΙΣΗ
ΒΟΥΛΗΚΑΙΩΛΑΜΠΡΟΤΑΩ·ΔΗΜΩΤΕΛΑΜ
ΠΡΟΤΑΤΗΣ·ΜΗΤΡΟΠΟΛΕΩΣ·ΚΑΙ
5 ΑΤΟΨΕΨΩΝΨΜΟΨΠΟΝΤΟΨ·ΤΟΜΕΩΣΤΟΝ
ΠΟΝΤΑΡΧΗΝ·ΑΨΡ·ΠΡΕΙΣΚΙΟΝ

ANNIANON

ΑΡΞΑΝΤΟΨΚΟΙΝΟΨΤΩΕΛΛΗΝΩΝΚΑΙΨΜΨ
ΠΟΛΕΩΣΤΗ·Α·ΑΡΧΗΝΑΓΩΣΚΑΙΑΡΧΙΕΡΑΩ
10 ΜΕΝΟΝΤΗΝΔΙΟΠΛΩΝΚΑΙΚΨΝΨΕΣΙΩΝΕΝΔΟΞΩΣ
ΦΙΛΟΤΕΙΜΙΑΝΜΗΔΙΑΛΙΠΟΝΤΑ, ΑΛΛΑ ΚΑΙ ΒΟΥΛΕΥ
ΤΗΝΚΑΙΤΩΝΓΡΩΤΕΨΟΝΤΩΝΦΛΑΒΙΑΣΝΕΑΣ ΠΟ
ΛΕΩΣΚΑΙΤΝΑΡΧΙΕΡΕΙΑΝΨΜΒΙΟΝΑΨΤΟΨ
ΙΟΨΛΙΑΝΑΠΟΛΑΨΕΤΗΝ
15 ΠΑΣΗΣ ΤΕΙΜΗΣ ΧΑΡΙΝ

Ἀγαθὴ Τύχη

κατὰ τὰ δόξαντα τῇ κρατίστῃ
βουλῇ καὶ τῷ λαμπροτάτῳ δήμῳ τῆς λαμ-
προτάτης Μητροπόλεως καὶ
5 αὐτοῦ Εὐωνύμου Πόντου Τόμεως τὸν
Ποντάρχην Αὐρ. Πρεῖσκιον

Ἀννιανὸν

ἄρξαντα τοῦ κοινοῦ τῶν Ἑλλήνων καὶ τῆς Μητρ[ο-
πόλεως τὴν·α· ἀρχὴν ἀγνώως, καὶ ἀρχιερασά-
10 μενον τὴν δι' ὅπλων καὶ κυνηγεσιῶν ἐνδόξως
φιλοτειμίαν μὴ διαλιπόντα, ἀλλὰ καὶ βουλευ-
τὴν καὶ τῶν πρωτευόντων Φλαβίας Νέας Πό-
λεως καὶ τὴν ἀρχιέριαν σύμβιον αὐτοῦ,
'Ιουλίαν Ἀπολαύστην,
15 πάσης τειμῆς χάριν.

A decree of the Boulè and Demos of Tomis in honour of the Pontarches, Aurelius Priscus Annianus, who presided over the confederacy of Hellenes, *κοινὸν τῶν Ἑλλήνων*, in the first ἀρχή. He, like the Pontarches of the preceding inscription, was a member of the Boulè, and one of the leading citizens of Flavia Neapolis. His wife, Julia Apolaustè, who was ἀρχιέρεια, is also honoured in this decree.

Line 5. *τοῦ Εὐωνύμου Πόντου*. Compare Strabo, xii, p. 541, τὰ Ἀριστερὰ τοῦ Πόντου—the coast of the

Pontus Euxeinus on the left of those who entered it from the south.

Line 8. The *κοινὸν τῶν Ἑλλήνων* here may be compared with the *κοινὸν τῶν ἐν Βιθυνίᾳ Ἑλλήνων* in a Bithynian inscription. Perrot, Galatie, i, p. 35.

Lines 9, 10. ἀρχιερασάμενον τὴν δι' ὅπλων καὶ κυνηγεσιῶν ἐνδόξως φιλοτειμίαν μὴ διαλιπόντα, 'having celebrated continuously as Archicreus the liturgy relating to military exercises and the chase.' φιλοτειμία must be taken here and in the preceding inscription in the sense of λειτουργία. See *post*, No. CLXXVII.

CLXXVI.

Stelè of calcareous stone. Height, 4 ft. 10½ in.; breadth, 2 ft. 4¼ in. The mouldings at the top and bottom have been chipped away in front, but not at the sides. J. Millingen, in the *Φιλολογ. Σύλλογος* of Constantinople, iv, p. 105; Kumanudes, in *Πανδώρα*, June, 1868, No. 437.

ΑΓΑΘΗΤΥΧΗ
ΙΟΫΛΙΑΝ
ΣΕΒΑΣΤΗΝΑΫΤΟΚΡΑ
ΤΟΡΟΚΑΙΣΑΡΟΣ·Μ·ΑΫΡΙΑ
5 ΛΙΟΫΣΕΫΗΡΟΫ/
ΕΫΣΕΒ·ΕΫΤΫΧ·ΣΕΒ·ΜΗΤΕ
ΡΑΚΑΙΤΩΝΓΕΝΝΑΙΟΤΩΝ
ΑΫΤΟΫΣΤΡΑΤΟΠΕΔΩΝ
ΒΟΫΛΗΔΗΜΟΣΤΗΛΑΜ
10 ΓΡΟΤΑΫΜΗΤΡΟΠΟΛΕΩΣ
ΚΑΙ·Α·ΤΟΫΕΫΩΝΫΜΟΫΑΝΟΫ
ΤΟΜΕΩΣ

Ἀγαθῇ Τύχῃ
Ἰουλίαν (Μαμμαία)ν | Σεβαστὴν
5 Αὐτοκράτορος Καίσαρος Μ. Αὐρηλίου
Σευήρου Ἀ(λεξάνδρου)ν | Εὐσεβ. Εὐτυχ. Σεβ. Μητέρα
καὶ τῶν γενναιοτάτων | αὐτοῦ Στρατοπέδων |
βουλῇ, δῆμος τῆς
10 λαμ|προτάτης Μητροπόλεως | καὶ ἄ.
τοῦ Εὐωνύμου Πόντου | Τόμεως.

The names *MAMMAIAN*, line 2, and *ΑΛΕΞΑΝΔΡΟΥ*, line 5, have been purposely erased on the stone. This erasure must have been made after

the murder of Alexander Severus by order of his successor, Maximinus.

CLXXVII.

Stelè of calcareous stone. Height, 5 ft. 5½ in.; breadth, 2 ft. 8 in. Above the inscription is a lunette, within which a bearded figure reclines at a banquet. At the foot of the couch sits a female figure draped and veiled; at the head of the couch stands a diminutive male figure with legs crossed. Above the centre of the lunette rises a fir cone, at each side of which is a lion's head in full face. In the exergue below are the remains of a relief; a mounted warrior at full speed aims his lance downwards. The upper part only of this figure is preserved; probably, in the lower part of the relief was a prostrate foe. At each side of the inscription is a border of vine tendril; on each return face of the stelè is a serpent, its head to the top. J. Millingen, in the *Φιλολογ. Σύλλογος* of Constantinople, iv, p. 105; Kumanudes, in *Πανδώρα*, June, 1868, No. 437; Perrot, *Exploration de la Galatie*, i, p. 68.

ΤΕΙΜΟΚΡΑ
ΤΗΣΑΛΕΞΑΝ
ΔΡΟΥΓΕΝΙΝΙΚ
ΟΜΗΔΕΥΣΟΚΕΤ
5 ΟΙ ΜΙΤΗΣΦΥΛΗΣ
ΡΩΜΕΩΝΖΗΣΑΣΕΠΙ
ΤΕΙΜΩΣΕΝΤΗΤΟΜΙΖ
ΩΝΚΕΦΡΟΝΩΝΕΑΥ
ΤΩΚΕΤΗΓΥΝΕΚΙΕΑΥ
10 ΤΟΥΟΛΠΙΑΚΑΣΤΑΚΕ
ΤΩΥΕΙΩΕΑΥΤΟΥΟΛ
ΠΙΩΜΑΡΤΙΝΩΦΥΛΗ
ΣΡΩΜΕΩΝΦΙΛΟΤΕΙ
ΜΟΝΕΒΤΟΜΟΝΠΟΛΕ
15 ΩΣΤΗΝΣΤΗΛΕΙΔΑΚ·
ΤΕΣΚΕΒΑΣΑΣΥΝΤ
ΩΤΟΠΩΤΩΠΕΡΙΩΡΙΣ
ΜΕΝΩΟΕΣΤΜΟΙΚΟΙΝΟΝ
ΜΟΙΠΡΟΣΚΑΛΕΙΝΙ
20 ΚΟΝΣΤΡΟΦΗΧΕ
ΡΕΠΑΡΟΔΙ ΤΑ

Τειμοκράτης Ἀλεξάνδρου, γένι Νικομηδεὺς,
5 ὁ καὶ Τρομίτης, φυλῆς Ῥωμέων, ζήσας ἐπὶ τείμῳ
ἐν τῇ Τόμῃ, ζῶν καὶ φρονῶν, ἐαυτῷ καὶ τῇ
10 γυνεὲ ἐαυτοῦ Ὀλπίᾳ Κάστῃ καὶ τῷ υἱῷ
ἐαυτοῦ Οὐλπίῳ Μαρτίνῳ, φυλῆς Ῥωμέων,
15 Φιλότειμον ἔβτομον πόλεως, τὴν στηλεῖδα κ[α-]
τεσκέβασα σὺν τῷ τόπῳ τῷ περιωρισμένῳ
20 ὃ ἐστὶ μοι κοινόν | μοι πρὸς Καλεΐνικον Στροφῆ·
χέρε παροδεῖτα.

Line 5. *ΟΙ*. After *Ο* has been incised *Μ*, afterwards erased.

Line 13. *Φιλότειμος* here must be an honorary title, as in the following inscription, No. CLXXVIII, and in another inscription from Tomis, No. 7 of the series published by Kumanudes in the *Πανδώρα*, June, 1868,

where we have *Φιλοκλῆς Χρήστου, Φιλότειμος τοῦ οἴκου τῶν ναυκλήρων*. Compare the Kyzikene inscriptions, C. I. 3662, 3663 A, lines 22, 23, and B, line 10, 3664, 3666, 3773, and Böckh, on C. I. 3662, also Kumanudes, *loc. cit.*, who conjectures that this honorary title was bestowed on those who distinguished themselves by

their liberality as *λειτουργοί*. It may be inferred from the use of *φιλοτεμία*, lines 10, 11, CLXXV *ante*, that *Φιλότειμος* and *Φιλοτεμία* were used in these inscriptions as the equivalents of *λειτουργός*, *λειτουργία*. In this case the *ἔβτομον* which follows *Φιλότειμον* may mean seventh in rotation. We might have expected

here *Φιλότειμος ἔβτομος*, but the change of case may be due to inadvertence. See *post* CCXXXII, CCXXXIII. In CLXXVIII the *Φιλότειμος* seems to be connected with the *φυλή* which follows it.

Line 15. After the final *Κ* there is no trace of *Α*.

CLXXVIII.

Stelè of calcareous stone. Height, 8 ft. 5 in.; breadth, 2 ft. 5½ in. Above the inscription a high pediment, plain. J. Millingen, in the *Φιλολ. Σύλλογος* of Constantinople, iv, p. 105. Kumanudes, in *Πανδώρα*, June, 1868, No. 437. Presented by William Price, Esq., 1864.

ΧΡΗΣΤΟΣΟΛΟΚΑ
ΛΟΥΦΙΛΟΤΕΙΜΟΣ
ΦΥΛΗΣΑΙΚΟΡΕΩΝ
ΚΑΛΩΣΒΙΩΣΑΣ
5 ΕΤΗΞΓ*ΧΑΙΡΕ
ΠΑΡΟΔΕΙΤΑ

Χρήστος Φ(ι)λοκά|λου Φιλότειμος | φυλῆς Αἰκορέων | καλῶς βιώσας | ἔτη ξγ· χαῖρε | παροδεῖτα

Perrot, *Mémoires d'Archéologie*, p. 449, conjectures that *Αἰκορέων* here is an abbreviated form of *Αἰγικορέων*, the name of one of the four original Ionian tribes. Another of these, *Ἀργαδεῖς*, occurs

on another inscription from Tomis. These names, as Perrot remarks, *Mémoires*, p. 192, are evidence of the Milesian origin of Tomis.

CLXXIX.

Marble stelè. Height, 2 ft. 5½ in.; breadth, 1 ft. 7 in. Along the top a pattern of ivy. Found near Trajan's Wall in the Dobrudscha, at the distance of about three miles from Kustenji. Presented by Dr. W. H. Cullen, 1868.

ΙΟΥΛΙΑΝΟΥΠΑΙΣΗΝ
ΚΑΙΡΗΓΕΙΝΗΣΑΓΑΘΑΙ ΔΡΟΣ
ΕΠΤΑΚΑΙΔΕΚΕΤΗΣΦΩΣ
ΛΙΠΟΝΑΕΛΙΟΥ
5 ΣΜΥΡΝΗΔΕΝΘΗΣΚΩ
ΚΑΛΗΣΠΕΥΔΩΝΑΝΕΛΕΣΕ...
ΠΥΘΙΑΚΑΙΠΑΤΡΗΣΕΜ
ΜΑΠΑΛΗΣΚΟΜΙΣΑΙ
ΑΝΤΙΔΕΜΟΥΣΤΕΦΑΝΩΝ
10 ΓΕΝΕΤΑΙΚΑΙΠΑΤΡΙΣΕΧΟΥΣΙΝ
ΟΣΤΕΑΜΟΥΝΑΛΙΘΩ
ΤΩΔΕΝΙΚΕΨΘΟΜΕΝΑ
ΧΑΙΡΕΠΑΡΟΔΕΙΤΑ

*Ἰουλιανοῦ παῖς ἦν | καὶ Ῥηγείνης Ἀγάθανδρος |
ἐπτακαίδεκετῆς φῶς | λίπον ἀελίου |
Σμύρνη δ' ἐν θνήσκῳ | καλῇ, σπεύδων ἀνελέσθ[αι]
Πύθια καὶ πάτρην στέμ[μα] πάλης κομίσαι |
ἀντὶ δέ μου στεφάνων | γενέται καὶ πατρίσιν ἔχουσιν |
ὅστέα μούνα λίθῳ | τῷδ' ἐνὶ κενθόμενα. |
χαῖρε παροδεῖτα.*

This is the epitaph of one Agathandros who died at Smyrna in his 18th year when on his way to

the Pythian Games, where he hoped to win a prize as a wrestler.

CLXXX.

On a slab of white marble. Height, $7\frac{3}{8}$ in.; breadth, $6\frac{3}{4}$ in.

ΒΑΣΙΛΕΥΟΝΤΟΣ ΒΑΣΙΛΕΩΣ . . .
 ΡΟΜΑΤΟΥ ΦΙΛΟΚΑΙΣΑΡΟΣ ΚΑΙ ΦΙΛΟ-
 ΡΩΜΑΙΟΥ ΕΥΣΕΒΟΥΣ ΕΤΟΥΣ ΜΗΝΟΣ
 ΔΑΕΙΣΙΟΥ Ο ΕΩΤΗΣΜΑΣ ΚΑΙ ΠΑΡΘΕ-
 5 ΝΟΥΧΡΗΣΤΟΥΣ ΚΟΣΣΟΥ ΜΕΝΑΝΔΡΟΥ
 ΚΑΙ ΓΥΝΗ ΧΗΜΑΤΑΕΡΙΑ - ΕΡΙΑ ΑΝΕΘΗΚΑΝ
 ΘΑΛΛΟΥΣ ΑΝΟΙΕΠΤΗΝ ΗΜΩΝ ΝΑΙΟΥΡΙ
 ΚΑΝΕΠΤΙ ΠΑΡΑΜΟΝΗ ΜΕΤΑ ΔΕ ΤΗΝ . Ω
 . ΝΗΜΩΝ ΗΜΩΝ ΕΙΝΑΙ ΑΥΤΗΝ ΕΛΕΥΘΕ-
 10 . ΝΥΠΤΟΔΙΑΓΗΝ ΗΛΙΟΝ ΑΝΕΠΤΑΦΗ . . . Ι
 . ΝΕΠΗΡΕΑΣΤΗΝ ΑΠΟΤΕΜΟΥ ΚΑΙ ΠΑΝΤΟΣ
 ΚΛΗΡΟΝΟΜΟΥ ΤΡΕΠΕΣΘΑΙ ΗΝ
 ΕΞ ΟΙΩΣΙ ΑΙ . / Ι

Βασιλεύοντος βασιλέως [Σαυ-
 ρομάτου Φιλοκαίσαρος καὶ Φιλο-
 ρωμαίου Εὐσεβοῦς, ἔτους μηνὸς
 Δαεισίου . εωτησμάς? καὶ Παρθε-
 5 νουχρηστοῦς Κοσσοῦ Μενάνδρου
 καὶ γυνὴ Χηματαέρια? ἀνέθηκαν
 Θάλλουσαν θρεπτὴν ἡμῶν ναιο(?)υρι-
 σαν ἐπὶ παραμονῇ, μετὰ δὲ τὴν [ς]ω-
 ῆ]ν ἡμῶν ἡμῶν εἶναι αὐτὴν ἐλευθέ-
 10 ρα]ν ὑπὸ Δία, Γῆν, Ἡλίον, ἀνεπάφη[ν κα]
 ἄ]νεπηρέαστην ἀπὸ τ' ἐμοῦ καὶ παντὸς
 κληρονόμου τρέπεσθαι [δ' αὐτ]ῇν

For similar deeds of enfranchisement found in the Crimea, see C. I. 2114 *b*, 2114 *bb*, 2131 *b*; Stephani, *Parerga in Mélanges Gréco-Romaines*, St. Pétersbourg, 1866, ii, p. 201, fol.; Gille, *Antiquités du Bospore*, Inscript. xxii, xxiii; Graefe, *Inscript. Græc. in Mémoires de l'Ac. Imp. St. Pétersbourg*, 6^{me} série, vi, p. 12.

The late character of the palæography makes it probable that the Sauromates in the heading is the fifth king of the Bosporos of that name. He reigned A.D. 231-33.

Line 3. After *ἔτους* the numerals are omitted which in other inscriptions of the same class mark the date reckoned from the era of Bosporos. After *Δαεισίου*, line 4, are illegible letters which may either be numerals marking the day of the month or more probably be part of the name which follows. The month *Δαείσιος* occurs in another Crimean inscription (Stephani, *Compte rendu*, 1863, p. 207). This seems to be identical with the Macedonian month *Δαίσιος*, C. I. 2943, K. F. Hermann, *Monatskunde*, pp. 52, 101.

In lines 4-6 the names which are hardly legible may be Theotesmas and Parthenouchrestous, sons of Kossos Menandros and Chemataeria. *Παρθενουχρηστοῦς* would thus be a barbarous corruption of the Greek name *Παρθενοχρήστος*. See Böckh, C. I. ii, p. 114 and p. 117, on the prevalence of the diphthong *ou* in the Mæotic dialect.

Line 7. *ναιουρισαν*. Can this be a barbarous corruption of *ναίουσαν* in the sense of 'domiciled'?

Line 9. The second *ἡμῶν* must be governed by *ἐλευθέραν*.

Line 10. *ὑπὸ Δία, Γῆν, Ἡλίον*. The same form of adjuration occurs in the deed of enfranchisement from Anapa, in *Mélanges Gréco-Romaines*, ii, p. 201, where Stephani incorrectly reads *ὑποδιάγη*.

Line 12. After *κληρονόμου* there are traces of letters which may be restored *τρέπεσθαι [δ' αὐτ]ῇν*, compare C. I. 2114 *bb*, *τρέπεσ[θ]αι [δ'] αὐτὸν ὅπου ἂν [β]ού[λ]ηται ἀνεπικωλύτως*.

I can make nothing of line 13.

The following inscriptions, Nos. CLXXXI to CCVI, were obtained by Colonel Westmacott at Kertch, during the occupation of that town by the allied English and French troops in 1856. Nos. CLXXXII, CLXXXIV, CLXXXIX, CXC, CXCI, CXCI, CXCI, CCVI, have been published by Ashik in his work in Russian, on the Antiquities of the Bosporos, Odessa, 1848, which I have cited under each of these Nos. These inscriptions appear to have been all found in the neighbourhood of Kertch except No. CCVI, which was found at Phanagoria.

CLXXXI.

On a marble stelè, rounded at the top. Height, 2 ft. 5 in.; breadth, 1 ft. 5 in. Stephani, *Bullet. Acad. S. Pétersb.* 1856, p. 163, and in *Mélanges Gréco-Romains*, ii, p. 26. Kaibel, *Epigr. Græc.* p. 96, No. 250.

ΠΑΜΗΝΙΣ

ΧΑΙΡΕ

.... ΙΙΣΟΥΠΟΛΙΗΤΙΝΑΡΙΤΑΛΟΝΚΛΕΟΙ....

.ΙΟΥΝΑΝΑΡΕΤΑΣΙΝΕΚΑΠΑΝΕΛΟΠΑ.

5 ΔΥΣΠΕΝΘΗΣ ΑΙΔΑ ΤΕΜΝΟΝΔΕΤΣ
ΟΣΥΠΟΣΤΑΛΑΙΚΡΥΠΤ... ΙΑΙΕΝΑ.
ΛΑΝΚΕΥΘΕΙΜΟΡΦΑΝΤ... ΙΟΣΑΛΛΑΜΑ
ΑΜ... ΙΚΕΙΝΑΣΕΣΦΑΟΣΑΘΑΝΑΤ..

Κλεοπάτ]ρα Μηνίσ[κου?

χαίρε

Τὴν Ἀ]μισοῦ πολιῆτιν ἀρίζαλον Κλεο[πάτραν

Β]ιθυνὰν ἀρετᾶς ἵνεκα Πανελόπα[ν

5 ἄρπασε] δυσπενθῆς Ἀἰδᾶς, σεμνὸν δὲ τὸ [κούρας

σκᾶν]ος ὑπὸ στάλα κρύπτ(ετα)ι αἰενά[φ·

τὴν ἀπα]λὰν κεύθει μορφὰν τ[άφ]ος, ἀλλ' ἀμά[ραντον

πνεῦμ]α μένει κείνας ἐς φάος ἀθάνατ[ον].

Six lines of Elegiac verse; above the name of the deceased in majuscule letters. I have followed Kaibel's restorations, lines 5 and 7, in preference to those of Stephani.

Line 1. The *P* is quite clear on the marble before the *A*. Therefore Stephani's restoration *Κλεο[νίκαν]*, line 3, must be wrong.

Line 4. *Β]ιθυνάν*. Stephani supposes that the

subject of this epitaph was born at Amisos, and which is afterwards married in Bithynia. The comparison to Penelope is not unusual in epitaphs. See Welcker, *Sylloge Epigr.* No. 157.

Line 6. The three missing letters in *κρύπτ(ετα)ι* appear in Stephani's transcript, *Mél. Gréco-Rom.* ii, p. 26.

CLXXXII.

Stelè of calcareous stone. Height, 2 ft. 6½ in.; breadth, 2 ft. 6½ in. In relief above the inscription is a banquet scene, of which the upper part is broken away: on the couch has been a draped figure reclining, holding a cup in the left hand; the head, shoulders, and right side of this figure are wanting. Below the head of the couch stands a diminutive male figure having on his left arm an oblong shield. In front of the couch is a three-legged table on which are three vases and a ladle (*simpulum*); in front of the foot of the couch is a male statue on a rectangular base, holding in the left hand a bunch of grapes (?), and wearing a short chiton and chlamys. Next on the left is a draped terminal figure treated architectonically and standing on a pedestal. Further to the left are two statuettes of draped female figures, much injured: in the background behind them is a table supporting an arcade of three arches. Ashik, ii, p. 69, No. 33.

ΔΕΥΙΕΑΝΔΡΟΝΕ

ΟΥ ΧΑΙΡΕ

..... δε υἱὲ Ἀνδρονε-

..... ου χαίρε

CLXXXIII.

Stelè of calcareous stone. Height, 2 ft. 3 in.; breadth, 2 ft. 1½ in. The inscription is placed on a horizontal band between two reliefs, the upper of which is broken away, leaving only the lower part of the legs of a horse, the legs of a male figure standing at his head, and a dog between the legs of the horse. In the lower relief is a Scythian warrior riding to the right. By the side of his horse and nearer the spectator runs a foal, the feet of which, and the head of the warrior, are wanting. The warrior holds a spear in his right hand; at his left side hangs the gorytos containing his bow and arrows; on his right thigh is a sword. His face is broken away.

ΑΡΤΕΜΙΔΩΡΕΙΔΙΟΓΑ
ΕΠΙΤΗΣΠΙΝΑΚΕΙΔΟΣ
ΧΑΙΡΕ

Ἀρτεμιδώρεϊ Διογᾶ
ἐπὶ τῆς πινακείδος
χαίρει

This is a sepulchral monument to the memory of Artemidoros, son of Diogas. I am quite unable to explain ἐπὶ τῆς πινακείδος unless it has reference to

one of the two reliefs on this monument. Compare C. I. 2007 f, *Αἰλιανὸς Νείκων . . . ἀνέστησεν τὸν βαμόν· τὸν δὲ πίνακα ἀνέστησε γαμβρὸς αὐτοῦ.*

CLXXXIV.

Stelè of calcareous stone. Height, 2 ft. 11¾ in.; breadth, 1 ft. 8¾ in. Above the inscription is a relief representing a distyle herōon in which is a male figure, draped and bearded, standing on the right and joining his right hand with that of a youth wearing a chiton and chlamys, who stands on the left. Ashik, ii, p. 64, No. 17.

ΒΑΚΧΙΕΒΑΓΕΟΣ
ΚΑΙΥΙΕΒΑΚΧΙΕ
ΧΑΙΡΕΤΕ

Βάκχιε Βάγεος
καὶ υἱὲ Βάκχιε
χαίρετε

CLXXXV.

Stelè of calcareous stone. Height, 2 ft. 6 in.; breadth, 1 ft. 5 in. Above the inscription is a relief, much defaced, representing a distyle herōon within which a male figure stands on the right, wearing a short chiton and chlamys and joining his right hand with that of a female figure on the left, draped and veiled. Both face the front. On the left of the female figure is a diminutive female figure draped and carrying a cista.

ΚΟΥΛΙΑΓΥΝΗ
ΔΕΛΚΟΥΡΙΔΟΥ

Κουαία γυνή
Δ[ιο]σκουρίδου

CLXXXVI.

Stelè of calcareous stone. Height, 2 ft. 6½ in.; breadth, 1 ft. 6½ in. Above the inscription is a relief representing a distyle herōon, within which a male figure wearing a chiton and chlamys stands to the front, joining his right hand with that of a female figure, draped and veiled, who stands on the left turned towards him. On the right of the male figure stands a diminutive male figure. All the faces are destroyed.

ΓΑΙΟΣ ΓΑΙΟΥ
ΚΑΙΜΗΤΗΡΒΑΣΙΛΙ . . ΙΝΑ
ΧΑΙΡΕΤΕ

Γάιος Γαίου καὶ μητὴρ Βασίλι[νδ]ίνα χαίρετε

CLXXXVII.

Stelè of calcareous stone. Height, 2 ft. 6 in.; breadth, 1 ft. 9½ in. Upper part broken away. Above the inscription is a relief representing a distyle heröon, within which is a Scythian warrior riding to the right; the case for his bow and arrows, gorytos, hangs behind him; under his horse runs a dog. Behind the horse stands a diminutive male figure in a short chiton. The heads of both figures and of the horse are broken off.

ΔΑΙΣΚΕΑΡΙΑΡΑ
ΜΝΟΥΧΑΙΡΕ

Δαῖσκε Ἀριαράμνον χαῖρε

CLXXXVIII.

Stelè of calcareous stone, upper part wanting. Height, 2 ft.; breadth, 1 ft. 8 in. Above the inscription is a relief representing a draped female figure standing to the front, the head and shoulders to near the waist wanting. On her left stands a diminutive draped female figure, holding in both hands a cylindrical casket.

ΔΑΣΧΑΙΚΙΝΩΛΙΟΣ
ΓΥΝΗΔΕΙΧΕΙΟΣ
ΧΑΙΡΕ

*Δάσχα Ἰκινώλιος
γυνὴ δὲ Ἰχείος
χαῖρε*

CLXXXIX.

Stelè of calcareous stone. Height, 2 ft. 3 in.; breadth, 1 ft. 2¼ in. Above the inscription is represented a distyle heröon, within which are two figures in relief standing to the front. On the right is a female figure draped and veiled. The figure on the left is male and wears a chiton and mantle. Both faces wanting. Ashik, ii, p. 70, No. 38.

ΔΙΟΙΥΚΙΕΛΑΜΑΧΟΥ
ΧΑΙΡΕ

*Διονύσιε Λαμάχου
χαῖρε*

CXC.

Stelè of calcareous stone, upper part wanting. Height, 2 ft. 6½ in.; breadth, 1 ft. 8½ in. Above the inscription is a relief representing a female figure, standing to the front, draped and veiled. On the right is a diminutive female figure draped and carrying with both hands an oblong casket. The heads of both figures are destroyed. Ashik, ii, p. 68, No. 31.

ΘΕΟΝΙΚΗ ΘΥΓΑΤΗΡ
ΝΙΚΙΟΥ ΧΑΙΡΕ

*Θεονίκη θυγάτηρ
Νικίου χαῖρε*

CXCI.

Stelè of calcareous stone, upper part wanting. Height, 2 ft. 7 in.; breadth, 2 ft. 3 $\frac{3}{4}$ in. Above the inscription is a banquet scene. On the couch reclines a draped figure holding a kantharos in the right hand. At the foot of the couch is a female figure, draped and seated in a chair with her feet on a footstool. The heads of both these figures are wanting; the seated figure is turned towards the reclining figure. In front of the couch is a three-legged table on which are two vases and a ladle, simpulum: to the right of this table is a diminutive male figure carrying a vase in his right hand, in his left a branch. On the left of the seated female figure stands a diminutive female figure draped and carrying a cista. Ashik, ii, p. 70, No. 40.

ΙΣΙΓΟΝΗΓΥΝΗΗΡΑΚΛΙΔΟΥ
ΧΑΙΡΕ
ΗΡΑΚΛΕΙΔΗ Β
ΧΑΙΡΕ

Ἰσιγόνη γυνὴ Ἡρακλίδου
χαῖρε
Ἡρακλείδῃ Β
χαῖρε

Β, line 3, is probably for γυνὴ Β, 'second wife.'

CXCI.

Stelè of calcareous stone, upper part wanting. Height, 1 ft. 9 $\frac{3}{4}$ in.; breadth, 1 ft. 7 $\frac{3}{4}$ in. Above the inscription is a relief representing a male figure on the right and a female figure on the left, both standing to the front and draped: they have apparently joined right hands. The head of the male figure and the female figure down to the waist are wanting. On the left of the female figure stands a diminutive female figure draped. Ashik, ii, p. 67, No. 24.

ΚΥΡΙΑΙΝΑ ΚΑΙΥΙΕ
ΑΡΙΣΣΤΑΓΟΡΑ ΧΑΙΡΕΤΕ

Κυρίαίνα καὶ υἱὲ
Ἀρισσταγόρα χαίρετε

CXCI.

Stelè of calcareous stone. Height, 2 ft. 4 $\frac{1}{4}$ in.; breadth, 1 ft. 7 $\frac{3}{4}$ in. Above the inscription is represented a distyle herōon, within which stands on the right a draped male figure turned to the front: on the left a smaller male figure wearing a short chiton and chlamys stands to the front, resting the left elbow and right hand on the top of a pillar. On the extreme left stands a diminutive male figure in a short chiton. The heads of all these figures are wanting.

ΗΡΑΚΛΕΙΔΗΠΑΣΤΕΙΟΣ,
ΧΑΙΡΕ

Ἡρακλείδῃ Παστεῖος
χαῖρε

CXCI.

Stelè of calcareous stone, upper part wanting. Height, 1 ft. 9 in.; breadth, 1 ft. 4 $\frac{1}{2}$ in. Above the inscription is a relief representing a female figure draped and resting the left elbow on a pillar. On the left stands a diminutive female figure draped and carrying an oblong casket with open lid. The heads of both figures are broken off. Ashik, ii, p. 70, No. 39.

ΦΙΛΩΤΕΡΑΦΙΛΩΤΣ
ΥΟΥΓΑΤΗΡΓΥΝΗΔΕΗΖΟ
ΥΠΑΡ. Δ ΑΙ. Ε

Φιλωτέρα Φιλώτου θυγάτηρ, γυνὴ δὲ Ἡζοῦ· παρ[ο]δ[εῖτα] χαῖ[ρ]ε

CXCV.

Stelè of calcareous stone, upper part wanting. Height, 2 ft. 11½ in.; breadth, 2 ft. Above the inscription is a relief representing a female figure draped, standing to the front, and resting the left elbow and right hand on the top of a pillar. On the left stands a diminutive draped female figure. The heads of both figures broken away.

ΨΥΧΑΡΙΩΝΟΣ ἂ Τ
 ΑΓΑΘΟΙΛΕΙΑΣ
 √ \ =
 / Ι Α , Τ Α Κ Α Ι Ε Υ Κ Λ Ε Ι Η Σ
 5 ' Ο \ Λ Ι Μ Ε Λ Α Χ Ο Ν Τ Α Τ Ρ Η Σ Ε Ν Δ Ε
 ' Ο Σ Τ Ο '

Ψυχάρωνος

Ἀγαθοκλείας

Χ[αῖρ]

----- καὶ εὐκλείης ----- μ' ἔλαχον

5 *Πάτρης, ἐν δὲ -----*

Lines 4 and 5 are probably part of an epitaph in elegiac verse.

CXCVI.

Stelè of calcareous stone, upper part wanting. Height, 2 ft. 1¾ in.; breadth, 1 ft. ¾ in. Above the inscription is a relief representing the lower part of a draped female figure seated to the front on a chair with footstool. On the left is a diminutive female figure draped and carrying a cista.

ΨΥΧΗΓΥΝΗΒΡΑΔΑ
 ΚΟΥ ΧΑΙΡΕ

Ψυχὴ γυνὴ Βραδάκου χαῖρε

CXCVII.

Stelè of calcareous stone, the right side broken away. Height, 5 ft. ¼ in.; breadth, 1 ft. 1¼ in. Above the inscription is represented a distyle heroon, within which in relief is a draped female figure seated to the right on a chair with a footstool. With her left hand she draws aside the veil from her neck, her right hand rests on her lap. Before her on the right stands a diminutive draped female figure. Behind her on the left stands a still more diminutive draped female figure holding a cista. The side rail of the chair rests on the figure of a Sphinx.

ΕΛΛΑΣΓΥΝΗ
 ΜΗΝΟΔΩΡΟΥ
 ΧΑΙΡΕ

Ἑλλας γυνὴ

Μηνοδώρου

χαῖρε

CXCVIII.

Stelè of calcareous stone, top wanting. Height, 2 ft. 2¼ in.; breadth, 1 ft. 9⅜ in. Above the inscription is a relief representing two female figures draped and veiled, standing to the front and joining right hands: both faces destroyed.

ΔΙΟΔΟΤΗΓΥΝΗΠΑΜΦΙΛΟΥ
 ΘΥΓΑΤΗΡΔΕΠΡΕΠΩΤΟΣ
 ΚΑΙΜΗΤΗΡΚΑΛΙΣΤΗ
 ΧΑΙΡΕΤΕ

Διοδότη γυνὴ Παμφίλου

θυγάτηρ δὲ Πρέπωτος

καὶ μήτηρ Καλίστη

χαίρετε

CXCIX.

Stelè of calcareous stone, top broken away. Height, 2 ft. $3\frac{1}{2}$ in.; breadth, 1 ft. 7 in. Above the inscription is a relief representing a female figure draped and veiled, standing to the front and resting her left elbow on her right hand. On the left is a diminutive female figure draped and carrying a casket. On the right is a diminutive male figure. The heads of these three figures are destroyed.

ΟΝΗ ΓΥΝΗ

ΧΑ ΟΣ ΧΑΙΡΕ

..... ονη γυνή

χα .. os χαίρε

CC.

Stelè of calcareous stone, broken at foot. Height, 2 ft. $5\frac{1}{4}$ in.; breadth, 1 ft. $11\frac{1}{4}$ in. Above the inscription is represented the front of an herōon, within which are two figures in relief: on the left is a draped female figure seated on a chair turned to the right, her left hand raised towards her head; her right hand extended from the elbow holds a mirror: on the right stands a female figure draped and veiled, her left hand raised to her head, her right hand holding an end of drapery across her waist; on either side of her is a diminutive draped female figure; the one carries a casket, the other an object not now distinguishable.

ΘΕΟΦΙΛΗ ΘΥΓΑ

Θεοφίλη θυγάτηρ

CCI.

Stelè of calcareous stone, the foot broken away. Height, 2 ft. $4\frac{1}{2}$ in.; breadth, 1 ft. $6\frac{1}{2}$ in. Above the inscription is a female figure draped and seated on a chair with a footstool. She is turned to the right: her left hand is raised to her head, her right hand rests on her lap; before her on the right stands a diminutive draped female figure. Both faces destroyed.

ΟΤΗ ΓΥΝΗ

.... ότη γυνή

CCII.

Stelè of calcareous stone. Height, 4 ft. $\frac{3}{4}$ in.; breadth, 2 ft. $5\frac{3}{4}$ in. The front of an herōon, within which is seated in high relief to the front a female figure, draped and veiled. Her left hand resting on her left knee holds a fruit; her right hand holds the edge of her mantle, which is brought over the head like a veil. On the left stands a diminutive draped female figure carrying a basket in her right hand and a purse (?) in her left. The inscription runs under the pediment of the herōon.

ΑΡΤΙΠΟΥΣΑΛΚΙΜΩΛΠ

Ἀρτίπους Ἀλκίμω ΛΠ

CCIII.

Bust in calcareous stone. Height, 1 ft. $1\frac{3}{4}$ in.; breadth, $11\frac{1}{4}$ in. Male figure draped on shoulders: much disfigured. The inscription is on a tablet forming a base to the bust.

ΚΑΙ ΠΟΣΒΑΚΚΑΡΟΥ

ΕΤΩΝ

Κάρπος Βασσάρου

ἐτών

CCIV.

Stelè of calcareous stone. Height, 1 ft. $11\frac{1}{2}$ in.; breadth, 1 ft. $6\frac{3}{4}$ in. Above the inscription is a distyle herōon, within which is a horseman riding slowly to the right; a chlamys hangs from his left shoulder, and the gorytos is attached to his left side.

Α Τ Σ Θ Ε

CCV.

Stelè of calcareous stone. Height, 1 ft. 10 in.; breadth, 1 ft. 6½ in. Above the inscription is a relief representing a draped female figure standing on the right: her head, left shoulder, and breast wanting. On the left stands a diminutive female figure, draped and carrying a casket.

□ ○

CCVI.

Marble stelè, top and right side wanting. Height, 1 ft. 2¾ in.; breadth, 1 ft. 3 in. Above the inscription remain the lower part of the legs of a horse, standing to the right, and the legs of a male figure, standing at the head of the horse. Found at Phanagoria, thence moved to Yenikale near Kertch. C.I. 2129. Ashik, ii, p. 80, No. 5.

ΗΖΟΥΣΑΠΟΛΛΟ...
ΔΟΥΤΟΙΣΠΑΡΑΓ...
ΣΙΝ ΧΑΙΡΕΙΝ

Ἡζοῦς Ἀπολλ[ωνί-
δου τοῖς παράγ[ου-
σιν χαίρειν

The form τοῖς παράγουσιν χαίρειν instead of χαῖρε παροδίτα is unusual. Ashik reads Ἀπολλων[ί]δου and πα[ρ]α[γ]ουσιν.

CHAPTER IV.

ISLANDS OF THE ÆGEAN:

THASOS, LESBOS, SAMOS, KALYMNA, KOS, TELOS, RHODES,
KASSOS, KARPATHOS.

CCVII.

On an oblong block of white marble, with a joint on the right side and on the top. The back of the block has been sawn off. Length, 3 ft. 9 $\frac{1}{4}$ in.; breadth, 1 ft. 5 in. Brought from Thasos in 1728 by Captain J. Hales. Archæologia of Soc. Ant. Lond. i, p. 333, where a facsimile is given; C. I. 2164.

Λ Ε Δ Α Ρ Ι Ο Ι
 Κ Α Τ Α Ι Α Σ Δ Α Ι Γ Ι Π Τ Α Ν Δ Ε Κ Α Τ Α Ι Α Σ Δ Τ Υ Ν Δ Α Ρ Ε Ω Σ Δ Ε Κ Α Τ Α Ι Α Σ
 Δ Δ Α Π Τ Ε Λ Υ Θ Η Δ Ν Ι Δ Θ Δ Σ Τ Ε Δ Α Ι Δ Ε Ν Ι Κ Α Δ Τ Ι Δ Α Π Τ Ε Λ Υ Θ Η Δ Ε Κ Α Τ Α

 Μ Ο Ρ Μ Ι Λ Λ Ο Ν Ε

'Εσ]σεδάριοι
 ὁ δεῖνα] 'Εκαταίας
 ἐνίκα] α? ἀπελύθη

 Αἰγίπαν 'Εκαταίας
 νι . θ . στε . αἰ

Μορμίλλονε[ς
 Τυνδάρεως 'Εκαταίας
 ἐνίκα τι . ἀπελύθη

 [ὁ δεῖνα
 'Εκατα[ίας ἐνίκα

This inscription is the fragment of a list of gladiators ranged under the two classes called Essedarii and Mormillones. After the name of each gladiator follows that of Hekataia, the lady who owned the band. (See Friedländer, Sittengeschichte Roms, ii,

p. 341.) In line 3 νι. stands for νικῶν, στε. for στεφανωθείς, as in C. I. 2889. See Böckh, *ad loc.* ἀπελύθη probably has the same force as the Latin missio in reference to a gladiatorial contest. Compare ἀπελύθησαν, C. I. 6855 f.

CCVIII.

On the left hand upper corner of a block of grey marble: the top edge and left side as far as the four uppermost lines are perfect. Height, 1 ft.; breadth, 11 in. Mytilenè; C. T. N.

ΑΡΙΣΤΟΓ
 ΕΡΑΙΝΩΙ ΩΛ
 ΕΙΚΟΝΙΧΑΛΚΕ
 ΕΝΤΟΙΣΑΓΩΣ
 5 ΕΝΤΩ
 ΨΑΓΟΡΕΥΣ
 'ΤΑΙΣΠΑΝ/
 ΤΑΣΕΝΕ
 ΝΔΙΑ
 10

'Αριστογ
 ἐπαίνω
 εἰκόνι χαλκῆ[α καὶ προεδρία
 ἐν τοῖς ἀγῶσ[ι
 5 ἐν τῷ [θεάτρῳ?
 ἀ]ναγορεύσ[ει
 ταῖς παν[αγύρεσι
 ἀρε]τᾶς ἐνε[κα ἂν
 ἔχω]ν δια[τελεῖ?
 10

Fragment of an honorary decree conferring a bronze statue and other distinctions, such as προεδρία in the public games and proclamation of honours, on

some public benefactor, probably the person mentioned in the first line.

CCIX.

On a fragment of a block of grey marble, complete only on the left side. Height, 11½ in.; breadth, 5 in. Mytilenè; C. T. N.

1
 ΛΑΡΟΣΘΕΩΥΙΩΘ
 ΝΕΙΡΕΟΣΚΑΙΔΙΑ
 ΠΙΩ ΚΑΙΠΡΟΤ
 ΩΡ
 5 ΑΓΛΘΑΤΥΧΑ
 ΜΕΝΚΑΤΤΑΝ/
 ΚΕΣΤΙΝΕΥΡ
 ΛΟΓΗΤΑΙΑΠΣ
 ΒΑΛΕΣΘΑΙΤΑΝ
 10 ΠΡΟΣΘΕΝΙΚΑ
 ΟΥΔΥΝΑΜΕΝ/
 ΤΙΣΓΑΡΚΑΙΔΥ
 ΠΑΡΑΜΙΛΛΑΣ
 ΤΩΓΟΝΕΩΝ
 15 ΑΡΧΑΓΕΤΑ
 ΤΩΝ
 ΑΥΤ

[----- Καί-
 σαρως Θεῶ νιῶ Θ[εῶ?
 εἰρέος καὶ διὰ [γένεος τῶ σωτήρος Ἀσκλη-
 πιῶ καὶ πρότ[ερον?
 Line erased.
 5 Ἀγαθῇ Τύχῃ
 μὲν κατταν [- - - - οὔ-
 κ ἔστιν εὖρ
 λόγηται ἀπο
 βαλέσθαι ταν
 10 πρόσθεν
 οὐ δυναμὲν
 τίς γὰρ καὶ δυν[ατὸς?
 παραμιλλᾶσ[θαι?
 τω γονέων
 15 ἀρχαγετα
 των
 αυτ

The second line is restored by the evidence of C. I. 2194: καὶ ἱερεὺς διὰ γένεος τῶ σωτήρος Ἀσκληπιῶ κ.τ.λ. Compare the dedication by a priest of Asklepios to the God in an inscription from Mytilenè, *Bullet. de Corr. Hellén.* 1880, p. 426, No. 5. In

style our inscription resembles the decree in honour of some personage of the Augustan age (C. I. 2167 d; Conze, Lesbos, pl. vii, 1), but it probably belongs to a later date, and may be part of a congratulatory address to an Emperor on his birthday.

CCX.

On a fragment of a slab of grey marble, broken on all sides; on the left, and separated by an incised vertical line, are remains of another inscription, which has been chiselled away, as has been also partially the fourth line in this inscription. Height, 4¾ in.; breadth, 5 in. Mytilenè; C. T. N.

ΓΝΑΙ.
 ΠΟΜΠΗ
 ΩΜΕΓΑ
 ΛΩΣΩΤΗ

Γναί[φ
 Πομπη[τ-
 φ Μεγά-
 λφ Σωτή[ρι

The relations between Pompey and the city of Mytilenè were of a very friendly nature, see Plehn,

Lesbiaca, p. 81; and the inscriptions in his honour, Conze, Lesbos, pl. viii, 1, and p. 13; and CCXI, *post.*

CCXI.

On a pedestal of grey marble; the left side and the mouldings along the top and bottom have been broken away; the inscription is arranged in three columns separated by shallow sunken bands. Height, 8 in.; breadth, 1 ft. 5½ in. Mytilenè; C. T. N. The uncials are published, *Archäol. Zeitung*, Berlin, 1854, p. 515.

ΓΝΑΙΩΤΙΟΝΙΙΙ
 ΙΩΓΝΑΙΩΤΙΩ
 ΜΕΓΑΛΩΑΥΤΟ
 ΚΡΑΤΟΡΙΤΩΕΥ
 5 ΕΡΓΕΤΑΚΑΙΣΩ
 ΓΗΡΙΚΑΙΚΤΙΣΤΑ

Γναίφ Πονπη-
 τφ Γναίω νιῶ
 μεγάλφ Αὐτο-
 κράτορι τῶ εὐ-
 5 εργέτα καὶ σω-
 τήρι καὶ κτίστα

ΥΓΑΛΑ
 ΡΙΩΦΙΛΟΠΑΤΡΙΔΙ
 ΘΕΟΦΑΝΗΤΩΣΩ
 ΤΗΡΙΚΑΙΕΤΕΡΓΕ
 ΤΑΚΑΙΚΤΙΣΤΑΔΕΥ
 ΤΕΡΩΤΑΣΠΑΤΡΙΔΟΣ

.....
 ρίφ φιλοπάτριδι
 Θεοφάνη τῶ σω-
 τήρι καὶ εὐεργέ-
 τα καὶ κτίστα δευ-
 τέρφ τῆς πατρίδος

ΙΤΟΤΑΜΩΝΙ
 ΛΕΣΒΩΝΑΚΤΟ.
 ΤΩΕΤΕΡΓΕΤΑ
 ΚΑΙΣΩΤΗΡΟΣ
 ΚΑΙΚΤΙΣΤΑΤΑ
 ΠΟΛΙΟΣ

Ποτάμωνι
 Λεσβώνακτο[ς
 τῶ εὐεργέτα
 καὶ σωτήρος
 καὶ κτίστα τῆς
 πόλιος

In this inscription the names of Pompey, of Theophanes, of Lesbos, and of his son Potamon, are associated in a triple dedication. Theophanes of Mytilenè, an intimate friend and follower of Pompey, and the historian of his campaigns, was, according to Strabo, the most distinguished Greek of his time. The Mytilenæans, to whom through his influence autonomy was restored by Pompey, granted him divine honours after his death, and struck in his honour bronze coins, still extant (see Plehn, *Lesbiaca*, pp. 81, 211, 212; and for the fortunes of his

descendants, Kaibel in *Ephemeris Epigraphica*, ii, p. 19, xxiii). Lesbos, father of Potamon, was a distinguished Mytilenæan sophist who lived in the reign of Augustus, and whose name with the epithet *ἡρώς νέος* appears on the bronze coins of Mytilenè. He is also here styled benefactor, saviour, and founder of his native city. For Potamon his son, see CCXII *post*.

Line 1. Too little remains of the first line of the dedication to Theophanes to enable me to offer a conjectural restoration.

CCXII.

On a stelè of grey marble, the left side broken away; along the top has been a moulding. Height, 1 ft. $\frac{3}{4}$ in.; breadth, 8 $\frac{1}{2}$ in. Mytilenè; C. T. N.

ΠΟΤΑΜΩΝΙ
ΛΕΣΒΩΝΑΚΤ
ΟΣΤΩΣΩΤΗΡΙ
ΚΑΙ ΕΥΕΡΓΕΤΑΚΑ
5 ΙΚΤΙΣΤΑΤΑΣΠ
ΟΛΙΟΣ

Ποτάμωνι | Λεσβώνακτ|ος τῷ σωτήρι | καὶ εὐεργέτῃ καὶ κτίστῃ τῆς πόλεως.

Potamon, the son of Lesbos, was distinguished for his varied erudition, and had much influence with Tiberius; see Plehn, *Lesbiaca*, p. 218. He was held in high honour, as appears not only from this and the preceding inscription, but also from C. I. 2182, which last shews that he had the right of *προεδρία* in the theatre at Mytilenè.

In the castle at Mytilenè is a dedication by Potamon to an Emperor, probably Tiberius. *Bullet. de Corresp. Hellén.* 1880, p. 426.

In an inscription copied by Cyriac of Ancona in Mytilenè (Kaibel, in *Ephemeris Epigraphica*, ii, p. 11, No. vii), Aurelia Artemisia, a priestess, is described as the descendant of Potamon τῷ νομοθέτῃ καὶ Λεσβώνακτος τῷ φιλοσόφῳ. Kaibel, in publishing this, remarks that Potamon is unknown as a legislator, but that he may have mediated, *æsymmetæ instar*, in civil dissensions and litigations at Mytilenè.

CCXIII.

On a base of grey marble; the inscription separated into two columns by a raised vertical band. Height, 6 in.; breadth, 10 in. Mytilenè; C. T. N.

ΓΑΙΩΚΑΙ	ΛΕΥΚΙΩΚΑΙ
ΣΑΡΙΑΗΜΟ	ΣΑΡΙΑΗΜΟ
ΝΙΤΑΚΝΕΟ	ΝΙΤΑΚΝΕ
ΤΑΤΟΕ	ΟΤΑΤΟΣ

Γαίω Καίσαρι Ἀγίμῳ τῆς νεότατος
Λευκίω Καίσαρι Ἀγίμῳ τῆς νεότατος

In line 4 of the first column the fifth letter, **E**, is evidently a blunder of the lapidary for **C**. On the honorary title *Princeps Juventutis*, of which Ἀγέμων τῆς νεότατος is here a translation, see Mommsen, in *Handbuch d. römisch. Alterthümer*, ii, pt. 2, 2nd edit. p. 800, and in *Res Gestæ Divi Augusti*, p. 34. The *Monumentum Ancyranum*, *ibid.* p. 32, states that Caius and Lucius Cæsar were made *Principes Juventutis* by the Roman Equites, and presented with silver *parmæ* and *hastæ*. Caius died A.D. 4 (A.U.C. 757), Lucius A.D. 2 (A.U.C. 755). Our inscription must

therefore be older than the earliest of these dates. Again, Caius was Consul A.D. 1 and could not have been styled *Princeps Juventutis* after being invested with that higher dignity (see Mommsen, *loc. cit.*). On the other hand our inscription cannot be earlier than B.C. 3 (A.U.C. 751), when Lucius Cæsar was made *Princeps Juventutis*, Caius having been previously so honoured, B.C. 6 (A.U.C. 748). See Mommsen, *Res Gestæ Divi Augusti*, p. 142. It is probable, therefore, that this dedication was made B.C. 1 (A.U.C. 753), when Caius was sent to the East.

CCXIV.

On a base of grey marble, with moulding at top and bottom. Height, 1 ft. 1 in.; breadth, 9½ in. Mytilenè; C. T. N.

<p>ΑΥΤΟΚΡΑΤΟ ΡΙΝΕΡΟΥΑΤΡΑ ΙΑΝΩΑΡΙΣΤΩ ΚΑΙΣΑΡΙΣΕΒΑ 5 ΣΤΩΓΕΡΜΑΝΙ ΚΩΔΑΚΙΚΩΠΑΡ ΘΙΚΩΧΑΡΙΣΤΗ ΡΙΟΝ</p>	<p>Αὐτοκράτο- ρι Νερούα Τρα- ϊανῶ Ἀρίστῳ Καίσαρι Σεβα- 5 στῶ, Γερμανι- κῶ, Δακικῶ, Παρ- θικῶ χαριστή- ριον</p>
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For dedications to Trajan at Mytilenè, see C. I. 2178 and 2179, and Bullet. de Corresp. Hellén. 1880, p. 428, Nos. 7-10, and p. 442, No. 24.

CCXV.

On a base of white marble, with mouldings at top and bottom. Height, 7½ in.; breadth, 5½ in. From near village of Keramia; C. T. N.

ΣΕΚΟΥΝ
ΔΑΕΥΧΗ.
ΚΑΙΣΤΡΙ/
ΑΝΕΘΗΚΕΝ

Σεκοῦνδα εὐχῇ[ν] Καϊστρία? ἀνέθηκεν

CCXVI.

On a stelè of dark grey marble, the top in the form of a pediment. Height, 1 ft. 7 in.; breadth, 1 ft. 1¼ in. Mytilenè; C. T. N.; C. I. 2195, and Addenda ii, p. 1028.

ΠΙΣΤΙΣΗΡΑΚ
ΛΕΙΔΟΥΤΙΒΕΡΙ
ΟΣΚΛΑΥΔΙΟΣΕΥΘ
ΔΙΩΝΚΥΡΙΟΙΤΩΝ
5 ΚΑΤΑΓΕΙΩΤΑ
ΦΩΝΤΩΝΕΙΕΑΥ
ΟΥΣΚΑΤΗΝΤΗ
ΝΑΠΣΕΝΙ

Πίστις Ἑρακλίδου, Τιβέριος Κλαύδιος Εὐοδίων, κύριοι τῶν |
καταγείω (sic) τῶν εἰς) αὐ[τ]οὺς κατηντη[κότῳ]ν ἀπὸ

Böckh follows Kiepert in reading ἀπασιν last line, but the letters as given above are quite clear on the stone. He supposes that an imprecation on those who may violate these tombs followed. In καταγείω line 5, the lapidary has evidently left out the final letter ν. In ΕΙΕΑΥ, line 6, the second Ε is probably a blunder for Ε. τῶν κατηντη[κότῳ]ν εἰς αὐτοὺς may mean 'which have devolved on them;' ἀπὸ may refer to the source from which they have derived their right of ownership.

CCXVII.

On the upper part of a stelè of grey marble, which has been surmounted by a pediment, now for the most part broken away.
Height, $6\frac{3}{4}$ in.; breadth, 10 in. Mytilenè; C. T. N.

ΑΔΙΣΤΑΑΛΕΞΑΝΔΡΩ
ΧΑΙΡΕ

Ἀδίστα Ἀλεξάνδρῳ χαῖρε

CCXVIII.

On the upper part of a stelè of grey marble; the top terminates in a pediment. Height, $3\frac{1}{4}$ in.; breadth, $5\frac{3}{4}$ in.
Mytilenè; C. T. N.

ΑΝΤΙΟΧΟCCΩCOY
ΧΑΙΡΕ

Ἀντίοχος Σώσου
χαῖρε

CCXIX.

On a stelè of grey marble, the lower part broken away; the top terminates in a pediment; traces of red colour on the pediment and in the letters. Height, 9 in.; breadth, $6\frac{3}{4}$ in. Mytilenè; C. T. N.

ΔΙΗΣΔΕΙΝΟΚΛΗ
ΧΑΙΡΕ

Δίης Δεινοκλῇ
χαῖρε

CCXX.

On a fragment of grey marble; the right side of the inscription broken away. Height, $3\frac{3}{4}$ in.; breadth, $6\frac{1}{2}$ in.
Mytilenè; C. T. N.

ΔΙΟΝΥCΙΑC
ΤΑCΜΟΥCΑΙ
ΩΕΝΤΕΛΕΟC

Διονυσίας
τᾶς Μουσαί-
ω ἐντελέος

I cannot explain ἐντέλεος.

CCXXI.

On the upper part of a stelè of grey marble; the top terminates in a pediment, in the centre of which is a shield.
Height, $4\frac{3}{4}$ in.; breadth, $7\frac{1}{4}$ in. Mytilenè; C. T. N.

ΜΕΓΙCΤΙΟΝ
ΧΑΙΡΕ

Μ]εγίστιον
χαῖρε

CCXXII.

On a stelè of grey marble, rounded at the top. Height, $9\frac{1}{4}$ in.; breadth, $8\frac{1}{4}$ in. Mytilenè; C. T. N.

ΠΥΘΑCΝΥΜΦΙ
ΟCΧΑΙΡΕΙΝΤΟΝ
ΠΑΡΟΔΟΝ

Πύθας Νύμφιος χαίρειν τὸν | παρ' ὁδόν

CCXXIII.

On a fragment of a stelè of white marble; above the inscription remain the feet of a figure which has been sculptured in relief; the right side of the inscription is broken away. Height, $7\frac{3}{4}$ in.; breadth, $8\frac{3}{4}$ in. Mytilenè; C. T. N.

ΛΟΥ·ΙΟΥ·ΤΡΟΦΙΜ

Λου. 'Ιου. Τροφίμου

CCXXIV.

On a fragment of a stelè of grey marble; complete on the left side; along the top is a moulding; below the inscription is a laurel wreath in relief. Height, 9 in.; breadth, $9\frac{1}{2}$ in. Mytilenè; C. T. N.

ΤΙΜΑΡΧΟΣΙΘΑΚΛΧΑΙΙ

Τίμαρχος 'Ιθάκω Χαί[ρε

CCXXV.

On a fragment of white marble, broken on all sides. Height, $4\frac{1}{4}$ in.; breadth, $7\frac{1}{4}$ in. Mytilenè; C. T. N.

	ΙϞ	.....
	ΤΩΟΙΚ	τω οίκ
	ΥΠΟΘΕΣΘ	ὑποθεσθ
	ΠΑΡΑΤΑΥΠΕ	παρὰ τὰ ὑπέ[ρ τοῦ
5	ΚΥΡΙΟΥΚΑΙΣ	5 Κυρίου Καίσ[αρος
	. ΠΕΥΘΥΝΟ-	ὑ]πεύθυνος

CCXXVI.

On a fragment of grey marble; complete on the top. Height, $5\frac{1}{4}$ in.; breadth, $5\frac{1}{2}$ in. Mytilenè; C. T. N.

	ΙΣΤΑΡΥΘΙΑΓ	μέγ]ιστα? Πύθια γ[υμν-
	ΑΡΧΗΝΔΩΜ	ασι]άρχην? δωμ
	ΝΑΕΛΕΥΘΕΡΑ	να ἐλευθερα
	ΟΝΚΑΙΜΗΔΕ	ον καὶ μηδε
5	ΝΣΥΝΚΑΤΑΙ	5 συνκατα
	ΩΝΣΠΥΘ	ωνσπυθ

CCXXVII.

On a fragment of grey marble, broken on all sides. Height, $4\frac{1}{2}$ in.; breadth, $4\frac{1}{2}$ in. Mytilenè; C. T. N.

ΕΩΣ
 ΑΚΕΔΡ.
 ΑΝΕΧΩΙ
 ΑΝΕΡΜΑΙ
 5 ΩΝΚΟΙΝΟ

 πόλ]εως?
 τετίμ]ακε Δρ
 διὰ τὰς εὐνοίας] ἂν ἔχω[ν διατελεῖ?
 πρὸς τὸ κοινὸν τ]ᾶν 'Ερμαῖ[σταν?
 ων κοινο

This may be a fragment of an honorary decree for services rendered to the religious association of Hermaistæ.

Mention of the κοινόν of Hermaistæ occurs in

an inscription from Tralles, published by Gelzer, *Rheinisches Museum*, 1872, p. 467, and also in the *Μουσείον Εὐαγγ. Σχολῆς* of Smyrna, pt. i, p. 66, No. 9.

CCXXVIII.

On a fragment of grey marble, broken on all sides. Height, $3\frac{1}{4}$ in.; breadth, $3\frac{1}{4}$ in. Mytilenè; C. T. N.

ΧΩΙ
ΔΟΣΙΡΟΙ
ΣΟΝΑΝΘ
ΤΟΙΑΝΚ
5 5 Μ

χω[ρα?
'Αρτέμι]δος ἱρὸν
σον ἀνθ' [ῶν?
τοίαν κ
5 . . .

CCXXIX.

On a fragment of grey marble, complete only on the top. Height, $3\frac{1}{4}$ in.; breadth, $3\frac{1}{4}$ in. Mytilenè; C. T. N.

ΑΔΙΑ
ΑΦΤ
αδια
γρ]αφη?

CCXXX.

On a bronze votive hare, obtained at Samos by the late Mr. C. R. Cockerell, from whom it passed into the collection of the late Mr. Thomas Burgon. Length, $2\frac{8}{10}$ in.; height, $1\frac{9}{10}$ in. Engraved, Brøndsted, i, p. 109; Rose, Inscriptions, p. 326, pl. xli, 2; C. I. 2247.



Τῷ Ἀπόλλωνι τῷ Πριηλῆϊ μ' ἀνέθηκεν Ἡφαιστίων

In publishing this inscription Böckh follows Brøndsted in attributing it to a period as late as Olymp. 112-115, B.C. 332-317. But had he examined the original, he would have recognised the unmistakeably archaic character of the palæography. Kirchhoff, Studien, 3rd edition, p. 30, assigns this dedication to the first half of the fifth century B.C. The forms of the Φ, Η, and Σ would not justify an earlier date.

The Λ in ΠΡΙΗΛΗΙ is quite certain. It is possible that in the Ionic dialect of Samos Πριηλῆϊ may have been used for Πριηνῆϊ at the date of this inscription, but it is much more probable that the engraver omitted the left stroke of the Ν in this word. The name of the dedicator has always been read Ἡφαιστίων, but the ΤΙ are very difficult to make out, because the engraver has evidently made some blunder here, setting the Τ upside down, and mixing

it up with some other letter which he has not been able to erase. An oblique stroke may be taken for the Ι. The facsimile in Brøndsted, and still more that in Böckh, are incorrect in several letters.

This inscription is written throughout from right to left. On the left shoulder of the hare is a round hole, which probably once held the arrow or javelin with which it was slain. The body is represented bounding forward, the head thrown back in agony. The motion is rendered with great spirit. The bronze is solid.

We know from Pausanias ii, 31, § 9, that the Apollo Pythios was worshipped at Prienè from very early times (see Panofka, Res Samiorum, p. 63). The epithet τῷ Πριηλῆϊ or Πριηνῆϊ in this inscription may have been added to distinguish the Apollo to whom the dedication is made from the Pythian God.

The following inscriptions, Nos. CCXXXI to CCCXXXIII, were all obtained by me in the island of Kalymna, and the greater part of them were found in the course of excavations made by me on the site of the Temple of Apollo Delios in the year 1854. See my *Travels and Discoveries*, i, pp. 304-315. The present church of Christos stands on this site, and has been built out of the ruins of the temple (see L. Ross, *Reisen*, ii, p. 96).

Most of the inscriptions obtained in these excavations were found a few yards to the west of the west front of the temple. Nearly all of them, together with other marbles from Kalymna, were presented to the British Museum in 1856 by Viscount Stratford de Redcliffe, then Her Majesty's Ambassador at the Porte.

CCXXXI.

On a slab of white marble, with moulding round the edges; on the right side the moulding has been broken away. Both on the right and the left edges of the stone are oblong holes sunk to receive metal cramps. I found this inscription built into a modern Greek tomb, the proprietor of which was so obliging as to give it to me in exchange for an ordinary stone. Height, 1 ft. 5½ in.; breadth, 3 ft. 11 in. Temple of Apollo, Kalymna; C. T. N.

ΑΡΙΣΤΟΦΙΛΟΣ ΑΡΙΣΤΟΔΩΡΟΥ ΕΙΠΕ ΕΠΕΙΔΗ ΑΡΑΤΟΚΡΙΤΟΣ ΑΡΙΣΤΙΑ ΔΙΑΔΕΞΑΜΕΝΟΣ ΤΑΝ ΠΑΡΑ ΤΩΝ
 ΓΟΝΕΩΝ ΕΥΝΟΙΑΝ ΑΝΕΧΟΝΤΕΣ ΔΙΕΤΕΛΕΣΑΝ ΠΟΤΙ ΤΟΥΣ ΠΟΛΙΤΑΣ ΕΝ ΤΟΙΣ ΛΟΙΠΟΙΣ ΚΑΙΡΟΙΣ ...
 ΛΟΥΘΩΝΣΤΑΙ ΚΕΙΝΩΝ ΑΙΡΕΣΕΙ ΠΑΝΤΑ ΠΡΑΞΩΝΤΑ ΧΡΗΣΙΜΑ ΔΙΑΤΕΤΕΛΕΚΕ ΤΑΙ ΠΑΤΡΙΔΙ ΜΕΤΑ
 ΣΤΕΥΝΟΙΑΣ ΚΑΙ ΡΟΛΛΑΚΙΣ ΕΙΣ ΤΑ ΤΟΥ ΔΑΜΟΥ ΣΥΜΦΕΡΟΝΤΑ ΧΡΗΜΑΤΑ ΕΚ ΤΩΝ ΙΔΙΩΝ Κ[] ΔΥ
 5 ... ΘΕΙΣ ΕΥΠΟΡΗΚΕΞΩΝ ΣΥΜΒΑΙΝΕΙ ΡΟΛΛΑΤΩΙ ΔΑΜΩΙ ΤΩΝ ΧΡΗΣΙΜΩΝ ΓΕΓΕΝΗΣΘ[] Τ ...
 ΟΛΙΤΑΝ ΡΟΛΛΟΙΣ ΧΡΕΙΑΣ ΠΑΡΕΙΣΧΗΤΑΙ ΚΑΙ ΠΑΡΑΙΤΙΟΣ ΓΕΓΕΝΗΤΑΙ ΤΟΙΣ ΜΕΝ ΑΙΧΜΑΛ[] ΟΥΣ Γ ...
 ΘΕΙΣΙΝ ΕΙΣ ΤΑΝ ΠΑΤΡΙΔΑ ΕΠΑΝΕΛΘΕΙΝ ΤΟΙΣ ΔΕ ΤΑ ΙΔΙΑ ΕΠΑΝΟΡΘΩΣΑΣΘΑΙ ΔΙΑ ΤΑΝ ΑΥΤΟΥ ΠΟΤΙ
 ... ΤΑΣ ΕΥΧΑΡΙΣΤΙΑΝ ΝΥΝ ΤΕ ΤΑΝ ΑΥΤΑΝ ΑΪΡΕΣΙΝ ΕΧΩΝ ΚΑΙ ΠΡΟΑΙΡΕΥΜΕΝΟΣ ΤΟ ΙΕΡΟΝ ΤΟ
 ... ΑΛΩΝΟΣ ΤΟΥ ΔΑΛΙΟΥ ΕΠΙΚΟΣΜΕΙΝ ΚΑΙ ΤΑΝ ΠΑΤΡΙΔΑ ΕΠΙΦΑΝΕΙΑΝ ἄγειν ὅπως τοι με[]
 10 ... ΑΙΧΟΡΙΚΟΙ ΑΓΩΝΕΣ ΣΥΝΤΕΛΩΝΤΑΙ ΤΟΙΣ ΤΕ ΘΕΟΙΣ ΚΑΙ ΤΟΙΣ ΕΥΕΡΓΕΤΑΙΣ ΚΑΘΑΚΑΙ Ο ΔΑΜΟΣ ...
 ΑΙΡΕΙΤΑΙ ΑΙΤΕΙΤΑΙ ΤΟ ΠΟΝΟΤΙ ΤΩ ΘΕΑΤΡΩ ΟΣ ΕΣΤΙ ΕΝ ΤΩ ΙΕΡΩ ΤΟΥ ΑΠΟΛΛΩΝΟΣ ΩΣΤΕ ΣΚΑΙ[] ΚΑΙ
 ΠΡΟΣΚΑΝΙΟΝ ΚΑΤΑΣΚΕΥΑΣΑΙ ΤΩ ΘΕΩ ΠΑΣΑΝ ΕΝΤΕΛΗΝ, ΤΑΝ ΟΙΚΟΔΟΜΙΑΝ ΚΑΙ ΤΑΝ ΣΥΜΦΡΑΞΙΝ ΥΦΙ[]
 ΝΟΣ ΕΞΩΝ ΣΥΜΒΑΙΝΕΙ ΔΑΠΑΝΑΝ ΑΞΙΟΛΟΓΟΝ ΑΥΤΟΝ ΕΚ ΤΩΝ ΙΔΙΩΝ ΑΝΑΛΙΣΚΕΙΝ ΕΙΣ ΤΑΝ ΤΑΣ ΣΚΑ-
 ΝΑΣ ΚΑΙ ΠΡΟΣΚΑΝΙΟΥ ΚΑΤΑΣΚΕΥΑΝ, ΔΕΔΟΣΘΑΙ Τῇ ΒΟΥΛῇ ΚΑΙ Τῷ ΔΑΜΩ ΕΠΑΙΝΕΣΑΙ ΑΡΑΤΟΚΡΙ...
 15 ΑΡΙΣΤΙΑ ΑΡΕΤΑΣ ΕΝΕΚΕ ΚΑΙ ΕΥΝΟΙΑΣ ΑΝΕΧΕΙ ΠΟΤΙ ΠΑΝΤΑΣ ΤΟΥΣ ΠΟΛΙΤΑΣ ΚΑΙ ΔΟΜΕΝ ΑΥΤῷ Τ ...
 ΡΟΝ ΤΟΝ ΠΟΤΙ ΤΩ ΘΕΑΤΡΩ ΟΝ ΑΙΤΕΙΤΑΙ, ΔΕΔΟΣΘΑΙ ΔΕ ΑΥΤῷ ΚΑΙ ΑΝΑΓΡΑΦΑΝ ΤΟΥΔΕ ΤΟΥ ΨΑΦΙΣΜΑΤΟΣ ΕΠΙ
 ΤΑΣ ΣΚΑΝΑΣ ἂν ἀνατίθῃται καὶ ἄλλαν ἀναγραφὰν τῆς ἀναθέσεως ἐπὶ τοῦ προσκανίου τάνδ[]
 ΑΡΑΤΟΚΡΙΤΟΣ ΑΡΙΣΤΙΑ ΤΑΝ ΣΚΑΝΑΝ ΚΑΙ ΤΟ ΠΡΟΣΚΑΝΙΟΝ ΣΤΕΦΑΝΟΦΟΡΗΣΑΣ ΑΠΟΛΛΩΝΙ ΔΑ[]

Ἀριστόφιλος Ἀριστοδώρου εἶπε· ἐπεὶ δὲ Ἀρατόκριτος Ἀριστία διαδεξάμενος τὰν παρὰ τῶν
 γονέων εὐνοίαν ἂν ἔχοντες διετέλεσαν ποτὶ τοὺς πολίτας ἐν τε τοῖς λοιποῖς καιροῖς [ἀκο-
 λούθως τῇ κείνων αἰρέσει πάντα πράσσωσιν τὰ χρήσιμα διατετέλεκε τῇ πατρίδι μετὰ π[ά-
 5 σας εὐνοίας καὶ πολλάκις εἰς τὰ τοῦ δάμου συμφέροντα χρήματα ἐκ τῶν ἰδίων κ[] δυ-
 νευ]θεὶς εὐπόρηκε, ἐξ ὧν συμβαίνει πολλὰ τῷ δάμῳ τῶν χρησίμων γεγενῆσθ[αι καὶ] τῶν π-
 ολιτῶν πολλοῖς χρείας παρείσχηται καὶ παραίτιος γεγέννηται τοῖς μὲν αἰχμαλ[ώτ]οις γ[]
 θεῖσιν εἰς τὰν πατρίδα ἐπανελθεῖν, τοῖς δὲ τὰ ἴδια ἐπανορθώσασθαι διὰ τὰν αὐτοῦ ποτ[]
 πάν]τας εὐχαριστίαν, νῦν τε τὰν αὐτὰν αἵρεσιν ἔχων καὶ προαιρέμενος τὸ ἱερὸν τοῦ
 Ἀπόλλωνος τοῦ Δαλίου ἐπικοσμεῖν καὶ τὰν πατρίδα εἰς ἐπιφάνειαν ἄγειν ὅπως τοι με[]
 10 κοὶ κ[] αὶ χορικοὶ ἀγῶνες συντελῶνται τοῖς τε θεοῖς καὶ τοῖς εὐεργέταις καθὰ καὶ ὁ δαμός [προ-
 αῖρεῖται, αἰτεῖται τόπον ποτὶ τῷ θεάτρῳ ὅς ἐστι ἐν τῷ ἱερῷ τοῦ Ἀπόλλωνος, ὥστε σκαί[] καὶ
 προσκάνιον κατασκευάσαι τῷ Θεῷ πᾶσαν ἐντελὴν, τὰν οἰκοδομίαν καὶ τὰν σύμφραξιν ὑφ[]
 νος, ἐξ ὧν συμβαίνει δαπάναν ἀξιόλογον αὐτὸν ἐκ τῶν ἰδίων ἀναλίσκειν εἰς τὰν τῆς σ[]
 νᾶς καὶ προσκανίου κατασκευὰν, δεδῶσθαι τῇ βουλῇ καὶ τῷ δάμῳ ἐπαίνεσαι Ἀρατόκριτον
 15 Ἀριστία ἀρετᾶς ἐνεκὲ καὶ εὐνοίας ἂν ἔχει ποτὶ πάντας τοὺς πολίτας καὶ δόμεν αὐτῷ τ[]
 πον τὸν ποτὶ τῷ θεάτρῳ ὃν αἰτεῖται, δεδῶσθαι δὲ αὐτῷ καὶ ἀναγραφὰν τοῦδε τοῦ ψαφίσματος ἐπὶ
 τῆς σκανᾶς ἂν ἀνατίθῃται καὶ ἄλλαν ἀναγραφὰν τῆς ἀναθέσεως ἐπὶ τοῦ προσκανίου τάνδ[]
 Ἀρατόκριτος Ἀριστία τὰν σκανὰν καὶ τὸ προσκάνιον στεφανοφορήσας Ἀπόλλωνι Δα[]

This is a decree reciting the many services rendered by Aratokritos, son of Aristias, to the city of Kalymna, and to certain of its citizens, by ransoming prisoners and by other liberal acts. The decree further states that Aratokritos now wishes to ornament the Hieron of the Delian Apollo by adding to the Theatre within its precincts a Skenè and Proskenion, in order that Melic and Choric contests may be celebrated in honour of the Gods and benefactors, and in accordance with the wish of the Demos; the site for these buildings which he asks for is granted, and it is further decreed that Aratokritos is to be honoured with an *ἐπαινος*, that a copy of this decree is to be engraved on the Skenè, and that on the Proskenion be engraved the following dedication: 'Aratokritos, son of Aristias, being Stephanephoros, (dedicates) the Skenè and Proskenion to the Delian Apollo.'

Within the precincts of this temple I found a base dedicated to *Καλλιστράτη*, the daughter of Aratokritos. This may be the person commemorated in this de-

cree (see also CCLII *post*). Aratokritos was evidently of a rich family, as the decree mentions, lines 1, 2, that his parents had also been public benefactors.

On a piece of Doric architrave now built into the inner face of the western wall of the church of Christos, over the doorway, Ross copied the letters *ΝΑ . . ΡΗΣΑΣΑΠΟΛΛ* (see his *Reisen*, ii, p. 98), and remarks that they are probably the remains of the dedicatory inscription on some votive monument near the Temple of Apollo. There can hardly be a doubt that this inscribed fragment of architrave, which Ross describes as of small dimensions, was once part of the proskenion. We may thus restore the inscription on it *ΣΤΕΦΑΝΑ[ΦΟ]ΡΗΣΑΣΑΠΟΛΛ[ΩΝΙ]*. The Stephanephoros is mentioned in another Kalymnian decree, *post*, No. CCXCVIII.

The theatre at Epidaurus stood within the Hieron. Pausan. ii, 27, § 5.

Lines 4, 5. *κ[ω]δυ[νευ]θείς*. Compare Demosth. adv. Phorm. ed. Reiske, 915, 13, *τὰ χρήματα ἤδη κινδυνεύεται τῷ δανείσαντι*.

CCXXXII.

On a stelè of white marble, surmounted by a pediment. This stelè has been broken into four pieces. Height, 3 ft. 2 in.; breadth, 1 ft. 1½ in. Temple of Apollo, Kalymna; C. T. N.

ΕΔΟΞΕΤΑΙΒΟΥΛΑΙΚΑΙΤΗΙΔΑΜΛΙ
ΓΝΗΜΑΠΡΟΣΤΑΤΑΝΕΠΕΙΔΗΕΡΜΟ
ΛΥΚΟΣΚΑΛΛΙΣΘΕΝΕΥΣΕΡΕΛΘΩΝ
ΕΡΙΤΑΝΒΟΥΛΑΝΚΑΙΤΟΝΔΑΜΟΝ
5 ΕΜΦΑΝΙΣΕΙΑΝΔΡΟΝΙΚΟΝΜΕΝΕ
ΛΕΥΣΚΝΙΔΙΟΝΕΥΝΟΥΝΗΜΕΝΤΗ
ΛΗΤΗΚΑΛΥΜΝΙΩΝΚΑΙΤΟΙΣΕΝ
ΝΟΥΣΙΤΩΝΠΟΛΙΤΑΝΧΡΕΙΑΣ
ΟΞΑΠΡΟΦΑΣΙΣΤΗΣΚΑΤΑ
10 ΤΟΥΟΥΘΕΝΕΛΛΕΙΠΟΝ
ΘΥΜΙΑΣΟΙΛΣΟΥΝΦΑΙΝΗΤΑΙΟΔ.
ΜΟΣΤΙΜ.ΝΤΟΥΣΕΥΕΡΓΕΤΕΙΝ
ΠΡΟΑΙΡΟΥΜΕΝΟΥΣΑΥΤΟΝΚ/ΤΟΙΑΙΡΟ
ΜΕΝΟΙΤΑΣΧΡΕΙΑΣ.ΑΡΕΧΕΣΘΑΙΤ...
15 ΜΗΤΗΚΑΛΥΜΝΙΩΝΕΙΔΩΝΤΙΟΤΙΥΙ...
ΞΕΙΑΥΤΟΙΣΠΑΝΤΑΤΑΤΙΜΙΑΠΑΡΑΤΟΙ
ΠΛΗΘΟΥΣΤΟΥΚΑΛΥΜΝΙΩΝΚΑΤΑΔΥΝΑ
ΜΙΝΤΑΝΑΥΤΩΝΑΓΑΘΑΙΤΥΧΑΙΔΕΔΟ
ΘΑΙΤΗΙΔΑΜΛΙΠΟΛΙΤΑΝΗΜΕΝΑΝΔΡΟ
20 ΩΝΟΝΜΕΝΕΚΛΕΥΣΚΝΙΔΙΟΝΚΑΙΑΥΤΟΝ
ΚΑΙΕΚΓΟΝΟΥΣΜΕΤΕΧΟΝΤΑΣΠΑΝΤΩΝ
ΩΝΠΕΡΚΑΙΤΟΙΑΛΛΟΙΚΑΛΥΜΝΙΟΙΕΡΙΚΛΑ
ΡΗΣΑΙΔΕΑΥΤΟΝΚΑΙΕΡΙΦΥΛΑΝΚΑΙΔΑ
ΜΟΝΤΟΥΣΔΕΠΡΟΣΤΑΤΑΣΑΝΑΓΡΑΨΑΙΤΟ
25 ΨΑΦΙΣΜΑΕΙΣΣΤΑΛΑΝΑΙΘΙΝΑΝΚΑΙΘΕ
ΜΕΝΕΙΣΤΟΙΕΡΟΝΤΟΥΑΠΟΛΛΩΝΟΣΤΑ
ΔΕΑΝΑΘΕΣΕΛΣΚΑΙΤΑΣΑΝΑΓΡΑΦΑΣΕ
ΡΙΜΕΛΗΘΗΜΕΝΕΡΜΟΥΚΟΝΚΑΛΛΙΣΘΕ
ΝΕΥΣΕΡΕΚΛΑΡΩΘΗΕΡΙΦΥΛΑΝΚΑΙΔΑ
30 ΟΝΕΛΑΧΕΦΥΛΑΣΚΥΔΡΗΛΕΙΩΝΔΑΜΟΥ
ΑΜΦΙΓΕΤΡΑΝ

Ἔδοξε τῇ βουλῇ καὶ τῷ δάμῳ | γνώμα προστατᾶν, ἐπειδὴ Ἑρμό-
 λυκος Καλλισθένης ἐπελθὼν | ἐπὶ τὰν βουλὰν καὶ τὸν δᾶμον |
 5 ἐμφανίζει Ἀνδρόνικον Μενέ[κ]λεὺς Κνίδιον εὖνουν ἦμεν τῷ |
 δάμῳ τῷ Καλυμνίων καὶ τοῖς ἐν[τυγχά]νουσι τῶν πολιτᾶν χρείας |
 10 παρεχόμεν]ος ἀπροφασίστως κατὰ | [δύναμιν τὰν α]ὐτοῦ οὐθὲν ἐλλείπον[τα |
 προ]θυμίας, ὅπ[ω]ς οὖν φαίνεται ὁ δ[α]μ[ος] τιμ[ῶ]ν τοὺς εὐεργετεῖν |
 προαιρουμένους αὐτὸν κα[ὶ] τοὶ αἰροῦ]μενοι τὰς χρείας [π]αρέχεσθαι τῷ δά-
 15 μῳ τῷ Καλυμνίων εἰδῶντι ὅτι ὑπ[άρ]ξει αὐτοῖς πάντα τὰ τίμια παρὰ τοῦ |
 πλήθους τοῦ Καλυμνίων κατὰ δύναμιν τὰν αὐτῶν, Ἀγαθῇ Τύχῃ δεδό-
 20 χ]θαι τῷ δάμῳ πολίταν ἦμεν Ἀνδρό[ν]ικον Μενεκλεὺς Κνίδιον καὶ αὐτὸν |
 καὶ ἐκγόνους μετέχοντας πάντων | ὧν περ καὶ τοὶ ἄλλοι Καλύμνιοι, ἐπικλα-
 ρῶσαι δὲ αὐτὸν καὶ ἐπὶ φυλὰν καὶ δᾶμον, τοὺς δὲ προστατάς ἀναγράψαι τὸ |
 25 ψάφισμα εἰς στάλαν λιθίναν καὶ θέμεν εἰς τὸ ἱερὸν τοῦ Ἀπόλλωνος, τᾶς |
 δὲ ἀναθέσεως καὶ τὰς ἀναγραφὰς ἐπιμεληθῆμεν Ἑρμόλυκον Καλλισθέ-
 30 νους ἐπεκλαρώθη ἐπὶ φυλὰν καὶ δᾶμον, ἔλαχε φυλᾶς Κυδρηλείων, δάμον |
 Ἀμφιπετρᾶν.

A grant of politeia to Andronikos, son of Menekles, a Knidian. The decree is ordered to be set up in the Hieron of Apollo.

Line 9. παρεχόμεν]ος. This change of construc-

tion from the accusative to the nominative occurs also in the following decree, and *post*, CCXXXVII.

Line 12. After εὐεργετεῖν a word has been erased.

CCXXXIII.

On a stelè of white marble, surmounted by a pediment. Height, 2 ft. 6½ in.; breadth, 10½ in. Temple of Apollo, Kalymna; C. T. N.

ΕΔΟΞΕΤΑΙΒΟΥΛΑΙΚΑΙΤΛΙΔΑ
 ΜΛΙΓΝΛΜΑΠΡΟΣΤΑΤΑΝΕΠΕΙΔΗ
 ΠΡΑΞΙΦΑΝΗΣΚΡΑΤΙΔΑΕΠΕΛΘΩΝ
 ΕΠΙΤΕΤΑΝΒΟΥΛΑΝΚΑΙΤΟΝΔΑ
 5 ΜΟΝΕΜΦΑΝΙΞΕΙΘΕΟΓΝΗΤΟΝΑΝ
 ΤΙΒΙΟΥΛΑΜΨΑΚΗΝΟΝΕΥΝΟΥΝΗ
 ΜΕΝΤΛΙΔΑΜΛΙΤΛΙΚΑΛΥΜΝΙΩΝ
 ΚΑΙΤΟΙΣΕΝΤΥΝΧΑΝΟΥΣΙΤΛΗΝ
 ΠΟΛΙΤΑΝΧΡΕΙΑΣΠΑΡΕΧΟΜΕΝΟΣ
 10 ΠΑΣΙΝΑΠΡΟΦΑΣΙΣΤΛΣΚΑΤΑΔΥ
 ΝΑΜΙΝΤΑΝΑΥΤΟΥΟΥΘΕΝΕΝ
 ΛΕΙΠΟΝΤΑΠΡΟΘΥΜΙΑΣΟΠΛΣΟΥΝ
 ΦΑΙΝΗΤΑΙΟΔΑΜΟΣΤΙΜΛΝΤΟΥΣ
 ΕΥΕΡΓΕΤΕΙΝΠΡΟΑΙΡΟΥΜΕΝΟΥΣ
 15 ΑΥΤΟΝΚΑΙΤΟΙΑΙΡΟΥΜΕΝΟΙΤΑΣ
 ΧΡΕΙΑΣΠΑΡΕΧΕΣΘΑΙΤΩΙΔΑΜΛΙ
 ΤΛΙΚΑΛΥΜΝΙΩΝΕΙΔΛΝΤΙΟΤΙΥΡΑΡ
 ΞΕΙΑΥΤΟΙΣΠΑΝΤΑΤΑΤΙΜΙΑΠΑΡΑ
 ΤΟΥΓΛΗΘΟΥΣΤΟΥΚΑΛΥΜΝΙΩΝΚΑ
 20 ΤΑΔΥΝΑΜΙΝΤΑΝΑΥΤΛΝΑΓΑΘΑΙ
 ΤΥΧΑΙΔΕΔΟΧΘΑΙΤΛΙΔΑΜΛΙΠΟΛΙ
 ΤΑΝΗΜΕΝΚΑΛΥΜΝΙΩΝΘΕΟΓΝΗ
 ΤΟΝΑΝΤΙΒΙΟΥΛΑΜΨΑΚΗΝΟΝΚΑΙ
 ΑΥΤΟΝΚΑΙΕΓΓΟΝΟΥΣΜΕΤΕΧΩΝ
 25 ΤΑΣΠΑΝΤΛΝΛΝΠΕΡΚΑΙΤΟΙΑΛΛΩ
 ΚΑΛΥΜΝΙΟΙΕΠΙΚΛΑΡΛΣΑΙΔΕΑΥ
 ΤΟΝΚΑΙΕΠΙΦΥΛΑΝΚΑΙΔΑΜΟΝ
 ΤΟΥΣΔΕΠΡΟΣΤΑΤΑΣΑΝΑΓΡΑΨΑΙ
 ΤΟΔΕΤΟΥΑΦΙΣΜΑΕΙΣΣΤΑΛΑΝΛΙ
 30 ΘΙΝΑΝΚΑΙΘΕΜΕΝΕΙΣΤΟΙΕΡΟΝΤΟΥ
 ΑΡΟΛΛΛΝΟΣΤΑΣΔΕΑΝΑΘΕΣΕΛΣ
 ΚΑΙΤΑΣΑΝΑΓΡΑΦΑΣΕΠΙΜΕΛΗΘΙ
 ΙΕΝΠΡΑΞΙΦΑΝΗΚΡΑΤΙΔΑΕΡΕ
 ΚΛΑΡΛΘΗΕΠΙΦΥΛΑΝΚΑΙΔΑΜΟΝ
 35 ΕΛΑΧΕΦΥΛΑΣΚΥΔΡΗΛΕΙΩΝ
 ΔΑΜΟΥΑΜΦΙΠΕΤΡΑΝ

Ἔδοξε τῇ βουλῇ καὶ τῷ δᾶμῳ, γνώμα προστατᾶν, ἐπειδὴ |
 Πραξιφάνης Κρατίδα ἐπελθὼν | ἐπὶ τε τὴν βουλὴν καὶ τὸν δᾶ-
 5 μὸν ἐμφανίζει Θεόγνητον Ἀντιβίου Λαμψακηνὸν εὖνουν ἢ-
 μεν τῷ δᾶμῳ τῷ Καλυμνίων | καὶ τοῖς ἐντυγχάνουσι τῶν |
 10 πολιτῶν χρείας παρεχόμενος | πᾶσιν ἀπροφασίστως κατὰ δύ-
 ναμιν τὴν αὐτοῦ οὐθὲν ἐνλείποντα προθυμίας, ὅπως οὖν |
 φαίνεται ὁ δᾶμος τιμῶν τοὺς | εὐεργετεῖν προαιρουμένους |
 15 αὐτὸν καὶ τοὶ αἰρούμενοι τὰς | χρείας παρέχεσθαι τῷ δᾶμῳ |
 τῷ Καλυμνίων εἰδῶντι ὅτι ὑπάρξει αὐτοῖς πάντα τὰ τίμια παρὰ |
 20 τοῦ πλήθους τοῦ Καλυμνίων κατὰ δύναμιν τὴν αὐτῶν, Ἀγαθῇ |
 Τύχῃ δεδόχθαι τῷ δᾶμῳ πολί-|ταν ἡμεν Καλυμνίων Θεόγνη-
 τον Ἀντιβίου Λαμψακηνὸν καὶ | αὐτὸν καὶ ἐγγόνους μετέχον-
 25 τας πάντων ὧν περ καὶ τοὶ ἄλλοι | Καλύμνιοι, ἐπικλαρῶσαι δὲ αὐ-
 τὸν καὶ ἐπὶ φυλὴν καὶ δᾶμον, | τοὺς δὲ προστατάτας ἀναγράφαι |
 30 τόδε τὸ ψάφισμα εἰς στάλαν λιθίναν καὶ θέμεν εἰς τὸ ἱερὸν τοῦ |
 Ἀπόλλωνος, τᾶς δὲ ἀναθέσεως | καὶ τᾶς ἀναγραφᾶς ἐπιμεληθῇ-
 μεν Πραξιφανῇ Κρατίδα. ἐπεκλαρώθη ἐπὶ φυλὴν καὶ δᾶμον |
 35 ἔλαχε φυλᾶς Κυδρηλείων | δάμου Ἀμφιπετρᾶν.

A grant of politeia to Theognetos, son of Antibios, a citizen of Lampsakos. The decree is ordered to be placed in the Hieron of Apollo.

CCXXXIV.

On a stelè of calcareous stone, the surface of which has many holes, to avoid which the lapidary has spaced the letters irregularly. Height, 1 ft. 11 $\frac{3}{4}$ in.; breadth, 1 ft. $\frac{1}{4}$ in. Temple of Apollo, Kalymna; C. T. N.

ΑΠΟΛΛΩΝΙΔΑΣΣΥΡΝΩ
 ΝΟΣΕΙΠΕΝΕΠΕΙΔΗΑΡΙΖΤΩΝ
 ΑΡΙΣΤΑΓΟΡΑΑΜΑΘΟΥΣΙ
 ΟΣΧΡΕΙΑΣΠΑΡΕΧΕΤΑΙΚ/
 5 ΛΥΜΝΙΩΝΤΟΙΣΕΝΤΥΓΧΑ
 ΝΟΥΣΙΝΑΠΡΟΦΑΣΙΣΩΣΜΕ
 ΤΑΡΑΣΑΣΕΥΝΟΙΑΣΕΔΟΞΕ
 ΤΩΙΔΑΜΩΙΤΩΙΚΑΛΥΜΝΙΩΝ
 ΔΕΔΟΣΘ ΑΙΑΡΙΣΤΩΝΙΕ Ν
 10 ΚΑΛΥΜΝΑΙΠΟΛΙΤΕΙΑΝΚΑΙ
 ΑΥΤΩΙΚΑΙΕΓΓΟΝΟΙΣΜΕ
 ΤΕΧΟΥΣΙΠΑΝΤΩΝΩΜ ΠΕΡ
 ΚΑΙΤΟΙΑΛΛΟΙΚΑΛΥΜΝΙΟΙΜΕ
 ΤΕΧΟΝΤΙΕΠΙΚΛΑΡΩΣΑΙΔΕΑΥ
 15 ΤΟΝΚΑΙΕΠΙΦΥΛΑΝΗΔΗΚΑΙΔΑ
 ΜΟΝΕΛΑΧΕΦΥΛΑΣΚΥΔΡΗΛΕΙ
 ΩΝΔΑΜΟΥΠΕΡΑΙΩΤΑΟΓΩΣΕΙΣ
 ΠΑΝΤΑΤΟΝΧΡΟΝΟΝΦΑΝΕΡΟΝΥ
 ΠΟΜΝΑΜΑΤΑΣΔΟΣΙΟΣΥΠΑΡΧΗΙΑ
 20 ΝΑΓΡΑΨΑΙΔΕΤΟΔΕΤΟΨΑΦΙΣΜΑΕΙΣ
 ΣΤΑΛΑΝΚΑΙΘΕΜΕΝΕΙΣΤΟΙΕΡΟΝ
 ΤΟΥΑΠΟΛ ΛΩΝΟΣΤΑΣΔΕΕ ΠΙ
 ΓΡΑΦΑΣΕΠ ΙΜΩΛΗΘΗΜΕΝΑ ΠΟΛ
 ΛΩΝΙΔΑΝΣ ΥΡΝΩΝΟΣ

Ἀπολλωνίδας Σύρνωνος εἶπεν· ἐπειδὴ Ἀρίστων |
 Ἀρισταγόρα Ἀμαθούσιος χρείας παρέχεται Κα-
 5 λυμνίων τοῖς ἐντυγχάνουσιν ἀπροφασίστως με-
 τὰ πάσας εὐνοίας, ἔδοξε | τῷ δᾶμῳ τῷ Καλυμνίων |
 10 δεδόσθαι Ἀρίστωνι ἐν | Καλύμνῃ πολίτειαν καὶ |
 αὐτῷ καὶ ἐγγόνοις μετέχουσι πάντων ὧν περ |
 καὶ τοὶ ἄλλοι Καλύμνιοι μετέχοντι, ἐπικλαρῶσαι δὲ αὐ-
 15 τὸν καὶ ἐπὶ φυλὴν ἥδη καὶ δᾶμον, ἔλαχε φυλᾶς Κυδρηλεί-
 ων, δάμου Περαιώτα· ὅπως εἰς | πάντα τὸν χρόνον φανέρον ὑ-
 20 πόμναμα τᾶς δόσιος ὑπάρχει, ἀναγράφαι δὲ τόδε τὸ ψάφισμα εἰς |
 στάλαν καὶ θέμεν εἰς τὸ ἱερὸν | τοῦ Ἀπόλλωνος, τᾶς δὲ ἐπι-
 γραφᾶς ἐπιμεληθῇμεν Ἀπολλωνίδαν Σύρνωνος.

A decree conferring the politeia on Ariston, son of Aristagoras, an Amathusian, for services rendered to Kalymnian citizens, and stating that he has been elected by lot into the tribe Kydreleioi, and the

deme Peraiores. The expression, line 17, ὅπως εἰς πάντα τὸν χρόνον κ.τ.λ. does not occur in the other grants of politeia from Kalymna.

CCXXXV.

On the upper part of a stelè of calcareous stone. Height, 11½ in.; breadth, 10½ in. Temple of Apollo, Kalymna; C. T. N.

ΕΔΟΞΕΤΑΙΒΟΥΛΑΙΚΑΙΤ . . ΔΑΜΩ .
ΓΝΩΜΑΠΡΟΣΤΑΤΑΝΕΠΕΙΔΗΔΙ
ΚΑΙΟΣΑΓΗΣΑΝΔΡΟΥΕΠΕΛΘΩΝΕ
ΠΙΤΕΤΑΝΒΟΥΛΑΝΚΑΙΤΟΝΔΑ
5 ΜΟΝΕΝΦΑΝΙΞΕ . ΑΥΞΙΠΡΟΝΑΓΙΑ
ΑΧΑΙΟΝΕΥΝΟΨΗΜΕΝΙΩΙΔΑ
ΜΩΙΤΩΙΚΑΛΥΜΝΙΩΝΧΡΕΙΑΣΠΑ
ΡΕΧΟΜΕΝΟΝΕΜΠΑΝΤΙΚΑΙΡΩΙ
ΚΑΙΚΟΙΝΑΙΤΑΙΡΟΛΕΙΚΑΙΙΔΙΑΙ . ΟΙΣ
10 ΕΝΤΥΝΧΑΝΟΥΣΙΤΩΝΠΟΛΙΤΑΝ
ΟΡΩΣΟΥΝΚΑΙΟΔΑΜΟΣΦΑΙΝΗΤΑΙ
ΤΟΙΣΕΙΣΑΥΤΟΝΠΡΟΘΥΜΙΑΣΜΗ
ΘΕΝΕΝΛΕΙΠΟΥΣΙΚΑΤΑΞΙΑΣΧΑΡΙ
ΤΑΣΑΠΟΔΙΔΟΥΣΤΩΝΕΥΕΡΓΕΤΗ
15 ΜΑΤΩΝΔΕΔΟΧΘΑΙΤΑΙΒΟΥΛΑΙ
ΚΑΙΤΩΙΔΑΜΩΙΠΟΛ . ΤΑΝΗΜΕΝΑΥ
ΞΙΠΡΟΝΑΓΙΑΑ . . ΙΩ . . . ΙΑΥΤΟΝ
ΚΑΙΕΓΓΩΝ ΤΑΣΠΑΙ
ΤΩ

Ἔδοξε τῇ βουλῇ καὶ τῷ δάμῳ | γνώμα προστατῶν, ἐπειδὴ Δί-
καιος Ἀγησάνδρον ἐπελθὼν ἐπὶ τε τὴν βουλὴν καὶ τὸν δᾶ-
5 μόν ἐνφανίζε[ι] Λύσιππον Ἀγία | Ἀχαιὸν εὖνον ἡμῶν τῷ δᾶ-
μῳ τῷ Καλυμνίων, χρείας παρ[ε]χόμενον ἐμ παντὶ καιρῷ |
10 καὶ κοινῇ τῇ πόλει καὶ ἰδίᾳ τοῖς | ἐντυγχάνουσι τῶν πολιτῶν |
ὅπως οὖν καὶ ὁ δᾶμος φαίνεται | τοῖς εἰς αὐτὸν προθυμίας μη-
θὲν ἐνλείπουσι καταξίας χάρι[τας] ἀποδιδούς τῶν εὐεργετη-
15 μάτων, δεδόχθαι τῇ βουλῇ | καὶ τῷ δάμῳ πολ[ι]τῶν ἡμῶν Λύ-
σιππον Ἀγία Ἀ[χα]ιδ[ὸν] καὶ αὐτὸν | καὶ ἐγγόν[ους] μετέχον[τας] πᾶ[ν]-
τῶν ὧν περ καὶ τοὶ ἄλλοι Καλύμνιοι μετέχοντι κ.τ.λ.

A grant of politeia to Lysippos, son of Agias, an Achaean.

CCXXXVI.

Fragment of a stelè of white marble, the right side and lower part broken away. Height, 1 ft. 3 in.; breadth, 9½ in. Temple of Apollo, Kalymna; C. T. N.

. . ΟΞΕΤΑΙΒΟΥΛΑΙΚΑΙΤΩΙΔΑ . . ΙΓΝΟ
ΕΠΕΙΔΗΝΙΚΑΣΙΔΙΚΟΣΚΑ ΤΙ
ΛΑΝΚΑΙΤΟΝΔΑΜΟΝΕΜ . ΑΝΙΞΕ .
ΚΥΡΑΝΑΙΟΝΕΥΝΟΥΝΗΜΕΝΤΩΙ
5 ΠΑΡΕΧΟΜΕΝΟΝΕΜΠΑΝΤΙΚΑΙΡΩΙΚ
ΕΝΤΥΓΧΑΝΟΥΣΙΝΤΩΝΠΟΛΙΤΑΝ
ΤΟΙΣΕΙΣΑΥΤ . ΝΠΡΟΘΥΜΙΑΣΜΗΘΕ
ΧΑΡΙΤΑΣΑ . . ΔΙΔΟΥΣΤΩΝΕΥΕ
ΔΑΜΩΙΠΟΛΙ . ΑΝΕΙΜΕΝΚΑΛΥΜΙ
10 ΚΥΡΑΝΑΙ . . ΑΙΑΥΤΟΝΚΑΙΕΚΓΟ
ΚΑΙΤΟΙΑΛΛΟΙ . . ΑΥΜ . ΙΟΙΜΕΤΕ
ΠΙΦΙΛΑΝ . . . ΑΜΟΝΤΟΥΣΠΙ
Λ . . ΔΑΜΩ . . ΚΑΛΙΩ . ΛΑΝΑ
ΛΙΘΙΝΑΝΚ . . ΟΜΕΝΕΣΤΟΙΕΡΟΝ
15 ΦΑΣΕΓΙΜΕΛΗΘΗΤΩΣΑΝΤΟΙΠ

- *Εδ]οξε τῇ βουλῇ καὶ τῷ δᾶ[μῳ], γνῶ[μα προστατᾶν,
 ἐπειδὴ Νικασίδικος Κλ. . . τι. . . [ἐπελθὼν ἐπὶ τὰν βο-
 υ]λὰν καὶ τὸν δᾶμον ἐμ[φ]ανίζε[ι τὸν δεῖνα τοῦ δεῖνος
 Κυραναιὸν εὖνουν ἤμεν τῷ [δᾶμῳ τῷ Καλυμνίων, χρείας
 5 παρεχόμενον ἐν παντὶ καιρῷ κ[αὶ κοινῇ τῇ πόλει καὶ ἰδίᾳ τοῖς
 ἐντυγχάνουσιν τῶν πολιτᾶν, [ὅπως οὖν καὶ ὁ δᾶμος φαίνεται
 τοῖς εἰς αὐτ[ὸ]ν προθυμίας μεθ[ε]ν ἐνλείπουσι καταξίας
 χάριτας ἀ[πο]διδούς τῶν εὐε[ργετημάτων, δεδόχθαι τῷ
 δᾶμῳ πολί[τ]αν εἶμεν Καλυμνίων τὸν δεῖνα τοῦ δεῖνος
 10 Κυραναι[ὸν] καὶ αὐτὸν καὶ ἐκγό[νους μετέχοντας πάντων ὧν περ
 καὶ τοὶ ἄλλοι [Κα]λύμ[ν]ιοι μετέχ[οντι, ἐπικλαρῶσαι δὲ αὐτὸν καὶ
 ἐπὶ φυλὰν [καὶ δ]ᾶμον τοὺς πρ[οστάτας· ἔλαχε φυλᾶς
 δᾶμο[ν]. καλιω[δ]ᾶν ἀνα[γράψαι δὲ ταῦτα εἰς στάλαν
 λιθίναν κ[αὶ] θέμεν ἐς τὸ ἱερὸν [τοῦ Ἀπόλλωνος, τᾶς δὲ ἀναγρα-
 15 φᾶς ἐπιμεληθήτωσαν τοὶ π[ροστάται

A decree of the Boulè and Demos granting the politeia to some one whose name is broken away, a Kyrenaeen.

The Deme, line 13, may be Σ[καλιωδᾶν.

CCXXXVII.

On a stelè of calcareous stone. The letters are irregularly spaced on account of the holes in the stone. Height, 2 ft. 2¼ in.; breadth, 11½ in. Temple of Apollo, Kalymna; C. T. N.

ΕΔΟΞΕΤΑΙΒΟΥΛΑΙΚΑΙΤΩΙΔΑΜΩΙ
 ΘΕΥΓΟΜΠΡΟΣΘΗΒΑΔΑΕΙΓΕΝΕΡΕΙ
 ΔΗΜΗΤΡΟΔΩΡΟΣΑΤΤΑΛΟΥΚΑΡΔΙ
 ΑΝΟΣΑΝΗΡΚΑΛΟΣΚΑΙ ΑΘΟΣΚΑΙ
 5 ΕΥΝΟ ΥΣΩΝΔΙ ΑΤΕΛΕΙΤ ΩΙΔΑ
 ΜΩΙΤΩΙΚΑΛΥΜ ΝΙΩΝΧΡΕΙΑΣΠΑ
 ΡΕΧΟΜΕΝΟΣΕ ΝΡΑΝΤΙΚΑΙ ΡΩΙ
 ΚΑΙΚΟΙΝΑΙΚΑΙΙΔΙΑΙΤΟΙΣΕΝΤΥΝ
 ΧΑΝΟΥΣΙΤΩΝΡΟΛΙΤΑΝΔΕ ΔΟ
 10 ΧΘΑΙΤΩΙΔΑΜΩΙΗΜΕΝΡΟΛΙΤΑΝ
 ΜΗΤΡΟΔΩΡΟΝΕΝΚΑΛΥΜΝΑΙΚΑΙ
 ΕΝΚΤΗΣΙΝΚΑΙΑΥΤΩΙΚΑΙΕΓΓΟ
 ΝΟΙΣΜΕΤΕΧΟΥΣΙΡΑΝΤΩΝΩΝ
 ΡΕΡΚΑΙΤΟΙΑΛΛΟΙΚΑΛΥΜΝΙΟΙΜΕ
 15 ΤΕΧΟΝΤ ΙΕΡΙΚΛΑΡΩΣΑΙΔΕΑΥ
 ΤΟΝΚΑΙΕΡΙΦΥΛΑΝΚΑΙΔΑΜΟΝΕ
 ΛΑΧΕΦΥΛΑΣΘΕΥΓΕΝΙΔΑΝΔΑ
 ΙΟΥΡΟΘΑΙΩΝΤΑΥΤΑΔΕΑΝΑΓΡΑ
 ΨΑΙΕΙΣΣΤΑΛΑΝΛΙΘΙΝΑΝΚΑΙΘΕ
 20 ΜΕΝΕΙΣΤΟΙΕΡΟΝΤΟΥΑΠΟΛΛΩΝΟΣ
 ΤΑΣΔΕΑΝΑΓΡΑΦΑΣΕΡΙΜΕ ΛΗΘΗ
 ΤΩΘΕΥΓΟΜΠΡΟΣΘΗΒΑΔΑ

ΕΔΟΞΕΤΑΙΒΟΥΛΑΙΚΑΙΤΩΙΔΑΜΩ .
 ΡΛΟΣΩΝΣΩΣΑΓΓΕΛΟΥΕΙΡΕΝ .
 25 ΘΗΝΑΙΟΝΑΠΟΛΛΩΝΙΟΥ ΒΑΡΓ . . .
 ΗΤΗΝΕΥΝ ΟΥΝΗΜΕΝΤΩΙΔ
 ΤΩΙΚΑΛΥΜΝΙΩΝΧΡΕΙΑΣΡΑΡ . . .
 ΜΕΝΟΣΕΝΡΑΝΤΙΚΑΙΡΩΙΚΑΙ . . .
 ΙΑΙΚΑΙΙΔΙΑΙΤΟΙΣΕΝΤΥΝΧΑ
 30 ΤΩΝΡΟΛΙΤΑΝΔΕΔΟΧΘΑΙΤΩΙ . .
 ΜΩΙΗΜΕΝΡΟΛΙΤΑΝΑΘΗΝΑΙΟΝ
 ΕΝΚΑΛΥΜΝΑΙΚΑΙΑΥΤΟΝΚΑΙΕΓΓΟ
 ΝΟΥΣΜΕΤΕΧΟΝΤΑΣΡΑΝΤΩΝ ΩΝ
 ΉΡΚΑΙΤΟΙΑΛΛΟΙΚΑΛΥΜΝΙΟΙΜΕΤΕ
 35 . ΟΝΤΙΕΡΙΚΛΑΡΩΣΑΙΔΕΑΥΤΟΝΚΑΙ
 ΕΡΙΦΥΛΑΝΚΑΙΔΑΜΟΝΕ ΛΑΧΕ
 ΦΥΛΑΣΚΥΔΡΗ ΛΕΙΩΝΔΑΜΟΥ
 . . ΕΣΟΥΤΑΥΤΑΔΕΑΝΑΓΡΑΨΑΙ
 ΛΙΣΣΤΑΛΑΝΛΙΘΙΝΑΝΚΑΙΘΕΜΕΝ
 40 ΕΙΣΤΟΙΕΡΟΝΤΟΥΑΠΟΛΛΩΝΟΣΤΑΣ
 ΔΕΑΝΑΓΡΑΦΑΣΕΡΙΜΕΛΗΘΗΜΕΝ
 . . ΟΣΩΝΑΣΩΣΑΓΓΕΛΟΥ

"Εδοξε τῇ βουλῇ καὶ τῷ δάμῳ, | Θεύπομπος Θηβάδα εἶπεν, ἐπει-
 δὴ Μητρόδωρος Ἀττάλου, Καρδιανὸς ἀνὴρ καλὸς κάγαθος καὶ |
 5 εὖνους ὧν διατελεῖ τῷ δάμῳ τῷ Καλυμνίων χρείας πα-
 ρεχόμενος ἐν παντὶ καιρῷ | καὶ κοινῇ καὶ ἰδίᾳ τοῖς ἐντυν-
 10 χάνουσι τῶν πολιτῶν, δεδόχθαι τῷ δάμῳ ἡμεν πολίταν |
 Μητρόδωρον ἐν Καλύμνῃ καὶ | ἐνκτησιν καὶ αὐτῷ καὶ ἐγγό-
 νοις μετέχουσι πάντων ὧν περ καὶ τοὶ ἄλλοι Καλύμνιοι με-
 15 τέχοντι, ἐπικλαρῶσαι δὲ αὐτὸν καὶ ἐπὶ φυλὰν καὶ δᾶμον· ἔ-
 λαχε φυλᾶς Θευγενιδᾶν, δάμου Ποθαίων· ταῦτα δὲ ἀναγρά-
 20 ψαι εἰς στάλαν λιθίναν καὶ θέμεν εἰς τὸ ἱερὸν τοῦ Ἀπόλλωνος, |
 τᾶς δὲ ἀναγραφᾶς ἐπιμεληθῇ τῷ Θεύπομπος Θηβάδα.

"Εδοξε τῇ βουλῇ καὶ τῷ δάμῳ, | Βλόσων Σωσαγγέλου εἶπεν [Ἀ-
 25 θήναιον Ἀπολλωνίου Βαργυλίου] ἡτὴν εὖνουν ἡμεν τῷ δάμῳ |
 τῷ Καλυμνίων χρείας παρ[εχό]μενος ἐν παντὶ καιρῷ καὶ [κοι-
 30 νῇ καὶ ἰδίᾳ τοῖς ἐντυνχά[νουσι] | τῶν πολιτῶν, δεδόχθαι τῷ [δά-
 μῳ ἡμεν πολίταν Ἀθήναιον | ἐν Καλύμνῃ καὶ αὐτὸν καὶ ἐγγό-
 νους, μετέχοντας πάντων ὧν περ καὶ τοὶ ἄλλοι Καλύμνιοι μετέ-
 35 χ]οντι, ἐπικλαρῶσαι δὲ αὐτὸν καὶ | ἐπὶ φυλὰν καὶ δᾶμον· ἔλαχε |
 φυλᾶς Κυδρηλείων, δάμου | . . εσον· ταῦτα δὲ ἀναγράψαι |
 40 εἰς στάλαν λιθίναν καὶ θέμεν | εἰς τὸ ἱερὸν τοῦ Ἀπόλλωνος, τᾶς |
 δὲ ἀναγραφᾶς ἐπιμεληθῇμεν | [Βλ]όσωνα Σωσαγγέλου.

Two decrees of the Boulè and Demos of Kalymna, the first of which grants the politeia to Metrodoros, a citizen of Kardia. The second is a grant of politeia to Athenaios, a Bargylian.

Line 23. Βλόσων. This rare name occurs in an inscription from Telos; Ross, *Hellenika*, i, p. 60.

See also Lebas, *Inscriptions de l'Asie Mineure*, pt. v, No. 290; C. I. 6056.

Line 28. παρεχόμενος (*sic*) for παρεχόμενον. The same grammatical fault occurs in the decrees Nos. CCXXXII, CCXXXIII, *ante*.

Line 38. . . εσον. The traces of the letter preceding *E* suggest that it was *Φ*.

CCXXXVIII.

On the upper part of a stelè of calcareous stone. Height, 10½ in.; breadth, 10½ in. Temple of Apollo, Kalymna; C. T. N.

ΕΔΟΞΕΤΑΙΒΟΥΛΑΙΚΑΙΤΩΙΔ
 ΓΝΩΜΑΠΡΟΣΤΑΤΑΝΕΠΕΙΔΗΑ
 ΓΟΡΑΝΑΞΑΓΟΡΑΚΛΕΥΣΕΓΕΛΘΩ
 ΝΕΠΙΤΕΤΑΝΒΟΥΛΑΝΚΑΙΤΟΝΔΑ
 5 ΜΟΝΑΞΙΩΙΤΟΝΥΙΟΝΑΥΤΟΥΤΟΝ
 ΠΡΟΓΟΝΟΝΑΓΟΡΑΚΛΗΠΟΙΗΣΑΣ
 ΘΑΙΠΟΛΙΤΑΝΔΕΔΟΧΘΑΙΤΑΙΒΟΥΛΑ .
 ΑΙΤΩΙΔΑΜΩΙΑΓΟΡΑΚΛΗΤΟΝΥΙ
 ΝΤΟΝΠΡΟΓΟΝΟΝΤΟΝΑΓΟΡΑΝΑ
 10 ΤΟΣΠΟΛΙΤΑΝΗΜΕΝΚΑΛΥΜΝΙ
 ΩΝΚΑΙΑΥΤΟΝΚΑΙΕΓΓΟΝΟΥΣΦΥ
 ΛΑΝΔΕΑΥΤΩΙΥΠΑΡΧΕΙΝΚΑΙ
 ΣΥΓΓΕΝΕΙΑΝΑΝΚΑΙΤΩΙΠΑΤΡΙ
 ΜΕΤΕΣΤΙΑΓΟΡΑΝΑΚΤΙΤΟΔΕΨΑ
 15 ΦΙΣΜΑΤΟΔΕΑΝΑΓΡΑΨΑΙΕΙΣΣΤΑ
 ΑΝ Λ . ΘΕΜΕΝΕΙΣ :

"Εδοξε τῇ βουλῇ καὶ τῷ δάμῳ, | γνώμα προστατῶν, ἐπειδὴ Ἀ-
 γοράναξ Ἀγορακλεὺς ἐπελθὼν ἐπὶ τε τὴν βουλὰν καὶ τὸν δᾶ-
 5 μον ἄξιῳ τὸν υἱὸν αὐτοῦ τὸν | πρόγονον Ἀγορακλῆ ποιήσας-
 θαι πολίταν, δεδόχθαι τῇ βουλῇ | [κ]αὶ τῷ δάμῳ Ἀγορακλῆ τὸν υἱ-
 10 οῦ τὸν πρόγονον Ἀγοράνα[κ]τος πολίταν ἡμεν Καλυμνί-
 ων καὶ αὐτὸν καὶ ἐγγόνους, φυλὰν δὲ αὐτῷ ὑπάρχειν καὶ |
 συγγένειαν αὐτῷ καὶ τῷ πατρὶ | μέτεστι Ἀγοράνακτι τὸ δὲ ψά-
 15 φισμα τόδε ἀναγράψαι εἰς στά[λ]αν [λιθίναν] κα[ὶ] θέμεν εἰς [τὸ ἱερὸν τοῦ Ἀπόλλωνος]

Line 5. ἀξιῶ, Doric for ἀξιοῖ. Ahrens, *De Dial. Dorica*, p. 310, § 38, points out that the same form occurs in two inscriptions from Astypalæa. C. I. 2483, 2484.

Line 13. συγγένειαν ἂν καὶ τῷ πατρὶ μέτεστι. συγγένεια evidently here means admission to a γένος. By the word μέτεστι here we must understand the right of participation in certain sacra gentilitia. See Rayet, *Inscriptions Inédites des Sporades*, i, pp. 48-54. The application made by Agoranax to the Boulè and

Demos in this inscription shews that the politeia, which we may assume to have been granted to himself, could not be transmitted to his eldest son as an hereditary right without the formality of a decree, and such a formality may have been always required in such cases, though the clause καὶ αὐτὸν καὶ ἐγγόνους, usual in grants of politeia, would lead us to suppose that the rights bestowed on the father devolved on the descendants as a matter of course.

CCXXXIX.

On a fragment of a stelè of white marble, the left edge preserved. Height, $3\frac{1}{2}$ in.; breadth, $6\frac{3}{4}$ in. Perhaps from the upper part of the preceding stelè. Temple of Apollo, Kalymna; C. T. N.

	ΤΑΝΟΡΩΣ		τῶν πολι-]
	ΕΙΣΑΥΤΟΝΡ		τᾶν ὅπως [οὖν καὶ ὁ δᾶμος φαίνεται τοῖς
	ΑΤΑΞΙΑΣΧΑΡΙ		εἰς αὐτὸν προθυμίας μηθὲν ἐνλείπουσι
	ΤΗΜΑΤΩΝΚΑΙΡΟΛ		κ]αταξίας χάρι[τας ἀποδιδούς τῶν εὐεργε-
5	ΤΕΙΝΚΑΙΡΑΣΣΕΙΝΤ	5	τημάτων καὶ πολ[λοὶ προαιρῶνται καὶ λέ-
			γειν καὶ πράσσειν τ[ὰ δέοντα ὑπὲρ τοῦ
			πλήθεος τοῦ Καλυμνίων εἰδότες κ.τ.λ.]

The last two lines are restored from the Kalymnian decree, published C. I. 2671, under Iasos; see lines 47-50.

CCXL.

On a fragment of a stelè of white marble, the right edge preserved. Height, 6 in.; breadth, $7\frac{1}{4}$ in. Temple of Apollo, Kalymna; C. T. N.

	ΙΔΑΜΛΙΗΜ		δεδόχθαι τῇ βουλῇ καὶ τῷ δάμῳ ἡμ[εν
	ΠΟΛΙΤΑΝΚΑΙΕΓ		πολίταν καὶ ἐγ[γ-
	ΕΧΟΝΤΑΣΩΝ		όνους αὐτοῦ πάντων μετ[έχοντας ὧν-
5	ΙΕΤΕΧΟΝΤΙ	5	περ καὶ τοὶ ἄλλοι Καλυμνιοὶ] μετέχοντι
	ΠΙΦΥ		καὶ ἐπικλαρῶσαι αὐτὸν καὶ] ἐπὶ φυλὰν
			καὶ δᾶμον· ἔλαχε φυλᾶς κ.τ.λ.]

Fragment of a decree conferring the politeia on some person, doubtless a public benefactor, and his descendants.

CCXLI.

On a fragment of a stelè of white marble, the right edge partly preserved. Height, $7\frac{3}{4}$ in.; breadth, $4\frac{1}{2}$ in. Temple of Apollo, Kalymna; C. T. N.

	Ο		ὅπως οὖν ὁ δᾶμος φαίνεται τοῖς] εἰς
	ΙΙΣ		αὐτὸν προθυμίας μηθὲν ἐ[νλείπουσι
	ΘΕΝΕ		κατ]αξίας χάρι[τας
	ΙΞΙΑΣΧΑΡ		ἀποδιδού]ς ἀνθ' ὧν κα
5	ΞΑΝΘΩΝΚΑΙ	5	δε]δόχθαι τῇ [βουλῇ
	ΔΟΚΘΑΙΤΑ		καὶ τῷ] δάμῳ [τὸν δεῖνα
	ΔΑΜΩΙΟ		εἶδα Ἀθη[ναῖον
	ΕΙΔΑΑΘΗ		πολίτ]αν ἡμεν κ[αὶ
	ΑΝΗΜΕΝΚ		αὐτὸν καὶ ἐγ(γ)ό[νους
10	ΤΟΝΚΑΙΕΓ	10	μετέχ]οντας πάντων
	ΟΝΤΑΣΓΑ		ὧνπερ καὶ τοὶ ἄλλοι Καλυμν[ιοι
	ΛΟΙΚΑΛΥΜΝ		ἐπικλαρῶσα[ι δὲ αὐτὸν
	ΕΠΙΚΑΛΡΩΣ/		καὶ ἐπ]ὶ φυλὰν κα[ὶ δᾶμον
	ΙΦΥΛΑΝΚΑ		τοὺς προ]στάτας [ἔλαχε φυλᾶς κ.τ.λ.
15	ΤΑΤΑΣ	15	

Line 10. ἐγ(γ)ό[νους. The second Γ is omitted here through carelessness of the lapidary; so δεδόχθαι for δεδόχθαι, line 6; ἐπικλαρῶσαι for ἐπικλαρῶσαι, line 13.

CCXLII.

On a stelè of white marble, the upper part broken away. Height, 1 ft. 4 in.; breadth, 1 ft. $\frac{3}{4}$ in. Temple of Apollo, Kalymna; C. T. N.

ΙΑ
ΑΙΤΩΙΔΑΜΩ
ΤΟΝΑΡΕΤΑΣΕΝ
ΑΝΕΧΩΝΔΙΑΤΕΛ
5 ΔΑΜΟΝΤΟΝΚΑΛΥΜΝΙΩΙ
ΔΕΑΥΤΟΝΠΟΛΙΤΑΝΚΑΛΥ
ΝΚΑΙΑΥΤΟΝΚΑΙΕΓΓΟΝΟΥΣΜ .
ΤΕΧΟΝΤΑΣΠΑΝΤΩΝΩΝΚΑΙ
ΤΟΙΑΛΛΟΙΚΑΛΥΜΝΙΟΙΜΕΤΕ
10 . ΟΝΤΙΕΠΙΚΛΑΡΩΣΑΙΔΕΑΥΤΟΝ
ΚΑΙΕΠΙΦΥΛΑΝΚΑΙΔΑΜΟΝΤΟΥΣ
ΠΡΟΣΤΑΤΑΣΕΛΑΧΕΦΥΛΑΣΘΕΥ
ΤΕΝΙΔΑΝΔΑΜΟΥΠΡΟΘΑΙΩΝΑΝ
1 . ΤΡΑΥΑΙΔΕΤΟΥΦΑΦΙΣΜΑΕΙΣΣΤΑ
15 . ΑΝΛΙΘΙΝΑΝΚΑΙΘΕΜΕΝΕΙΣΤΟΙΕ
.. ΝΤΟΥΑΓΡΟΛΛΩΝΟΣΕΙΣΤΟΠΟΝΤΟΝ
ΠΙΦΑΝΕΣΤΑΤΟΝΤΑΣΔΕΑΝΑΓΡΑ
ΦΑΣΚΑΙΑΝΑΘΕΣΕΩΣΕΠΙΜΕΛΗΘΕΝ
ΤΩΤΟΙΠΡΟΣΤΑΤΑΙ

[δεδοχθαι
τῇ βουλῇ κ]αὶ τῷ δάμῳ [ἐπαινέσαι
αὐ]τὸν ἀρετᾶς ἔνε[κα
ἂν ἔχων διατελ[εῖ πρὸς τὸν
5 δᾶμον τὸν Καλυμνίῳ, ἦμεν
δὲ αὐτὸν πολίταν Καλυ[μνίω-
ν καὶ αὐτὸν καὶ ἐγγόνους μ[ε-
τέχοντας πάντων ὧν καὶ
τοὶ ἄλλοι Καλύμνιοι μετέ-
10 χ]οντι· ἐπικλαρῶσαι δὲ αὐτὸν
καὶ ἐπὶ φυλὰν καὶ δᾶμον τοὺς
προστάτας· ἔλαχε φυλᾶς Θεου-
γενιδᾶν, δάμου Ποθαίων· ἀν[α-
γράψαι δὲ τὸ ψάφισμα εἰς στά-
15 λ]αν λιθίναν καὶ θέμεν εἰς τὸ ἱε-
ρὸν τοῦ Ἀπόλλωνος εἰς τόπον τὸν
ἐ]πιφανέστατον· τᾶς δὲ ἀναγρα-
φᾶς καὶ ἀναθέσεως ἐπιμεληθέν-
τω τοὶ προστάται.

CCXLIII.

On a fragment of a stelè of calcareous stone; the right edge preserved from line 5 to 8. The surface is full of holes; this explains the irregular spacing of the letters. Height, 8 $\frac{1}{2}$ in.; breadth, 8 $\frac{3}{4}$ in. Temple of Apollo, Kalymna; C. T. N.

..ΜΑΤΑΕ
ΛΩ ΞΕΠΡΟΑΙΡΟΥΝ
Ε ΘΑ ΤΩΙΔΑΜΩΙΟΓ
2 ΞΕΦΑΙΙ ΗΤΑΙΤΙΜΩΝΤΟΥ
5 ΥΝΤΑ . ΑΥΤΟΝΚΑΙΚΟΙ
ΔΕΔΟΧΘΑΙΤΑΙΕΚΚΛΗΞΙ
ΑΙΞΙΝΩΝΓΛΑΥΚΙΑΑΞΙΥ
ΗΜΕΙ . ΟΛΙΤΑΝΚΑΙ
ΑΥΤΟΝΚΑΙΕΓΓΟΝΟΥΣΜΕ
10 ΙΤΩΝΩΜΠΕΡΚΑΙΤ . .
ΚΛΑΡΩ
ΑΝΚ

ψαφίσ]ματα ?
προαιρου]μεν
... τῷ δάμῳ ὅπ[ως
οὖν ὁ δᾶμ]ος φαίνεται τιμῶν τοῦ[ς
5 εὐεργετο]ύντα[ς] αὐτὸν καὶ κοι-
νῇ καὶ ἰδίᾳ] δεδοχθαι τῇ ἐκκλησί-
ᾳ] Αἴσιμον Γλαυκία Ἀστυ-
παλαιῇ] ἦμεν [π]ολίταν Καλυ-
μνίων καὶ α]ὐτὸν καὶ ἐγγόνους με-
10 τέχοντας πάν]των ὧμπερ καὶ τ[οὶ
ἄλλοι πολίται μετέχοντι· ἐπι]κλαρῶ[σαι
δὲ αὐτὸν καὶ ἐπὶ φυλ]ὰν κ[αὶ δᾶμον· ἔλαχε
φυλᾶς κ.τ.λ.]

CCXLIV.

On a fragment of white marble, complete only on the right edge. Height, 6 in.; breadth, 4 $\frac{1}{2}$ in. Temple of Apollo, Kalymna; C. T. N.

ΡΕΙΝΕ
ΛΥΜΝΙ
ΟΥΣΚΑΙΗ
ΙΝΑΙΡΟΛΙ
5 ΤΕΛΕΙΑΝΠ
ΛΙΕΚΡΑ
ΡΙΝΑ

ρεινε
Κα]λυμνι
καὶ αὐτὸν καὶ ἐκγόν]ους καὶ ἦ-
μεν αὐτοῖς ἐν Καλύ]μνᾳ πολι-
5 τείαν ἀ]τέλειαν π-
άντων κα]ὶ ἐκπλ[ουν
ἀσυλ]εῖ κα[ὶ ἀσπονδεῖ κ.τ.λ.]

This fragment is probably from a grant of politeia to some public benefactor.

CCXLV.

On a stelè of white marble. Height, 3 ft. 4½ in.; breadth, 1 ft. 3⅞ in. Temple of Apollo, Kalymna; C. T. N.

ΕΔΟΞΕΤΑΙΕΚΚΛΗΣΙΑΙΤΑΙΚΑΛΥ
ΜΝΙΛΗΜΗΝΟΣΑΡΤΑΜΙΤΙΟΥΕΡΑ
ΡΙΣΤΟΛΑΙΔΑΡΜΕΝΙΣΚΟΝΤΟΝ/
ΛΕΞΙΔΙΚΟΥΗΜΕΝΕΥΕΡΓΕΤΑΝΚΑ.
5 ΠΡΟΞΕΝΟΝΚΑΛΥΜΝΙΛΗΝΚΑΙΑΥΤΟ
ΥΚΑΙΓΕΝΟΣΑΕΙΚΑΙΗΜΕΝΑΥΤΟΙΣΕΓ
ΚΤΗΣΙΝΕΓΚΑΛΥΜΝΑΙΚΑΙΑΤΕΛΕΙΑΙ
ΤΛΗΝΕΞΑΓΟΜΕΝΛΗΝΚΑΙΕΞΑΓΟΜΕΝΛΗΝ
ΚΑΙΕΜΠΟΛΕΜΛΙΚΑΙΕΝΙΡΑΝΑΙ

10 Θ Ε Ο Ξ

ΕΔΟΞΕΤΑΙΕΚΚΛΗΣΙΑΙΤΑΙΚΑΛΥΜΝΙ
ΛΗΜΗΝΟΣΚΑΡΝΕΙΟΥΕΡΙΑΕΥΚΑΡΟΥ
ΔΙΟΣΚΟΥΡΙΔΑΝΤΟΝΔΕΛΦΟΝΚΑΙΑΛΕ
ΞΙΔΙΚΟΙΕΥΕΡΓΕΤΑΣΚΑΙΠΡΟΞΕΝΟΥΣ
15 ΗΜΕΝΚΑΛΥΜΝΙΛΗΝΚΑΙΑΥΤΟΥΣΚΑΙΕΚΓΟ
ΝΟΥΣΚΑΙΗΜΕΝΑΥΤΟΙΣΕΓΚΑΛΥΜΝΑΙ
ΑΤΕΛΕΙΑΝΤΛΗΝΕΞΑΓΟΜΕΝΛΗΝΚΑΙΕΞΑ
ΓΟΜΕΝΛΗΝΚΑΙΕΞΠΛΟΝΚΑΙΕΚΠΛΟΝΚΑΙ
ΕΜΠΟΛΕΜΛΙΚΑΙΕΝΙΡΑΝΑΙ

20 ΕΔΟΞΕΚΑΛΥΜΝΙΟΙΣΝΙΚΟΜΑΛ
ΟΝΑΛΚΑΙΟΥΣΙΚΥΛΗΝΙΟΝΠΡΟ
ΞΕΝΟΝΚΑΛΥΜΝΙΛΗΝΗΜΕΝΚΑ.
ΑΥΤΟΝΚΑΙΕΓΓΟΝΟΥΣΚΑΙΗΜΕ
ΝΑΥΤΟΙΣΑΤΕΛΕΙΑΝΚΑΙΕΞΠΛ
25 ΟΥΝΚΑΙΕΚΠΛΟΥΝΚΑΙΕΜΠΟΛ
ΕΜΛΙΚΑΙΕΝΕΙΡΑ. ΑΙ

"Εδοξε τῇ ἐκκλησίᾳ τῇ Καλυ-
μνίων, μηνὸς Ἀρταμιτίου, ἐπ' Ἀ-
ριστολαΐδα, Παρμενίσκον τὸν Ἀ-
λεξιδίκου ἤμεν εὐεργέταν καὶ
5 πρόξενον Καλυμνίων καὶ αὐτῶν
καὶ γένος αἰεὶ καὶ ἤμεν αὐτοῖς ἔγ-
κτησιν ἐγ Καλύμνα καὶ ἀτέλεια
τῶν ἐξαγομένων καὶ ἑσαγομένων
καὶ ἐμ πολέμῳ καὶ ἐν ἱράνᾳ.

10 Θ ε ο ξ

"Εδοξε τῇ ἐκκλησίᾳ τῇ Καλυμνί-
ων, μηνὸς Καρνείου, ἐπὶ Λευκάρου,
Διοσκουρίδαν τὸν Δελφὸν καὶ Ἀλε-
ξιδίκον εὐεργέτας καὶ προξένους
15 ἤμεν Καλυμνίων καὶ αὐτοὺς καὶ ἐγγό-
νους καὶ ἤμεν αὐτοῖς ἐγ Καλύμνα
ἀτέλειαν τῶν ἑσαγομένων καὶ ἐξα-
γομένων καὶ ἑσπλον καὶ ἑκπλον καὶ
ἐμ πολέμῳ καὶ ἐν ἱράνᾳ.

20 "Εδοξε Καλυμνίοις Νικόμαχ-
ον Ἀλκαίου Σικυώνιον πρό-
ξενον Καλυμνίων ἤμεν καὶ
αὐτὸν καὶ ἐγγόνους καὶ ἤμε-
ν αὐτοῖς ἀτέλειαν καὶ ἑσπλ-
25 ουν καὶ ἑκπλουν καὶ ἐμ πολ-
έμῳ καὶ ἐν εἰράνῃ.

In this and in No. CCXLIII *ante* the decrees are not passed by the βουλή and δῆμος as is usual in decrees of Kalymna, but by the ἐκκλησία, or assembly of the people, and the date is fixed by the month

and the eponymous magistrate. The word ἐκκλησία occurs in the fragments of headings of decrees, Nos. CCLXXXIII, CCLXXXIV, CCLXXXV; see also CCLXXX, CCLXXXI, *post*.

CCXLVI.

On a fragment of a stelè of white marble, the left side partially preserved. Height, 9 in.; breadth, 4⅞ in. Temple of Apollo, Kalymna; C. T. N.

ΚΑΙ . . ΙΝ
ΧΑΝΟΥΣΙ
ΔΑΜΟΣΦΑΙΝ
ΟΥΜΙΑΣΜΗΘ
5 ΣΧΑΡΙΤΑΣ
ΗΜΑΤΩΝ
ΞΕΝΟΥ
ΜΕΡΑΙΟ
ΥΣΚΑΙΕΚ
10 ΙΕΚΠΛΕΙΝΑ
ΝΑΓΡΑΨΑΙΑ
ΤΙΣΤΑΛΛΑΝ
ΕΝΕΙΣΤΟΙΕΡ
ΤΟΝΕΠΙΦ
15 ΕΑΝΑΓΡ

καὶ [κο]ινῇ τῇ πόλει καὶ ἰδίᾳ τοῖς ἐντυν-
χάνουσι [τῶν πολιτῶν, ὅπως οὖν καὶ ὁ
δῆμος φαίνεται τοῖς εἰς αὐτὸν προ-
θυμίας μεθεῖν ἐνλείπουσι ἀνταξί-
5 α]ς χάριτας [ἀποδιδούς τῶν εὐεργε-
τ]ημάτων, [δεδοχθαι τῇ βουλῇ καὶ τῇ δάμῳ
προ]ξένου[ς ἤμεν τοὺς δεινάς τῶν δεινῶν
. . Ἰμεραίου(?) ἐν Καλύμνα καὶ αὐ-
το]ν καὶ ἐκ[γόνους
10 κα]ὶ ἐκπλεῖν, ἀ[συλὴ καὶ ἀσπονδεῖ
ἀ]ναγράφαι δ[ὲ] τότε τὸ ψάφισμα
εἰ[ς] στάλαν λιθίναν καὶ θέμ-
εν εἰς τὸ ἱερ[ὸν τοῦ Ἀπόλλωνος
εἰ]ς τὸν ἐπιφ[ανέστατον τόπον,
15 τᾶς δὲ] ἀναγρ[αφᾶς κ.τ.λ.

The latter part of a decree granting the proxenia to certain benefactors of the Kalymnians.

CCXLVII.

Fragment of a stelè of white marble, nearly complete on the left edge as far as line 21. Height, 1 ft.; breadth, 9 $\frac{1}{4}$ in.
Temple of Apollo, Kalymna; C. T. N.

ΕΙΔΗΘΕΥΚΡΑΤΗΣΟΙ
 . ΟΥΞΩΝΚΑΙΦΙΛΟΣΤΩΙΔΑΜΣ
 ΤΑΣΥΓΓΑΡΧΟΥΣΑΣΑΥΤΩΙΠΟ
 5 ΤΟΣΠΡΟΤΕΡΟΝΤΕΔΙΕΤΕΛΕΙΧΡΕ
 ΜΕΝΟΣΤΑΙΠΟΛΕΙΔΙΑΦΥΛΑΣ
 ΑΙΡΕΞΙΝΚΑΙΠΡΟΑΙΡΕΥΜΕΝΟΣΜ
 ΤΩΝΣΥΜΦΕΡΟΝΤΩΝΚΩΙΟΙΣΚΑΤ
 ΠΡΟΘΥΜΟΝΑΥΤΟΝΕΣΤΑΤΟΥΔΑΜ
 10 . ΑΙΕΝΤΟΙΣΚΑΘΕΣΤΑΚΟΣΙΚΑΙΡΟΙΣΕΞ
 . ΩΙΧΡΗΜΑΤΑΕΞΤΕΤΟΝΨΑΦΙΣ
 . ΞΙΛΕΙΑΝΤΙΓΟΝΩΙΚΑΙΕΣΤΑΝ
 ΑΤΡΑΤΙΩΤΑΝ ΟΠΩΣΚΑΙΟΔΑ
 ΤΑΞΙΑΝΑΠΟΔΙΔΟΥΣΑΥΤΩΙΤΣ
 15 ΚΑΙΤΙΜΑΘΕΙΞΕΡΙΠΛΕΟΝΤΑΝΤΕ
 ΑΝΔΙΑΦΥΛΑΣΣΗΚΑΙΕΣΤΟΛ
 ΘΑΠΕΡΚΑΙΤΑΙΙΔΙΑΙΠΑΤΡΙΔΙΦΙΛΩ
 ΑΓΑΘΑΙΤΥΧΑΙΔΕΔΟΧΘΑΙΤΩΙ
 ΘΕΥΚΡΑΤΗΝΟΝΑΞΙΓΕΝΕΥΣΤΑΣ
 20 ΕΓΓΟΝΟΣΜΕΤΕΧ . . ΤΑΣΠΑΝΤΩ
 ΤΟΙΔΕΠΡΟΣΤΑ ΚΛΑΡΩΣΑ
 ΚΑΙΤΡΙΑ ΤΗΚΟΣΤ
 ΑΛΑΝΕΣ
 ΩΜΩΙΑΝ
 25 ΝΑΓΡΑΦΑΙ
 ΙΤΟΥΑΠΟ
 ΦΙΚΟΜΕΝΟ

Επειδὴ Θευκράτης Ὀνασιγένεως Καλύμνιος εὐ-
 νους ὢν καὶ φίλος τῷ δάμῳ [καὶ πράσσωσι καὶ λέγων ἀξίως
 τῆς ὑπαρχούσας αὐτῷ ποτὶ τὸν δᾶμον φιλότη-
 5 τος, πρότερόν τε διετέλει χρεΐας ἐν παντὶ καιρῷ παρεχό-
 μενος τῇ πόλει, διαφυλάσσωσι τε νῦν τὴν ἰδίαν
 αἵρεσιν καὶ προαιρούμενος
 τῶν συμφερόντων Κῶσις κατὰ
 πρόθυμον αὐτὸν ἐς τὰ τοῦ δάμου
 10 καὶ ἐν τοῖς καθεστακόσι καιροῖς ἐσφύρηκε τῷ δά-
 μῳ χρήματα ἔς τε τὸν ψαφισθέντα στέφανον τῷ
 βασιλεῖ Ἀντιγόνῳ καὶ ἐς τὴν [μισθοφορὰν (?) τῶν
 στρατιωτῶν ὅπως καὶ ὁ δᾶμος φαίνεται χάριν ἀν-
 ταξίαν ἀποδιδούς αὐτῷ τῶν εὐεργετημάτων
 15 καὶ τιμαθεὶς ἐπὶ πλεον τῶν τε [αἵρεσιν ἰδί-
 αν διαφυλάσσει καὶ ἐς τὸ λ[οιπὸν τῇ πόλει ἀμῶν κα-
 θάπερ καὶ τῇ ἰδίᾳ πατρίδι φιλότῃτα?
 Ἀγαθὰ Τύχα, δεδόχθαι τῷ [δάμῳ πρόξενον οἱ πολίτην ἡμεν
 Θευκράτη Ὀνασιγένεως τῆς [πόλεως ἀμῶν αὐτὸν καὶ
 20 ἐγγόνος μετέχ[ον]τας πάντων ὧν περ καὶ τοὶ ἄλλοι Κῶσι μετέχοντι,
 τοὶ δὲ προστάτ[αι]? . . ἐπὶ κλαρωσά[ν]τω ἐπὶ φυλὰν
 καὶ τριακάδα καὶ πεντήκοστιν?
 στ]άλαν ἐς
 δά]μῳ ἀν[α
 25 τὰν δὲ ἀ]ναγραφὰν
 τοῦ Ἀπ[α]λλωνος
 ἀ]φικομένο

From lines 7 to 9 there is a slight sinking in the marble, caused probably by an erasure.

This is a decree in honour of Theukrates, son of Onasigenes, whom from the evidence of line 8, τῶν συμφερόντων Κῶις, I suppose to have been a citizen of Kalymna who had rendered important services to the Koians on several occasions, and who appears to have lent them money, lines 10, 11. It is not certain whether the reward for these services was the politeia or the proxenia. This inscription would thus be a copy of

the original decree made at Kos in favour of Theukrates.

The king mentioned line 11 may be Antigonos the First who caused the Teians to adopt the laws of Kos (Waddington-Lebas, pt. v, No. 86), or Antigonos Doson, who held Karia for a time. See Usener, Epigram von Knidos in Rheinisch. Museum, xxix, p. 40, Droysen, Hellen. 2nd ed. iii, pt. 2. p. 71.

Line 21. I have ventured to restore τριακάδα καὶ πεντεκοστὺν, but there is no other evidence that such tribal divisions were in use at Kos.

CCXLVIII.

On the upper part of a stelè of white marble, surmounted by a pediment, the left side broken away. Height, 10 in.; breadth, 6½ in. Temple of Apollo, Kalymna; C. T. N.

ΒΟΥΛΑΙΚΑΙΤΑΙ
ΙΚΛΕΟΦΩΝΕΙΠΕΝ
ΛΥΣΑΓΟΡΟΥΠΡΟ
ΟΝΠΡΟΞΕΝΟΝ
5 ΜΝΙΛΗΝΚ/

Ἔδοξε τῇ βουλῇ καὶ τῇ
ἐκκλησίᾳ Κλεοφῶν εἶπεν
τὸν δεῖνα Λυσαγόρου Προ-
κοννήσιον? πρόξενον [ἡμ-
5 εν τῶν Καλυμνίων καὶ
αὐτὸν καὶ ἐγγόνους κ.τ.λ.]

CCXLIX.

On the upper part of a stelè of white marble, with right edge nearly complete; the moulding along the top has been broken away. Height, 9¼ in.; breadth, 9½ in. Temple of Apollo, Kalymna; C. T. N.

. ΛΟΞΕΤΑΙΒΟΥΛΑΙΚΑΙΤΩ
ΓΙΓΝΩΜΑΓΡΟΣΤΑΤΑΝ
ΗΔΑΜΟΤΕΛΗΣΔΑΜΑΓΟΡ/
ΑΦΑΝΙΣΕΙΜΕΝΕΣΘΗΑΓΟΛΛΣ
5 . ΟΥΜΥΝΔΙΟΝΕΥΝΟΥΝΗΜΕΝ Ι
ΩΙΔΑΜΩΙΤΩΙΚΑΛΥΜΝΙΩΝ .
ΑΙΔΙΑΤΕΛΕΙΝΠΟΛΥΠΡΟΥΝΤΑ
ΤΩΝΤΕΚΑΤΑΓΟΔΑΜΙΑΝΣΥΝΑΝ
ΤΩΝΤΩΝΠΟΛΙΤΑΝΚΑΙΤΩΝΓΑΡΑ
10 ΤΙΝΟΜΕΝΩΝΕΙΣΤΑΝΠΟΛΙΝΤΑ
ΜΥΝΔΙΩΝΧΡΕΙΑΣΓΑΡΕΧΘΟΜΕ
ΝΟΝΕΚΑΣΤΟΙΣΥ/
ΤΑΝ/

Ἔδοξε τῇ βουλῇ καὶ τῇ [δάμῳ, γνώμα προστατῶν, [ἐπειδ-
ἡ Δαμοτέλης Δαμαγόρα [ἐ]μφανίζει Μενεσθῇ Ἀπολλω[ν-
5 εἶον Μύνδιον εὖνουν ἡμεν τῇ δάμῳ τῇ Καλυμνίων [κ-
αὶ διατελεῖν πολυπρῶντα | τῶν τε κατ' ἀποδαμίαν συναν-
10 τῶντων πολιτῶν καὶ τῶν παραγινόμενων εἰς τὴν πόλιν τὰν
Μυνδίων χρείας παρεχόμενον ἐκάστοις κατὰ δύναμιν
τὰν αὐτοῦ

Beginning of a decree honouring Menesthes a Myndian for services rendered to Kalymnians in Myndos and elsewhere out of their country. The person who certifies to these services is Damotéles, son of Damagoras.

CCXLIX a.

On a fragment of a stelè of white marble, the right edge complete. Height, 6 in.; breadth, 5½ in. Temple of Apollo, Kalymna; C. T. N.

ΨΑΦΙΣΜΑ
ΝΑΝΚΑΙΑΝΑΘΕ
ΤΟΥΑΓΓΟΛΛΩ
ΑΓΓΡΑΦΑΣΕΓΓΙΜ
5 ΑΜΟΤΕΛΗΔΑ
ΛΑΡΩΘΗΓΓΙΦΥ
ΝΕΛΑΧΕΦΥΛΑ
ΞΔΑΜΟΝΣΚΑ

ἀναγράφαι δὲ τὸδε τ]ὸ ψάφισμα
εἰς στάλαν λιθί]ναν καὶ ἀναθέ-
μεν εἰς τὸ ἱερὸν] τοῦ Ἀπόλλω[νος
τᾶς δὲ ἀν]αγραφᾶς ἐπι[μελ-
5 ηθῆμεν Δ]αμοτελῇ Δα[μαγ-
γώρα καὶ ἐπεκ]λαρώθη ἐπὶ φυ-
λᾶν καὶ δᾶμον]· ἔλαχε φυλα[ς
..... δᾶμον Σκα-
[λιωδᾶν?

This is evidently the end of the decree of which the preceding fragment is the beginning, as Damoteles, the mover of the decree, is the person charged with superintending the ἀναγραφή.

This decree probably granted the proxenia or politeia. Line 8. From the position of δᾶμον here we might have expected δάμον. Σκα[λιωδᾶν? Compare . καλιωδᾶν, *ante* CCXXXVI, line 13.

CCL.

On the upper part of a stelè of white marble, consisting of three pieces joined together; both sides of the stone are partially complete; part of the moulding on the top remains. Height, 9½ in.; breadth, 10¾ in. Temple of Apollo, Kalymna; C. T. N.

ΤΑΙΡΟ ΛΑΙΚΑΙΤΩΙ
ΙΓΝ. ΜΑΠΡΟΣΤΑΤΑΝ
.... ΔΗΤΙΜ... ΕΙΔΑΣΤΙΜΟΔΙΚΟΥ
... ΛΟΩΝ... ΤΑΜΒΟΥΛΑΝΚΑΙΤΑΝ
5 ΕΚΚΛΗΣΙΑ... ΑΝΙΣΤΕΙΑΣΚΛΗΠΙ
ΟΔΩΡΟΝ... ΕΜΟΥΒΑΡΓΥΛΙΗΤΗ.
ΕΥΝΟΥΝΗΜ... ΞΙΔΑΜΩΙΤΩΙΚ/
ΛΥΜΝΙΩΝΧΙ... ΣΔΕΠΑΡΕΧΟΜΕΝΟΝ
ΑΝΤΙΚΑΙΡ... ΚΑΙΚΟΙΝΑΙ ΙΩΙΔΑ
10 ΕΝΤΥΙ ΧΑΝΟΥΣΙΝ
ΣΥΝΚΑΙΟΔΑΜΟΣ
ΑΥΤΟΝΠΡΟΟΥΜΙ
ΟΥΣΙΝΚΑΤΑΞΙΑΣ
ΙΦΥΕΡΓΓΤ

Ἔδοξε] τᾷ βουλᾷ καὶ τῷ
δάμῳ], γν[ώ]μα προστατᾶν,
ἐπε]δὴ Τιμο[κλ]είδης Τιμοδίκου
ἐπ]ελθὼν [ἐπὶ] τὰμ βουλᾶν καὶ τὰν
5 ἐκκλησίαν ἐμφ]ανίζει Ἀσκληπι-
όδωρον Ε[ὐπολ]έμου Βαργυλιήτην
εὖνουν ἡμ[εν τ]ῷ δάμῳ τῷ Κα-
λυμνίων, χρ[εία]ς δὲ παρεχόμενον
ἐν π]αντὶ καιρ[ῷ] καὶ κοινᾷ τῷ δά-
10 μῳ καὶ ἰδίᾳ τοῖ]ς ἐντυγχάνουσιν
τῶν πολιτᾶν· ὅπως] οὖν καὶ ὁ δᾶμος
φαίνεται τοῖς εἰς] αὐτὸν προθυμί-
ας μὴθὲν ἐνλείπ]ουσιν καταξίας
χάριτας ἀποδιδούς τῶν] εὐεργετ[ημ-
15 άτων, δεδόχθαι κ.τ.λ.]

This is the upper part of a decree in honour of Asklepiodoros, son of Eupolemos, a citizen of Bargylia in Karia, and probably granted him the

proxenia or the politeia in return for his services to the Kalymnians.

CCLI.

On a stelè of white marble, the foot and part of the left side broken away. Height, 11¼ in.; breadth, 7¾ in. Temple of Apollo, Kalymna; C. T. N.

a.

ΕΔΟΞΕΤΑΙΕΚ
ΚΛΗΣ. Α ΙΑ
ΕΙ ΟΚ
Ο
5 ΞΕ
ΑΛΥΜ
ΤΟΝ
ΑΙΕΓΓ...ΥΣ
ΑΙΗΙ ΕΝΑΥΤ
10 ΣΑΤΛΛΕΙΑΙ
ΠΛΟΥΝ

b.

Κ
ΟΥ
ΕΝΠΟ
ΡΑΝΑ
5 ΠΟΝΔ

The fragment *b*, of which the left side is complete, and which measures 4⅞ in. in height by 3¼ in. in breadth, probably belongs to the same inscription as *a*, as the quality of the marble and the forms of the letters correspond. In that case it would have followed immediately after line 11 of *a*, and the fracture of both stones would favour such an arrangement, though the broken surfaces cannot be adjusted. The two fragments so united may be restored thus:—

Ἔδοξε τῇ ἐκ-
κλησίᾳ
.....
.....
5 ... πρόξεν-
ον ἐν Κ]αλύμ-
νῃ καὶ αὐ]τὸν
κ]αὶ ἐγγ[όνο]υς
κ]αὶ ἤμεν αὐτ-
10 οῖ]ς ἀτέλειαν [κα-
ὶ] ἔσπλουν [καὶ
ἐκ[πλουν
..... καὶ]
ἐν πο[λέμῳ καὶ ἐν εἰ-
15 ράνῃ [ἀσυλεῖ καὶ ἀσ-
πονδ[εῖ

The letters in *b* are somewhat smaller in type than those in *a*.

CCLII.

On a fragment of a stelè of white marble, complete only on the left edge. Height, $6\frac{1}{4}$ in.; breadth, $10\frac{3}{4}$ in. Temple of Apollo, Kalymna; C. T. N.

ΑΝΚΑΙΕΙΣΙ
 ΚΑΙ ΕΝΕΙΡΑΝ
 ΤΡΑΨΑΙΕΙΣ ΣΤΑ
 ΝΤΟΥ ΑΠΟΛΛΩΝΟ
 ἌΣΤΑΛΑΕΠ
 ΤΟΚΡΙΤΟΥ
 καὶ ἀτέλειαν καὶ ἀσυνλί-]
 αν καὶ εὔ[πλουν καὶ ἔκπλουν καὶ ἐν πολέμῳ
 καὶ ἐν εἰράν[α· ταῦτα δὲ ἀνα-
 γράψαι εἰς στά[λαν λιθίναν καὶ θέμεν εἰς τὸ ἱερ-
 ο]ν τοῦ Ἀπόλλωνος
 ἅ στάλα ἐπ
 Ὑρα]τοκρίτου

The name Aratokritos occurs in the inscription | No. ccxxxi, *ante*, and on a block of marble copied
relating to the Theatre in the Hieron of Apollo, | by me at Kalymna.

CCLIII.

On the upper part of a stelè of calcareous stone, the top broken away, both sides preserved. Height, $9\frac{1}{4}$ in.; breadth, 1 ft. $\frac{3}{8}$ in.
Temple of Apollo, Kalymna; C. T. N.

ΔΗΜΕΟΥ ΕΙ Α
ΕΓΓΟΝΟΥΣ ΜΕΤΕΧΟΝΤ. ΣΤΑ . . ΩΝ
ΑΙΤΟ . ΑΛΛΟΙΚΑΛΥΜΝΙΟΙ ΜΕΤΕΧΟΝΤ
ΚΛΑ . . ΑΙΔΕ ΥΤΟΥΣ ΕΠΙ ΤΕΦΥΛΛ
ΑΙΔΑ ΙΟ . ΤΟΥΣ . ΡΟΣ ΤΑΤΑΣ Φ . ΛΑ . Ε
ΑΧΟΝ ΙΑΤ ΑΝΔ . Λ . Π' ΑΝ
ΝΑΓΡΑ . ΑΙΔΕ Τ . ΔΕΤΟΙ ΑΙΙΣΜΑΕΙΣ Τ
ΑΛΑΝΚΑΙΑΝ ΑΘΕΜΕΝΕΙΣ ΤΟΙΕΡΟΝ
ΤΟΥΛΓΟΛ / ΩΝ ΟΥΤΑΣ ΔΕ ΑΝ ΑΓΡΑ
ΑΗΘΗΜΕΝ ΛΥΣΙ . ΡΑΤΗ
ΚΡΙ . ΕΙΚΕ ΩΣ Τ' Α /

.....[καὶ αὐτὸν καὶ
ἐγγόνους μετέχοντ[α]ς πα[ν]των [ᾧν
κ]αὶ το[ῖ] ἄλλοι Καλύμνιοι μετέχοντ[ι
ἐπι]κλα[ρῶσ]αι δὲ [α]ὐτοὺς ἐ[π]ί τε φυλά[ν
κ]αὶ δᾱμό[ν] τοὺς [π]ροστάτας· φ[υ]λά[ς] ἔ-
λ]αχον·
αν
ἀναγρά[ψ]αι δὲ τ[ό]δε τὸ ψάφισμα εἰς (σ)τ-
ᾶλαν καὶ ἀναθέμεν εἰς τὸ ἱερὸν
τοῦ Ἀπόλλωνος, τᾷς δὲ ἀναγρα-
φᾷς ἐπιμε[λ]ηθῆμεν Λυσικράτην
εἰκως·

The latter part of a decree which grants the proxenia or the politeia to certain persons whose names are lost. The Lysikrates, line 10, who is charged with superintending the engraving, is no doubt the mover of the ψάφισμα. This stone is very difficult to read, having been partially calcined in the oven where I found it in use for retaining the heat.

CCLIV.

On a fragment of a stelè of grey calcareous stone, complete on the right side. Height, $6\frac{3}{4}$ in.; breadth, $7\frac{3}{4}$ in. Temple of Apollo, Kalymna; C. T. N.

ΛΥΜΝΙΟΙΜΕΙ Ε
ΑΙΔΕΑΥΤΟΝΚΑΙΕΠΙ
ΛΑΧΕΦΥΛΑΣΙΓΓΑΣΙ
ΕΙΤΑΝΤΑΥΤΑΔΕΑΝΑ
5 ΚΑΙΘΕΜΕΝΕΙΣΤΟΙ
ΛΑΝΑΓΡ
ΡΙΛΕ

ὥνπερ καὶ τοὶ ἄλλοι Κα]λύμνιοι μετέ-
χοντι, ἐπικλαρῶσαι δὲ αὐτὸν καὶ ἐπὶ
φυλὰν καὶ δάμον· ἐ]λαχε φυλᾶς Ἰππασι-
... δάμου...]εἰτὰν ταῦτα δὲ ἀνα-
5 γράψαι εἰς στάλαν] καὶ θέμεν εἰς τὸ ἱ[ερ-
ὸν τοῦ Ἀπόλλωνος, τᾶς] δὲ ἀναγρ[αφᾶς
ἐπιμεληθῆμεν κ.τ.λ.]

CCLV.

On a fragment of grey marble, broken on all sides. Height, $4\frac{1}{4}$ in.; breadth, 6 in. Temple of Apollo, Kalymna; C. T. N.

ΓΛΟΙ
ΕΙΚΑΙ
ΔΕΙ
Α

[καὶ εἰσπλουν
καὶ ἔκ]πλου[ν
ἀσυλ]εὶ καὶ
ἀσπο]νδεὶ?

Apparently from the latter part of a decree of proxenia.

CCLVI.

On a fragment of white marble, complete on the left side. Height, $3\frac{3}{4}$ in.; breadth, $5\frac{1}{4}$ in. Temple of Apollo, Kalymna; C. T. N.

ΑΙΕΚΠΑ
ΚΑΙΑΣΣΠΟ
ΝΠΟΛΕΜΕ
ΡΑΝΑΙΤΑ
5 ΛΕΝΙ' Α' ΔΥ

κ]αὶ ἔκπλ[ουν ἀσυλεὶ
καὶ ἀσπο]νδεὶ καὶ ἐ-
ν πολέμῳ [καὶ ἐν εἰ-
ράνῃ τα
5 ἦ]μεν καὶ αὐ[τοῖς?

This fragment is from the latter part of a decree, probably of proxenia.

CCLVII.

On a fragment of a stelè of grey marble, complete only on the right edge. Height, $6\frac{3}{4}$ in.; breadth, $6\frac{1}{4}$ in. Temple of Apollo, Kalymna; C. T. N.

ΙΕΙΕΓ
ΓΟΝΟΥΣΚΑΙ
ΜΝΑΙΕΓΚΤΗΣΙΝ
ΡΟΕΔΡΙΑΝΚΑΙ
5 ΙΠΟΛΕΜΛΙ
ΝΔΕΙ

καὶ αὐτὸν καὶ ἐγ]γόνους καὶ
ἦμεν αὐτοῖς ἐν Καλύ]μνῃ ἐγκτησιν
γᾶς τε καὶ οἰκίας καὶ π]ροεδρίαν καὶ
5 εἰσπλουν καὶ ἔκπλουν ἐν] πολέμῳ
καὶ ἐν εἰράνῃ ἀσπ]ονδεὶ
κ.τ.λ.

The latter part of an honorary decree granting probably proxenia.

CCLVII α.

On a fragment of a stelè of grey marble, the right edge preserved, but flaked off for about eight letters. Height, 11 in.; breadth, 9 in. Temple of Apollo, Kalymna; C. T. N.

ΣΘΑ
ΕΝΟΜΕΝ
ΞΕΙΤΟΥΛ
ΛΥΜΝΙΟΥΣ
5 ΙΟΝΕΝΤ
ΤΗΣΕΙΤ
ΚΑΙ
ΛΛ

εσθα
τὸ δὲ γ]ενόμεν[ον ἀνάλωμα ?
δ]ώσει τὸ ψ[α]φισμα ?
Κα]λυμνίους
5 ον ἐν τῷ
σ]τήσει τ[ὰν εἰκόνα ?
ς καὶ
λλ

This seems to be part of an honorary decree. The form of the letters and the marble are very similar to those of the preceding fragment, CCLVII.

CCLVIII.

On the upper part of a stelè of white marble, the left side nearly perfect; the right side remains, but is broken at the edge. Height, 10 in.; breadth, 10 $\frac{3}{4}$ in. Temple of Apollo, Kalymna; C. T. N.

ΕΔΟΞΕΤΑΙΒΟΥΛΑΙΚΑΙΤ . .
ΔΑΜΩΙΣΤΡΑΤΟΝΙΚΟΣΔ . .
ΟΤΙΜΟΥΕΙΠΕΡΕΙΔΗΧ/
ΤΑΛΑΣΦΙΛΟΞΕΝΟΥΒΕ . .
5 ΝΙΚΕΥΣ . . . ΙΑΤΡΟΣΩ . . .
ΛΛΟΙΣΤΩΝΠΟΑΙΤΑ
. ΣΠΑΡΕΣΧΗΤΑ'Ε
. ΕΧΝΑΙΚΑΙΕΙΣΟΚ
ΟΝΠΑΡΑ

"Ε]δοξε τῇ βουλῇ καὶ τῷ
δάμῳ Στρατόνικος Δ[ι-
οτίμου εἶπε, ἐπειδὴ Χα-
τάλας Φιλοξένου Βε[ρε-
5 νικεὺς [ἀρχ]ιατρὸς ὦν πό-
λλοις τῶν πολιτῶν χρεΐ-
α]ς παρέσχηται ἔ[ν τε τῇ
τ]έχνῃ καὶ εἰσόκ[α ?
ον παρα

Part of the heading of a decree in honour of a physician for public services, whose name, line 4, appears to be Chatalas, son of Philoxenos. For decrees in honour of physicians, see *ante*, No. CXLIII.

Line 2. Στρατόνικος Δ[ι]οτίμου. In the subscription list, No. CCXCVIII, we find the name of Diotimos, son

of Stratonikos, evidently one of the same family as the mover of this decree.

Line 5. The stone has been much rubbed in the space where I supply ΑΡΧ, and there seem to be traces of the Χ.

Line 6. ΠΟΑΙΤΑ, *sic*.

CCLIX.

On the upper part of a stelè of white marble, the right edge nearly complete. Present height, 1 ft. 2 $\frac{3}{4}$ in.; breadth, 1 ft. 7 $\frac{3}{8}$ in. Within a shallow oblong sinking near the top is sculptured a wreath. α is engraved on the face of the stone; β on the right return. Temple of Apollo, Kalymna; C. T. N.

α.

ΑΣΝΙΚΙΑ ΔΙΚΑΣΤΟ
ΥΑΛΕΞΙΚΡΑΤΗΣ ΛΥ
. ΔΙΚΟΥΧΑΙΡΕΔΑΜΟΣΑ
ΠΕΙΔΗΤΩΙΣΥΜΠΑΝΤΙΔΑ
5 . . ΣΥΠΟΙΕΡΑΠΥΤΝΙΩΝΑΔΙ
. . . . ΤΕΝΑΩΝΚΑΙΛΕΡΤΩΝ
. ΕΙΡΟΤΟΝΗΜΕΝΟΣΑΡ

Place of the
crown.

ΩΣΕΝΑΥΤΩΙΠΟΤΑΓΓΕΛΙΑΣΓΕΝΟΜΕΝΑΣΟΤΙΜΕΛΛΟΝΤΙΤΟΙΠ
ΓΙΝΕΠΙΤΑΝΠΟΛΙΝΚΑΙΤΑΝΧΩΡΑΝΚΑΙΤΑΣΝΑΣΟΣΤΑΣΚΑ
10 ΔΙΚΑΙΠΛΕΙΟΝΙΚΑΙΤΟΥΝΑΥΑΡΧΟΥΚΡΙΝΑΝΤΟΣΑΠΑΝΤΑ
ΑΝΗΡΑΓΑΘΟΣΕΓΕΝΕΤΟΕΝΤΕΤΑΙΣΥΜΠΛΟΚΑΙΤΑ
ΟΛΕΜΙΟΣΚΑΤΑΤΟΝΛΑΚΗΤΗΡΑΣΥΜΠΑΡΑΜΕΙΝΑ
ΔΥΝΕΥΣΑΣΑΝΑΓΑΓΕΑΙΧΜΑΛΩΤΟΣΕ

ΟΙ ΠΑΜΙΑ ΔΙΑΤΑΓΜΑΣΙ
ΩΝΕ Τ Κ Ι

b.

ΝΑΡΧΑΙΡΕΣΙΑΙΣ
 ΚΑΙΠΑΡΑΚΑΛΕ
 ΣΕΙΝΤΙΠΟΤΙΔΕΞΑ
 ΛΕΝΟΣΑΥΤΑΣΠΟΙ
 5 ΗΣΑΣΘΑΙΤΑΝΑΝΑ
 ΤΟΡΕΥΣΙΝΔΙΟΝΥΣΙ
 ΝΤΩΙΠΡΑΤΩΙΑΓΩ
 ΙΜΕΤΑΤΑΣΣΠΟΝ
 . . ΣΑΔΕΑΝΑΓΟΡΕΥ
 10 . . . ΑΔΕΕΣΤΩΟΔΑ
 . . . ΟΚΑΛΥΜΝΙΩΝ
 ΝΟΙΑ

a.

 Νικί]ας Νικία, Δικαστοφῶν Τύρωνος, Ἀγήτωρ Ἀ-
 ν, Ἀλεξικράτης Λυσάνδρου, Τάχιππος Ξε-
 ν]οδίκου, Χαιρέδαμος Ἀγνοδάμου εἶπαν
 ἐπειδὴ τῷ σύμπαντι δάμω, πολέμου ἐξενεχθέν-
 5 το]ς ὑπὸ Ἱεραπυτνίων ἀδίκως καὶ πληρωθεισῶν μα-
 κρῶν] τε ναῶν καὶ λεπτῶν πλοίων Λύσανδρος Φοίνι-
 κος κεχ]ειροτονημένος ἄρχων ὑπηρετικοῦ καὶ στρα-
 τευσάμεν]ος ἐν αὐτῷ ποταγγελίας γενομένης ὅτι μέλλοντι τοὶ πο-
 10 λέμιοι ἐπιπλ]εῖν ἐπὶ τὰν πόλιν καὶ τὰν χώραν καὶ τὰς νᾶσος τὰς Κα-
 λύδνας στόλ]φ καὶ πλείονι καὶ τοῦ ναυάρχου κρίναντος ἀπαντᾷ-
 ν τοῖς πολεμίοις] ἀνὴρ ἀγαθὸς ἐγένετο ἐν τε τῇ συμπλοκῇ τῇ
 τε διώξει καὶ τοὺς π]ολεμίους κατὰ τὸν Λακητῆρα συμπαραμείνα-
 ντας κιν]δυνεύσας ἀνάγαγε αἰχμαλώτους
 δι[α]τάγμασι

b.

ν ἀρχαιρεσίαις
 καὶ παρακαλε-
 σεῦντι ποτιδεξα-
 μένος αὐτὰς ποι-
 5 ἥσασθαι τὰν ἀνα-
 γ]όρευσιν Διονυσί-
 ων τῷ πράτῳ ἀγῶ-
 ν]ι μετὰ τὰς σπον-
 δά]ς, ἃ δὲ ἀναγόρευ-
 10 σι]ς ἄδε ἔστω, ὁ δᾶ-
 μος] ὁ Καλυμνίων
 στεφά]νοϊ Λ[ύσανδρον
 Φοίνικος κ.τ.λ.]

This decree confers a crown on Lysandros, son of Phoinix, for his services in defending Kalymna in a naval action fought against the Hierapytnians of Krete. The lower part of the decree is unluckily broken away in the middle of the recital of the exploit by which Lysandros repelled the enemy. It may be inferred from line 10, if rightly restored, that the Hierapytnians had a larger fleet than the Kalymnians.

By the expression ἄρχων ὑπηρετικοῦ, line 7, we must understand that Lysandros commanded a single armed vessel.

Line 12. I have restored συμπαραμείνα[ντας. The

promontory Laketer is the extreme southern point of Kos; the Hierapytnians, repulsed in their first attack on Kalymna, may have rallied at this headland, and have been there assailed by Lysandros, who may have succeeded at considerable risk in carrying away those of the enemy who had been taken prisoners, κινδυνεύσας ἀνάγαγε αἰχμαλώτους.

The first four lines of b cannot be explained because the lower part of a has been obliterated.

By the νᾶσοι Καλύδναι, lines 9, 10, must be meant the group of small islands immediately about Kalymna, mentioned by Homer in the Catalogue of the Ships, Il. ii, line 675, who doubtless included in

the group Kalymna itself. See Strabo, x, p. 489; L. Ross, *Reisen*, ii, p. 108.

In the list of movers of this decree are the names Dikastophon, son of Tyron, and Alexikrates, son of Lysandros. Both these persons are entered in the

list of subscribers to some public fund, No. ccxcviii, lines 15 and 41, *post*.

The attack on Kalymna by the Hierapytnians may have been made when Nabis joined the Kretans in piratical enterprises, about B. C. 205; see Polyb. xiii, 8.

CCLX.

On the lower part of a stelè of white marble, the left edge perfect from line 3 to the end, the right edge from lines 9-12. Height, 11½ in.; breadth, 1 ft. 5 in. Temple of Apollo, Kalymna; C. T. N.

ΑΝΤΙΠΑΤΡΟΝΔΙΟΛΩ

ΥΤΟΙΣΑΝΑΓΟΡΕΥΣΙΝΤΟΥ.....

ΟΙΣΚΑΙΤΟΙΣΜΕΓΑΛΟΙΣΑΣΚΛΑΠΙΕΙΟΙ.....

ΞΑΙΡΟΤΑΝΑΘΕΣΙΝΣΤΑΛΑΣΕΝΤΩΙΕΡΩΙ.....

5 . ΟΧΘΑΙΑΡΟΚΡΙΝΑΣΘΑΙΑΥΤΟΙΣΟΤΙΟΔΑΜΟΣΕ.....

ΤΟΣΕΠΙΤΩΙΤΙΜΗΝΤΟΣΑΓΑΘΟΣΤΩΝΙΑΤΡΩΝ.....

ΡΕΥΣΙΝΤΟΥΣΤΕΦΑΝΟΥΓΡΟΙΗΣΕΙΤΑΙΚΑΘΟΤΙΑΞΙΟΥ.....

ΔΕΞΑΝΤΩΔΕΚΑΙΤΟΙΠΡΟΣΤΑΤΑΙΜΕΤΑΤΟΥΙΕΡΕΩΣΤΟΙΑ.....

ΤΕΣΚΑΘΟΝΚΑΙΧΡΟΝΟΝΑΝΑΘΕΣΙΣΤΑΣΣΤΑΛΑΣΓΙΝΗΤΑΙΤΟΙ..

10 ΟΣΚΑΔΟΚΗΑΥΤΟΙΣΕΠΙΤΑΔΕΙΟΣΗΜΕΝΕΠΙΜΕΛΗΘΕΝΤΩΔΕΚΑΙ

ΤΑΣΑΝΑΓΟΡΕΥΣΙΟΣΤΟΥΣΤΕΦΑΝΟΥΜΕΤΑΤΟΥΑΓΩΝΟΘΕΤΑ

'Αντίπατρον Διοδώρου

αὐτοῖς ἀναγόμεναι τοῦ στεφάνου τοῖς Διονυσί-
οις καὶ τοῖς Μεγάλοις Ἀσκληπείοις καὶ ἄνδρα ἀποδέ-
ξαι ποτ' ἀνάθεσιν στάλας ἐν τῷ ἱερῷ [τοῦ Ἀσκληπιῶ?] δε-
5 δ]όχθαι ἀποκρίνασθαι αὐτοῖς ὅτι ὁ δᾶμος εἰς μετὰ πει-
τος ἐπὶ τῷ τιμῇ τὸς ἀγαθὸς τῶν ἰατρῶν [τὰν ἀναγό-
ρευσιν τοῦ στεφάνου ποιησέεται καθ' ὃ τι ἀξιοῦσιν ἀπο-
δεξάντω δὲ καὶ τοὶ προστάται μετὰ τοῦ ἱερέως τοὶ ἀφ' ἱερθέν-
τες καθ' ὃν καὶ χρόνον ἂ ἀνάθεσις τᾶς στάλας γίνηται τοῖ[ον
10 ὅς κα δοκῇ αὐτοῖς ἐπιτάδειος ἤμεν ἐπιμεληθέντω δὲ καὶ
τᾶς ἀναγορεύσιος τοῦ στεφάνου μετὰ τοῦ ἀγωνοθέτα.

The mention of the *Μέγαλα Ἀσκληπεία*, line 3, makes it probable that this decree is the copy of one enacted by the people of Kos in answer to an application from the Kalymnians, who had bestowed a crown on a Koian physician and wished it proclaimed at Kos. Compare the decrees of Halikarnassos and Kos, *Bullet. de Corr. Hell.* 1881,

pp. 212, 213; and for the *Ἀσκληπεία*, *ibid.* pp. 215, 234.

Line 6. *τιμῇν* for *τιμᾶν*. See Ahrens, *Dial. Dor.* p. 313.

Line 9. *τοῖ[ον]* ὅς κα δοκῇ. This evidently refers to the person to be appointed to see to the setting up of the stelè, lines 3, 4.

CCLXI.

Fragment from the heading of a stelè in white marble, which has been surmounted by a pediment, the right edge complete. Height, 8 in.; breadth, 4¾ in. Temple of Apollo, Kalymna; C. T. N.

ΙΑΥΞΩΝΚΑΙ

ΤΗΞΑΡΟ

ΣΡΤΟΛΕΜΑ

..... ηλυσων και

.. δικασ]της? απο-

σταλεις παρὰ τοῦ βασιλέω]ς? Πτολεμα-

[ίου

.....

The following two fragments, CCLXI a and b, probably belong to this stelè.

CCLXI α.

Made up of two fragments of a stelè of white marble. The left edge is complete in the first four lines. Height, 10 $\frac{7}{8}$ in.; breadth, 10 $\frac{5}{8}$ in. Temple of Apollo, Kalymna; C. T. N.

ΔΙΑΚΡΙΝΙ ΚΑΙ ΔΙΑΛΥΣΑ
ΜΕΝΟΥΣ ΤΩΝ ΠΟΛΙΤΑΝ
ΟΡΩΠΩΣ ΚΑΙ ΣΥΜΦΕΡΟΝ
ΤΟΙΣ ΚΑΛΥΜΝΙΩΝ ΠΟΙΗ-
5 ΕΙΣΚΑΤΑΤΑΝΤΟΝ
ΕΓΔΙΑΦΟΡΑΣ ΟΙ ΙΟΥΝΟ
ΠΑΝΤΑΣ ΣΥΝΑΓΑΓΕΔΙ
ΛΑΜΩΙΕΡΑΙΝΕΣΑΙΤΕ
ΑΙΧΡΥΣΩΙΣΤΕ
10 ΛΕΙΜΕΝΔΕ
ΙΥΑΙΕΓΓ

διακρίναι καὶ διαλύσαι τοὺς διαφορο-
μένους τῶν πολιτῶν [ἀεὶ φιλαν-
θρώπως καὶ συμφερόντως τῷ δάμῳ
τῷ Καλυμνίων ποιησάμενος τὰς κρί-
5 σ]εις κατὰ τὰν τοῦ;
ἐγ διαφορᾶς ὁμονο
πάντας συνάγαγε δ
ἔδοξε τῷ δ]άμῳ ἐπαινέσαι τε [τὸν δεῖνα τοῦ δεῖνος
καὶ στεφανῶσ]αι χρυσῷ στέ[φανῳ
10 εἶμεν δὲ [πολίταν ἐν Καλύμνῳ
καὶ αὐτὸν] καὶ ἐγγ[όνο]

This fragment evidently refers to the services of some one or more persons from another city who had been invited by the Kalymnians to judge a number of pending law suits. The services of these foreign judges or judge are rewarded with a gold crown,

and other honours; συνάγαγε, line 7, would lead us to infer that only one person is so rewarded. On the other hand, if the fragment immediately following (CCLXI β) is part of the same decree, it included more than one person; see line 8, αὐτοὺς καὶ φυλᾶς κ.τ.λ.

CCLXI β.

On a fragment of stelè of white marble, the left edge preserved. Height, 1 ft. $\frac{1}{2}$ in.; breadth, 7 $\frac{1}{2}$ in. Temple of Apollo, Kalymna; C. T. N.

ΛΙΘΙΝΑΝ
ΑΠΟΛΛΩΝΟΣ ΤΑΣ
ΤΑΛΑΣ ΕΠΙΜΕΛ
ΟΥΣ ΤΟ ΜΗΝΑΤΟ
5 ΙΣΔΕΤΑΝ ΣΤΑΛ
ΚΑΙ ΤΑΝ ΘΥΣΙΑΝ ΚΑΙ
ΑΝΑΛΩΜΑ ΟΤΑΜΙΑΣ
ΤΟΥΣ ΚΑΙ ΦΥΛΑΣ ΕΝ

. [ἀναγράψαι δὲ τόδε τὸ ψάφισμα εἰς
στάλα]ν λιθίναν [καὶ ἀναθέμεν εἰς τὸ ἱερὸν τοῦ
'Απόλλωνος, τᾶς [δὲ ἀναγραφᾶς καὶ τᾶς ἀναθέσιος τᾶς
στάλας ἐπιμελ[ηθῇ]μεν τοὺς αἰρηθησομέν-
ους τὸμ μῆνα τοῦτον προστάτας
5 εἰς δὲ τὰν στάλ[αν καὶ τὰν ἀναγραφὰν
καὶ τὰν θυσίαν καὶ [τὸν στέφανον τὸ γενόμενον
ἀνάλωμα ὁ ταμίας [δότη]ω μετέχεσθαι δὲ αὐ-
τοὺς καὶ φυλᾶς ἐν [Καλύμνῳ καὶ δάμου
κ.τ.λ.

If this and the preceding fragment, α, belong to the decree of the heading of which CCLXI is part, it may have reference to the same transactions as the decrees of the Kalymnians, of which a copy is preserved in a decree of the Iasians; C. I. 2671. We learn from that inscription that, at the request of the Kalymnians, five dikasts were sent to them from Iasos to judge various pending law suits between Kalymnian citizens. These suits, which amounted to two hundred and fifty or more, were settled by the dikasts to the satisfaction of the people of Kalymna, who in consequence rewarded

them with a gold crown and other honours.

The mention of a διάγραμμα τοῦ βασιλέως in this Iasian decree makes it probable, as Böckh points out, that this settlement of litigation was necessary in consequence of the return of the exiles which took place generally throughout the Greek cities by order of Alexander the Great. See C. I. 2166; Diodor. xvii, 109; xviii, 8.

Line 6. τὰν θυσίαν. Compare the decree from Minoa (L. Ross, Aufsätz. ii, p. 641), which grants the proxenia and a gold crown to certain dikasts, also fifty drachmæ εἰς θυσίαν καὶ ξένια.

CCLXII.

On a fragment of grey marble, broken on all sides. Height, $5\frac{1}{4}$ in.; breadth, $3\frac{1}{2}$ in. Temple of Apollo, Kalymna; C. T. N.

ΛΑ
ΑΣΕΛ
ΠΑΣ/
ΑΛΥΜ
5 ΤΙΛΝΠ
ΣΠΕ
ΑΝΜ
ΙΟ

"Εδοξε τῇ βουλῇ [καὶ τῷ δάμῳ, γνώμα προστατᾶν ?
ἐπειδὴ ὁ δᾶμος ὁ] 'Ιασέων ?
πᾶσ[αν σπουδᾶν
τῷ δάμῳ τῷ Κ]αλυμ[νίων ?

The mention of the Iasians in this small fragment suggests that it may be part of a decree similar in import to the Kalymnian decree, C. I. 2671, to which I have already referred, *ante* No. CCLXI. On this supposition I have conjecturally restored lines 1-4.

CCLXIII.

On a fragment of a stelè of white marble, the left side preserved at lines 5-7; line 1 is in smaller characters and is inscribed on the lower part of a moulding on the top of the stelè. Height, $7\frac{1}{4}$ in.; breadth, 7 in. Temple of Apollo, Kalymna; C. T. N.

ΛΙΤΑΙΤΩΙΔ
ΔΗΟΔΑΜΟΣ
ΠΡΕΣΒΕΥΣΑΝ
ΑΣΟΙΤΙΝΕΣΡΑΡ
5 ΕΠΟΙΗΣΑΝΤΟΤΑΣ
ΜΩΙΤΩΙΚΑΛΥΜΝΙΣ
ΟΥΣΩΜΟΣΑΝΕΡΑΙ
ΤΑΤΑΔΙΚΑΙΑΡΟΙ

"Εδοξε τῇ βουλῇ καὶ τῷ δ[άμῳ, γνώμα προστατᾶν
ἐπειδὴ ὁ δᾶμος [ὁ] 'Ιασέων ?
πρεσβεύσαι[τος τοῦ δεῖνος ἀπέστειλεν ἄνδρας δικαστ-
ὰς ? οἵτινες παρ[αγινόμενοι εἰς τὴν Καλύμναν ?
5 ἐποίησαντο τὰς [κρίσεις συμφερόντως τῷ ? δά-
μῳ τῷ Καλυμνίῳ[ν κατὰ τοὺς νόμους καὶ τοὺς ὅρκους ?
οὓς ὥμοσαν ἐπαι[νέσαι τοὺς δεῖνας
κα]τὰ τὰ δίκαια ποι[ησαμένους

The decree of which this is a fragment may have referred to the dikasts sent by the Iasians to Kalymna at the request of the latter city to settle their disputes. See C. I. 2671, and *ante* Nos. CCLXI, CCLXI a, b.

CCLXIV.

On a fragment of a stelè of white marble, the left edge of the stone preserved, but from four to five letters are wanting on this side. Height, $4\frac{3}{4}$ in.; breadth, $4\frac{1}{2}$ in. Temple of Apollo, Kalymna; C. T. N.

ΑΠΛ
ΕΝΡ/
ΤΩΣΤ
ΑΤΟΥΣΙ
5 ΩΝΣΥΡ
ΑΘΕΣΤΑ
ΣΩΙΣ
ΕΙ

καὶ κοινῇ καὶ ἰδίᾳ ?
ἐν πα[ντὶ καιρῷ
ἀπροφασίσ]τως ? τ
τους
5 τ]ῶν συμ[φερόντων ?
ἐν τοῖς κ]αθεστα[κόσι καιροῖς
χρυ]σῷ σ[τεφάνῳ

This seems to be a fragment of a decree conferring a crown for services.

CCLXV.

On a fragment from the upper part of a stelè of white marble. Height, 6 in.; breadth, 4 in. Temple of Apollo, Kalymna; C. T. N.

ΔΞΕΤΑΙ
ΜΝΙΤΣ
ΤΕΦ
ΕΠΙ

Ἔδοξε τῇ [βουλῇ καὶ τῇ
δᾶμῳ τῇ [Καλυμνίων
στεφ[άνῳ οἱ στεφ[ανῶσαι
ἐπι

CCLXVI.

On part of a stelè of white marble consisting of two fragments joined together, both sides preserved. Height, 7 in.; breadth, 11¼ in. Temple of Apollo, Kalymna; C. T. N.

ΔΕΕΝ
ΙΕΝΤΩ ΖΙΤΩΙΚΑ . . ΙΝΙ
ΙΤΛΝΤΕΚΑ . . ΤΡΑΤΕΙΑΝΠΑ
... ΙΔΑΜΕΥΝΤΑ . ΠΟΛΙΤΑΝΚΑΙ
5 ΙΩΝΠΑΡΑΓΙΝΟΝ . ΝΩΝΕΣΤΑΝΠΟ
ΛΙΝΠΟΛΥΩΡΟΥΝΤ . ΔΙΑΤΕΛΕΙΝΧΡΕΙ
ΑΝΠΑΡΕΧΟΜΕΝΟ . ΝΕ . . ΣΤΟΙΣΚΑΤΑΔΥ
ΝΑΜΙΝΤΑΝΑΥΤΟ . ΟΥΟΕΝΕΛΛΕ
ΤΑΠΡΟΘΥΜΙΑΣΟΓ . ΤΟΥΝΟΔ . Α . .
10 ΦΑΙΝΗΤΑΙΤΙΜΩΝ
ΠΡΟΑΙΡΟΥΜΕΝΟΥΣ
ΡΕΥΜΕΝΟΙΤΑΣΧΡΕ
ΤΩΠΛΗΘΕΙΤΩΙΚΑ
ΙΟΤΙΥΠΑΡΕΕ

δε εν
εν τῇ [δᾶμ]ῳ τῇ Κα[λυμ]νί[ων
τῶν τε κα[τὰ σ]τρατεῖαν πα-
ρεπ[ιδ]αμεύντω[ν] πολιτᾶν καὶ
5 τῶν παραγινομ[έ]νων ἐς τὰν πό-
λιν πολυωροῦντ[α] διατελεῖν χρεῖ-
αν παρεχόμεν[ο]ν ἐ[κ]άστοις κατὰ δύ-
ναμιν τὰν αὐτοῦ οὐθὲν ἐλλε[ί]πον-
τα προθυμίας· ὅπ[ω]ς οὖν ὁ δ[ᾶ]μ[ος]
10 φαίνεται τιμῶν [τοῦς] εὐεργετεῖν αὐτὸν
προαιρουμένους [καὶ τοὶ προαι-
ρεύμενοι τὰς χρεῖ[ας] παρέχεσθαι
τῇ πλήθει τῇ Κα[λυμνίων] εἰδωντ-
ι ὅτι ὑπάρξ[ει] αὐτοῖς πάντα τὰ τίμια
15 παρὰ τοῦ δάμου τοῦ Καλυμνίων κ.τ.λ.]

This is evidently part of an honorary decree rewarding some foreigner with the proxenia, the politeia, or a crown, for services rendered to Ka-

lymnians, who had sojourned in his city either while on military service or as travellers.

CCLXVII.

On part of a stelè of white marble, the left edge and the moulding along the top complete; about eighteen letters or three-fifths of the stone wanting on the right side. Height, 9½ in.; breadth, 6 in. Temple of Apollo, Kalymna; C. T. N.

ΕΔΟΞΕΤΑΙΒΟΥΛΑΙ
ΤΑΤΑΝΕΠΕΙΔΗΑ
ΝΕΥΣΚΑΛΥΜΝΙΟ
ΔΑΜΩΙΚΑΙΠΡΑΣΞ
5 ΑΥΤΩΠΟΤΙΤΑΝΓ
ΜΟΝΑΥΤΟΝΔΙΑΤΙ
ΤΟΥΔΑΜΟΥΧΡΗ
ΤΩΝΠΛΗΘΟΣΑΞ
ΠΟΛΕΙΠΟΛΛΩΝΚΙ
10 ΤΕΙΝΟΝΤΩΝΑΙΤΙΟ
ΚΑΙΕΝΤΟΙΣΚΑΘΕΣΤ
ΤΟΑΝΑΛΩΜΑΤ
ΚΑΤΕΠΕΙΓΟΝΤ
ΤΩΝΑΠΙΟ
15 ΡΕΥΜΕΝ
ΛΟΥΧΡΗ
ΤΩΣΟ
ΟΔ

Ἔδοξε τῇ βουλῇ [καὶ τῇ δάμῳ, γνώμα προσ-
τατᾶν, ἐπειδὴ Α
νεὺς Καλύμνιο[ς] εὖνους ὦν καὶ φίλος τῇ ?
δάμῳ καὶ πράσσ[ων] καὶ λέγων ἀξίως τᾶς ὑπαρχούσας
5 αὐτῷ ποτὶ τὰν [πόλιν] φιλότητος
μον αὐτὸν διατ[ε]λεῖ
τοῦ δάμου χρή[μα]τα ?
των πλήθος ἀξ[ιό]λογον
πόλει πολλῶν κ[αὶ] μεγάλων συν- ?
10 τεινόντων αἵτιο[ς]
καὶ ἐν τοῖς καθεστ[α]κόσι καιροῖς
τὸ ἀνάλωμα τ
κατεπειγόντ[ων]
των ἀπιο
15 ρευμεν [τοῦ δά-
μου] χρή[μα]τα
ὅπως οἶν ὁ δᾶμος φαίνεται
ὁ δ[ᾶ]μος

If line 3 is rightly restored, this is a fragment of a decree of some city, honouring a Kalymnian for services. Compare ante ccxlvii.

CCLXVIII.

On a fragment of a stelè of white marble, the left edge complete. Height, $4\frac{3}{4}$ in.; breadth, $3\frac{1}{2}$ in. Temple of Apollo, Kalymna; C. T. N.

	ΜΟΣΦ		[ὅπως οὖν ὁ δᾶ-
	ΕΡΓΕΤΕΙΝΙ		μος φ[αίνεται τιμῶν τοῦς εὐ-
	ΤΟΝΚΑΙΤΟ		εργετέιν [προαιρουμένους αὐ-
5	ΙΕΝΟΙΤΑΣ	5	τὸν καὶ τοῖ προαιρού-
	ΞΙΔΩΤΙΔ		μενοι [τ]ὰς [χρείας παρέχεσθαι
	Α ΤΑΤ		εἶδωντι
	ΑΤΑΔΥΝΑ		πάντα] τὰ τ[ίμια
	ΘΛΙΤ		κ]ατὰ δύνα[μιν
			θαι τ

CCLXIX.

On a fragment of a stelè of white marble, complete only on the left edge. Height, $4\frac{1}{4}$ in.; breadth, 5 in. Temple of Apollo, Kalymna; C. T. N.

ΡΕΙΑ<	χ]ρείας [παρεχόμενος, οὐθὲν ἐλλείπων προ-
ΘΥΜΙΑΣΖ	θυμίας, δ[εδόχθαι πολίταν ἤμεν ἐν Καλύμνῃ
ΘΕΥΔΩΡΟΝ	Θεύδωρον [τοῦ δεινός καὶ αὐ-
ΤΟΝΚΑΙΕΙ	τὸν καὶ ἐ[γγόνους μετέχοντας κ.τ.λ.

Line 3. Θεύδωρον. In the list of the dikasts sent by Iasos to Kalymna (see C. I. 2671) the name of Theodoros, son of Noumenios, occurs.

CCLXX.

On two fragments of white marble joined together. Height, $6\frac{3}{8}$ in.; breadth, $3\frac{1}{4}$ in. Temple of Apollo, Kalymna; C. T. N.

	Λ	
	ΙΑΑΝ	
	ΘΙΝΑΝ	
	ΥΔΡΟΙ	
5	ΑΛΑΝ	
	ΛΛΙΠ	
	ΥΑΚΙΝ	
	ΙΕΝΤΟΙ	
	ΛΙΠΟΛ	
	τόδε τὸ ψάφισ]μα, ἀν[αγράψαι δὲ	
	εἰς στάλαν λι]θίναν [καὶ θέμεν εἰς τὸ ἱερὸν τοῦ Ἀπόλλωνος	
	υδρο	
5	στ]άλαν?	
	λαιπ	
	μηνὸς ?] Ὑακιν[θίου ?	
	μεν τοι	
	τ]ὰ πόλ[ει	

Fragment from end of honorary decree.

CCLXXI.

On a fragment of grey marble, complete on the right side. Height, 4¼ in.; breadth, 5¼ in. Temple of Apollo, Kalymna; C. T. N.

ΙΝΑ
ΑΙΘΕΜΕΝΕΙΣ
ΥΛΑΣΕΛΑΧΕ
ΓΕΙΔΗΝΙΟ

κ]αὶ θέμεν εἰς
τὸ ἱερὸν τοῦ Ἀπόλλωνος· φ]υλᾶς ἔλαχε
ἐπειδὴ Νιο

Lines 2, 3, the end of an honorary decree. Line 4, the beginning of another decree.

CCLXXII.

On the lower part of a stelè of white marble, both sides partly preserved; along the base is a moulding. Height, 8 in.; breadth, 10½ in. Temple of Apollo, Kalymna; C. T. N.

ΑΝΑΘΕΜΕΝ
ΙΕΡΟΝΤΟΥΑΠΟΛΛΩΝΟΣ

ἀναθέμεν [εἰς
τὸ] ἱερὸν τοῦ Ἀπόλλωνος

The end of a decree.

CCLXXIII.

On the lower part of a stelè of white marble, complete on the right side; the left broken away above line 5. The stelè extends 9 in. below the inscription. Height, 1 ft. ½ in.; breadth, 1 ft. 2 in. Temple of Apollo, Kalymna; C. T. N.

ΔΙ
ΑΛΩΜΑΕΙΣ
..... ΙΑΝΞΤΑΛΑΝΚΑΙΕΙΣ
ΝΑΙΡΑΦΑΝΔΟΤΩΟΤΑΜΙΑΣΟΕΝΕΣ
5 ΙΑΚΩΞΑΡΙΣΤΙΑΙΤΩΙΑΝΑΛΩΞΑΝΤΙ

τὸ δὲ γένόμενον ἀν]άλωμα εἰς
ταῦτα καὶ εἰς] τὰν στάλαν καὶ εἰς
τὰν ἀν]αγραφὰν δότω ὁ ταμίας ὁ ἐνεσ-
τακὼς Ἀριστία τῷ ἀναλώσαντι.

End of a decree. We find the name Aristias in the heading of a stelè, *post* cccv and *ante* ccxxxi.

CCLXXIV.

On a fragment of a stelè of white marble; large characters; the right edge partly preserved. Height, 5 in; breadth, 5 in. Temple of Apollo, Kalymna; C. T. N.

ΔΕΔΟΧΘ
ΥΜΝΙΩΝ
ΝΟΙΠΑ
ΣΑ

δεδόχθ[αι
Κα]λυμνίων
μοιπα

Fragment, probably from the latter part of an honorary decree.

CCLXXV.

On a fragment of grey marble, broken on all sides. Height, 3⅞ in.; breadth, 2 in. Temple of Apollo, Kalymna; C. T. N.

ΜΠΟ
ΔΥ
Υ

καὶ ἐ]μ πο[λέμω ?
κατὰ] δῆ[ναμιν ?

CCLXXVI.

On a fragment of grey marble, the left edge complete. Height, $2\frac{3}{4}$ in.; breadth, 3 in. Temple of Apollo, Kalymna; C. T. N.

Ι Ε Ι Τ
 = Π Ι Κ Α
 - Σ

ἐπικλ[αρῶσαι ?

CCLXXVII.

On two fragments of grey marble, joined together, complete on the left side. Height, 6 in.; breadth, $4\frac{1}{4}$ in. Temple of Apollo, Kalymna; C. T. N.

Γ Ρ Α Ψ Α Ι Ε Ι
 Τ Ο Ι Ε Ρ Ο Ν
 Θ Ε Υ Γ Ε Ν
 Κ Α Λ Λ Ι Σ Τ
 5 Λ Υ Φ Ρ Α Ν Ν Ι
 Α Ν Δ Ι Α Τ Ε
 Δ Ο Χ Θ
 Τ Α

[ταῦτα δὲ ἀνα-

γράφαι εἰς στάλαν λιθίναν τοὺς προστάτας καὶ ἀναθέμεν εἰς
 τὸ ἱερὸν [τοῦ Ἀπόλλωνος] ἐπεκλαρώθη ἐπὶ φυλὰν καὶ δάμον, ἔλαχε φυλᾶς
 Θευγεν[ιδᾶν, δάμον

Καλλίστ[ρατος ? εἶπε, ἐπειδὴ Πο- ?
 5 λύφρων Νι [εὖνους
 ὧν διατε[λεῖ τῷ δάμῳ τῶν Καλυμνίων δε-
 δόχθ[αι

Lines 1-3. The end of a decree conferring a grant of politeia and proxenia.

Lines 4-8. Part of the heading of an honorary decree.

CCLXXVIII.

On a fragment of grey marble, broken on all sides. Height, $4\frac{3}{8}$ in.; breadth, $3\frac{1}{4}$ in. Temple of Apollo, Kalymna; C. T. N.

Ι Ο Η Μ Ε Ι
 Γ Ι Δ Α Ν
 Α Ι Κ Α Ι
 Ε Ι Ρ Ε
 5 Ε

ἐπιμελ[ηθῆμεν
 ἔλαχε φυλᾶς . . . δάμου . . .] γιδαν
 Ἐδοξε τῇ βουλῇ καὶ [τῷ δάμῳ
 ὁ δεῖνα] εἶπε

CCLXXIX.

On a fragment of a stelè of white marble, the right edge preserved. Height, $7\frac{1}{4}$ in.; breadth, $8\frac{5}{8}$ in. Temple of Apollo, Kalymna; C. T. N.

Α Ι Τ Ω Ι Δ Α Μ
 Ι Α Τ Α Ν Ε Ρ Ε Ι Δ Η
 Ο Σ Ξ Ε Ι Ν Ο Κ Ρ Ι Τ Ο Υ Ε Γ Γ Ε Λ
 Τ Ι Τ Α Ν Β Ο Υ Λ Α Ν Κ Α Ι Τ Ο Ν Δ Α
 5 Α Φ Α Ν Ι Ξ Ε Ι Κ Α Λ Λ Ι Σ Τ Ρ Α Τ Ο
 Α Ο Υ Μ Υ Ν Δ Ι Ο Ν Ε Υ Ν Ο Υ Ν Η Μ Ε Ν
 Ι Χ Ρ Ε Ι Α Σ Τ Τ Α Ρ Ε Χ Ο Μ Ε Ν Ο Ν
 Τ Ο Σ Ε Μ Π Α Ν Τ Ι Κ Α Ι

Ἐδοξε τῇ βουλῇ καὶ τῷ δάμῳ,
 γνώμα προσ]τατᾶν, ἐπειδὴ
 ὁ δεῖνα] Ξεινοκρίτου ἐπελ-
 θῶν ἐπ]ὶ τὰν βουλὰν καὶ τὸν δά-
 5 μον ἐ]μφανίζει Καλλίστρατον
 οὐ Μύνδιον εὖνουν ἡμεν
 τῷ δάμῳ τῶν Καλυμνίων] χρείας παρεχόμενον
 τος ἐμ παντὶ και-

[ροφ

From the heading of a decree setting forth the public services of Kallistratos, a Myndian. This probably contained a grant of politeia.

CCLXXX.

On a fragment from the left side of a stelè of white marble, on the top of which has been a moulding, now broken away; the left edge of the inscription partly preserved. Height, $7\frac{5}{8}$ in.; breadth, $4\frac{1}{8}$ in. Temple of Apollo, Kalymna; C. T. N.

. ΔΟΞΕΤΑΙ
ΜΑΠΡΟΣΤΑ
ΚΟΡΑΚΙΝΟΥΕ
Λ ^ ΝΚΑΙΤΑΝ
5 ^ ΤΑΓΟΡ
 ΥΔΝ
ΜΩ' -

"Ε]δοξε τᾷ [βουλᾷ καὶ τᾷ ἐκκλησίᾳ, γνώ-
μα προστα[τᾶν· ἐπειδὴ ὁ δεῖνα τοῦ
Κορακίνου ἐ[πελθὼν ἐπὶ τὰν βου-
λὰν καὶ τὰν [ἐκκλησίαν ἐμφανίζει
5 'Α[ρισ]ταγόρ[αν τοῦ δεῖνος
Π]υδν[αῖον? εὖνουν ἤμεν τῷ δά-
μφ τῷ [Καλυμνίων

CCLXXXI.

On the upper part of a stelè of white marble, surmounted by a pediment; more than half of the stelè on the right hand side is broken away. The inscription begins near the lower edge of the fragment. Height, 10 in.; breadth, $5\frac{1}{2}$ in. Temple of Apollo, Kalymna; C. T. N.

ΕΔΟΞΕΤ/
- ΓΛ

"Εδοξε τᾷ βουλᾷ or τᾷ ἐκκλησίᾳ

The initial words of a decree.

CCLXXXII.

On a fragment from the upper part of a stelè of white marble, the right edge and part of the moulding along the top preserved. Height, 6 in.; breadth, $7\frac{5}{8}$ in. Temple of Apollo, Kalymna; C. T. N.

'ΒΟΥΛΑΙΚΑΙΤΑΙ
ΔΑΜΟΓΕΝΗΣ
ΛΗΤΙΜΟΣΘΕ

"Εδοξε τᾷ βουλᾷ καὶ τᾷ
ἐκκλησίᾳ], Δαμογένης
εἶπεν, ἐπειδὴ Τίμοσθέ[νης

Fragment from the heading of an honorary decree.

CCLXXXIII.

On a fragment of a stelè of white marble, the right side preserved. The inscription begins near the lower edge of the fragment. Height, $4\frac{3}{4}$ in.; breadth, 6 in. Temple of Apollo, Kalymna; C. T. N.

ΕΚΚΛΗΣΙ
ΝΙΚΟΣΦΙΡΕ

"Εδοξε τᾷ βουλᾷ καὶ τᾷ ἐκκλησί[α
..... νικος εἶπε[ν

Fragment from the heading of a decree.

CCLXXXIV.

On a fragment of a stelè of white marble, the right side preserved; the inscription begins near the lower edge of the fragment. Height, 8 in.; breadth, 5 in. Temple of Apollo, Kalymna; C. T. N.

<ΑΙΤΑΙΕΚΚΛΗ
ΙΝΙΚΟΥΑΓ
ΔΑΕΙΠΑΝ
ΕΥΣΑΡΚ

"Εδοξε τᾷ βουλᾷ] καὶ τᾷ ἐκκλη-
σίᾳ, ὁ δεῖνα Καλλ[ινίκου 'Αγ
..... ἰδα εἶπαν
ἐπειδὴ ὁ δεῖνα . . .]εὺς 'Αρκ

Fragment from heading of a decree.

CCXC.

On a fragment of grey marble, broken on all sides. Height, 4 in.; breadth, 5 $\frac{1}{8}$ in. Temple of Apollo, Kalymna; C. T. N.

Σ-ΜΕΡΛ	οἵτινες ? πα]ραγενόμε[νοι ?
ΡΑΓΕΝΟΜΛ	τ]οὺς ? μὲν δρων
ΥΣΜΕΝΔΡΩΝ	Π ?]ασικλεὺς
ΑΞΙΚΛΕΥΞ	
5 ΑΗ,	

Probably a fragment of a decree. If we restore the sending of envoys or commissioners. See the πα]ραγενόμε[νοι, the inscription may have related to Kalymnian decree, C. I. 2671, lines 33, 36.

CCXCI.

On a fragment of a stelè of white marble, the right side preserved. Height, 7 $\frac{3}{4}$ in.; breadth, 5 $\frac{3}{8}$ in. Temple of Apollo, Kalymna; C. T. N.

ΑΘΓ	αργ
ΗΣΥΡΙΟΣ	Ν]ισύριος ?
ΩΝΕΙΣΚΑΛΥ	ρων εἰς Καλυ[μν
ΗΣΤ Ν	.....
5 ΜΝΙΩ	5 Καλυ]μνίω[ν

This seems to be part of a decree.

CCXCII.

On a fragment of grey marble, broken on all sides. Height, 2 $\frac{1}{4}$ in.; breadth, 2 in. Temple of Apollo, Kalymna; C. T. N.

ΝΗ	νη
ΙΕΥΕ	εὐερ[γέταν ?

Perhaps part of an honorary decree.

CCXCIII.

On a fragment of grey marble, the right side complete. Height, 3 $\frac{1}{4}$ in.; breadth, 3 $\frac{3}{8}$ in. Temple of Apollo, Kalymna; C. T. N.

ΟΥΛΞΕ	οὐς ξε
ΣΜΑΝΔΡΙ	ς Μανδρι
ΟΦΩΝΤΟ	κοφωντο[ς
ΙΟΞΞΔ	ιος ξδ
5 "Ο	

Probably a fragment from the subscription list, No. CCXCVIII *post*.

CCXCIV.

On a fragment of white marble, complete on the top. Height, 4 in.; breadth, 2 in. Temple of Apollo, Kalymna; C. T. N.

Α Γ Ο	απο
ΣΥΜ	συμ
ΔΑΛ	δαλ
ΑΝΔ	ανδ
5 ΚΤΑΝ	5 κταν
ΕΝ	εν
Ο	

CCXCV.

On a fragment of a stelè of grey marble, the left edge preserved. Height, $7\frac{3}{4}$ in.; breadth, $5\frac{1}{4}$ in. Temple of Apollo, Kalymna; C. T. N.

	ΩΝ		-----
	ΟΥΣΙΔΕΜΗ		. ουσι δὲ μη
	ΕΩΣΤΩΝΠΥ		εως τῶν πυ
	ΟΝΩΣΑΣΕΒΟΥ		ονως ἂς ἐβου[κολήσαντο?
5	ΠΟΑΙΕΡΙΓΝΟ	5	πόαι [οί δὲ
	ΤΑΜΙΑΙΑΝΑΓΡ		ταμίαι ἀναγρ[αφόντων τὰ κ-
	ΤΗΜΑΤΑΚΑΙΤΟ		τήματα καὶ το[ύς τόκους
	ἸΑΝΕΣΤΟΙΕΡΟ		ἐς τὸ ἱερὸ[ν τοῦ Ἀπόλλωνος, τὸ δὲ γενόμενον
	ΛΩΜΑΓ		ἀνά]λωμα
10	ΤΟΚΩ,	10	τόκῳ ὥς?
	ΙΤΕΣ		.....

This seems to be a fragment of some law relating to the management of public property.

Line 5. *πόαι*. This word leads me to conjecture that the property in question was pasture, perhaps sacred land.

The characters in this inscription are late, and in *ΤΟΚΩ*, line 10, the iota subscriptum is wanting.

On the left edge of this stone is *ΝΙΚΟΣ*; the letters are larger and of an earlier date than those of the inscription on the face, to which they are set at a right angle. The original stone has evidently been reworked when the later inscription was engraved on it.

CCXCVI.

On a fragment of grey marble, the left edge complete. Height, $4\frac{1}{2}$ in.; breadth, $2\frac{3}{4}$ in. Temple of Apollo, Kalymna; C. T. N.

	ΠΑΝΟΡΙ		Πάνορ[μον?
	ΤΕΙΧΙΞΑΙΤΟΙ		τειχίξαι τοι
	ΔΟΞΑΝΑΝΗΚ		δόξαν ἀνηκ
	ΕΝΑΣΦΑΛΕΙ		ἐν ἀσφαλεί[α
5	ΑΛΛΑΙΧΩ	5	ἄλλαι χῶ[ραι?
	ΤΩΝΑΥΤ		τῶν αὐτ[ῶν
	ΜΑΝΔΑΗ		μαν δατ
	ΠΑΝΤΑ		παντα
	ΜΟΤ		μοτ
10	ΤΙΜ	10	τιμ

This may be a fragment of a decree relating to some fortress in Kalymna. I have restored *Πάνορ[μον*, line 1, because the deme of the Panormians is men-

tioned, *post*, No. CCXCVIII, line 42. The letters are late and crowded.

CCXCVII.

On a fragment of grey marble, broken on all sides. Height, 2 in.; breadth, $2\frac{1}{4}$ in. Temple of Apollo, Kalymna; C. T. N.

ΙΟΝΟΝ
 ῥΟΣΗΚΟ
 ΝΩΗΣΑΣ
 ΞΑΝΑΑ

This fragment is of the same grey marble as the preceding one, and the letters have the same late form and crowded arrangement. It may therefore have been part of the same inscription.

CCXCVIII.

On a stelè of white marble, the upper part broken off. Height, 3 ft. 2 in.; breadth, 2 ft. 2½ in. Temple of Apollo, Kalymna;
C. T. N.

ΥΙΩΝ ΝΑΜΥΝΤΑ,
 ΑΙΣΤΡΑΤΟΥ ΑΣΤΑΣΙΜΟ . Ο
 ΚΛΕΥΣΚΑΙΥΠΕΡΤΩΝΥΙΩΝ Ν ΣΝΛ
 5 ΚΟΥ Κ ΝΙΚΟΚΡΑΤΗΣ ΝΕΟΙΚΟΥ Κ ΟΔΑΜΟΣΟΠΟΘΑΙΩΝ
 ΚΛΕΥΦΑΝΗΣ ΠΕΙΣΙΣΤΡΑΤΟΥ ΚΕ ΓΥΛΙΠΡΟΣΚΛΕΥΦΑΝΟΥΣ
 . . ΒΑΔΑΣΙΚ ΔΑΜΟΣΘΕΝΗΣ ΤΥΡΩΝΟΣ ΚΕΥΘΥΛΑΣ ΔΑΜΑΓΟΡΑ
 . . ΝΙΠΡΙΔΑΣ ΦΙΛΟΚΛΕΟΥΣ ΙΕ ΣΤΑΣΑΝΔΡΟΣ ΚΑΛΛΙΓΕΝΟΥΣ Η
 . . ΝΥΙΩΝ Ν ΒΟΙΗΘΟΣ ΚΛΕΥΦΑΝΟΥΣ ΥΠΕΡΑΥΤΟΥ ΚΑΙ ΤΟΥ ΥΙΟΥ Α
 10 . ΞΣΚΑΛΛΙΣ ΤΡΑΤΟΥ ΙΕ ΕΥΘΥΛΑΣ ΕΥΘΥΔΑΜΟΥ Κ ΗΡΑΓΟΡΑΣ ΔΑΜΟ . .
 ΚΟΥ ΥΠΕΡΑΥΤΟΥ ΚΑΙ ΤΟΥ ΥΙΟΥ Α ΠΡΑΞΙΜΗΣ ΤΩΡ ΚΛΕΙΣΟΛΟΧΟΥ ΙΕ Α . .
 ΣΙΠΡΟΣΑΡΙΣΤΙΩΝΟΣ ΙΕ ΠΡΑΞΙΠΟΛΙΣ ΧΑΙΡΕΔΑΜΟΥ ΚΑΙ ΥΠΕΡΤΟΥΡ .
 ΤΡΟΣ Α ΞΕΝΟΦΑΝΗΣ ΚΛΕΥΣΤΡΑΤΟΥ Κ ΜΙΚΙΩΝ ΑΠΟΛΛΟΔΟΤΟΥ ΙΕ ΞΕΝΟ
 ΜΕΝΗΣ ΑΝΑΞΙΩΝΟΣ ΚΑΙ ΥΠΕΡΤΩΝΥΙΩΝ Ξ ΔΑΜΑΡΑΤΟΣ ΔΑΜΑΓΟΡΑ ΙΕ
 15 ΔΙΚΑΣΤΟΦΩΝΤΥΡΩΝΟΣ ΚΑΙ ΥΠΕΡΤ . . . ΟΥ Α ΤΙΜΟΛΕΩΝ ΣΙΜΙΑ ΙΕ ΞΕ
 ΝΟΔΙΚΟΣ ΦΟΙΝΙΚΟΣ ΚΑΙ ΥΠΕΡΤΩΝΥΙΩΝ . . ΡΑΞΩΝ ΠΙΣΤΙΔΑ ΙΕ ΔΗΜΗ
 ΤΡΙΟΣ ΜΥΙΣΚΟΥ ΜΕΤΟΙΚΟΣ Α ΧΑΡΙΚΛΕΙΔΑΣ ΠΡΑΞΙΦΑΝΟΥΣ ΙΕ ΑΝΑΞΙΔΙ
 ΚΟΣΑΡΙΣΤΟΥΧΟΥ ΙΕ ΑΡΙΣΤΟΥΧΟΣ ΦΕΡΕΤΙΜΟΥ ΙΕ ΦΑΝΟΛΑΣ ΕΥΚΛΕΟΥΣ ΙΕ
 ΔΙΟΚΛΗΣ ΝΙΚΑΝΟΡΟΣ ΚΑΙ ΥΠΕΡΤΟΥ ΥΙΟΥ Α ΑΡΙΣΤΟΜΑΧΟΣ ΑΡΙΣΤΟΜΑΧΟΥ ΥΠΕΡ
 20 ΑΥΤΟΥ ΚΑΙ ΤΩΝ ΑΔΕΛΦΩΝ Ν ΛΥΣΙΚΡΑΤΗΣ ΝΙΚΑΝΟΡΟΣ ΚΑΙ ΥΠΕΡΤΟΥ ΥΙΟΥ Ν ΘΕΥ
 ΚΡΑΤΗΣ ΔΙΟΤΙΜΟΥ ΚΑΙ ΥΠΕΡΤΩΝΥΙΩΝ ΔΙΟΤΙΜΟΥ ΝΙΚΟΚΛΕΟΥΣ Ξ ΑΓΝΙΣ
 ΑΡΙΣΤΙΑ Κ ΙΣΟΚΡΙΤΟΣ ΑΡΙΣΤΙΑ Κ ΑΛΕΞΙΜΑΧΟΣ ΙΕ ΡΑΚΡΙΤΟΥ Κ ΑΡΙΣΤΙΑ Ξ
 . . ΕΥΣΤΡΑΤΟΥ Α ΠΕΙΘΑΝΩΡΑΝΔΡΟΦΙΛΟΥ ΚΑΙ ΥΠΕΡΤΩΝΥΙΩΝ Ρ ΚΡΑΤΙ
 . ΑΣ ΠΡΑΞΙΦΑΝΟΥΣ ΚΑΙ ΥΠΕΡΤΩΝΥΙΩΝ ΜΕ ΑΡΙΣΤΑΓΟΡΑΣ ΚΛΕΙΣΙΛΟ
 25 ΛΟΥ ΙΕ ΘΡΑΣΥΒΟΥΛΟΣ Ε ΥΓΕΙΤΟΝΟΣ ΙΕ ΠΙΝΔΑΡΟΣ ΦΙΛΟΦΩΝΤΟΣ Κ ΧΑΡΙ
 ΚΛΕΙΔΑΣ ΧΑΙΡΕΑ ΙΕ ΘΕΜΙΝΟΣ ΤΡΑΤΟΣ ΘΡΑΣΥΔΑΜΟΥ ΙΕ ΑΓΗΣΙΣΤΡΑ
 ΤΟΣ ΣΩΦΡΟΝΙΣΚΟΥ ΚΑΙ ΥΠΕΡΤΟΥ ΥΙΟΥ Α ΦΟΙΝΙ Ξ ΞΕΝΑΓΟΡΑ ΙΕ ΜΙΚΙΩΝ
 ΑΓΗΜΟΝΟΣ ΚΑΙ ΥΠΕΡΤΟΥ ΑΔΕΛΦΟΥ Α ΑΚΕΣΙΣ ΤΡΑΤΟΣ ΛΥΣΙΜΑΧΟΥ ΙΕ ΑΙ
 ΝΗΣΙΔΗΜΟΣ ΣΙΜΟΥ ΙΕ ΔΑΜΟΧΑΡΙΣ ΕΥΘΥΛΑ ΙΕ ΑΓΗΣΙΑΣ ΑΡΧΙΒΙΟΥ ΙΕ
 30 ΞΕΝΑΓΟΡΑΣ ΦΟΙΝΙΚΟΣ ΙΕ ΞΕΝΑΓΟΡΑΣ ΞΕΝΑΓΟΡΑΣ ΙΕ ΘΗΒΑΔΑΣ ΑΡΧΕ
 ΛΟΧΟΥ ΙΕ ΠΙΣΤΩΝ ΠΡΑΞΩΝΟΣ ΙΕ ΠΡΑΞΩΝ ΠΙΣΤΩΝΟΣ ΙΕ ΠΙΣΤΩΝ
 ΠΙΣΤΩΝΟΣ ΙΕ ΜΕΛΗΣΙΑΣ ΣΩΣΙΝΙΚΟΥ ΙΕ ΠΕΡΣΙΑΣ ΑΔΟΚΗΤΟΥ ΚΑΙ ΥΠΕΡ
 ΤΩΝΥΙΩΝ Ξ ΤΑΧΙΠΡΟΣΤΑΧΙΠΡΟΥ ΙΕ ΞΕΝΟΔΙΚΟΣ ΞΕΝΑΓΟΡΑ Κ
 ΛΙΟΤΙΜΟΣ ΣΤΡΑΤΟΝΙΚΟΥ Α ΔΑΜΟ ΠΕΙΘΗΣ ΠΙΣΤΩΝΟΣ ΙΕ ΑΝΑΞΙΩΝΤΑ
 35 . ΙΠΡΟΥ ΙΕ ΠΕΙΣΙΚΡΑΤΗΣ ΟΙΝΙΑΔΑ ΙΕ ΠΕΙΘΟΛΑΣ ΟΙΝΙΑΔΑ ΙΕ ΑΡΑ
 . . ΦΑΝΤΟΣ ΛΕΥΚΙΠΡΟΥ ΙΕ ΠΟΛΥΦΑΝΤΟΣ ΤΙΜΗΣΙΩΝΟΣ ΚΑΙ ΥΠΕΡΤΩΝ
 . . ΩΝ Ν ΕΠΙΚΡΑΤΗΣ ΔΡΥ Α ΚΑΙ ΥΠΕΡΤΩΝΥΙΩΝ ΜΕ ΕΠΙΚΡΑΤΗΣ ΝΑΣΙΩ
 . . ΥΠΕΡΑΥΤΟΥ ΚΑΙ ΤΟΥ ΥΙΟΥ Α ΜΑΝΔΡΟΓΕΝΗΣ ΜΑΝΔΡΙΟΣ Κ ΚΛΕΥΣΤΡΑΤΟΣ
 . . ΝΔΡΟΓΕΝΟΥΣ Κ ΑΙΣΧΥΛΟΣ ΜΑΝΔΡΟΓΕΝΟΥΣ Κ ΞΕΝΟΧΑΡΙΣ ΣΛΕΩΣ ΣΤΡΑ
 40 . . Υ ΙΕ ΝΙΚΟΜΗΔΗΣ ΑΙΣΧΥΛΟΥ Α ΙΠΡΑΣΟΣ ΙΠΡΑΣΟΥ ΙΕ ΑΛΕΞΙΚΡΑΤΗΣ
 . . ΣΑΝΔΡΟΥ ΚΑΙ ΥΠΕΡΤΟΥ ΥΙΟΥ Α ΚΛΕΑΣ ΚΑΙ ΕΛΠΙΓΕΝΗΣ ΤΟΙΚΩΜΑΡ
 . ΟΥ Α ΔΑΜΟΣ ΠΑΝΟΡΜΙΩΝ Ρ ΕΥΚΡΑΝΙΔΑΣ ΠΡΑΞΙΦΑΝΤΟΥ ΚΑΙ ΥΠΕΡΤΟΥ
 . ΙΟΥ Α ΛΥΣΙΚΡΑΤΗΣ ΛΥΣΕΑ Α ΑΛΚΙΜΙΔΑΣ ΘΡΑΣΙΠΡΟΥ ΙΕ ΑΡΧΩΝΙ
 ΔΑΣ ΚΑΛΛΙΚΡΑΤΙΔΑ ΚΑΙ ΥΠΕΡΤΟΥ ΥΙΟΥ Α ΤΙΜΟΚΡΙΤΟΣ ΚΛΕΙΤΟΜΑ
 45 ΧΟΥ ΙΕ ΦΙΛΙΝΝΕΑΣ ΘΕΥΔΟΤΟΥ Ν ΑΝΑΞΑΡΕΤΑ ΦΙΛΙΝΝΕΑ Ν ΚΑΛΛΙ
 ΣΤΡΑΤΗΝΙΚΟΜΕΝΟΥΣ Α ΝΙΚΟΚΡΙΤΟΣ ΘΕΥΔΑΜΟΥ ΙΕ ΝΙΚΟΚΡΙΤΟΣ ΝΙΚΟ
 ΦΙΛΟΥ Κ ΑΡΚΕΦΩΝ ΕΛΠΙΝΑ Κ ΟΝΑΣΙΜΑΧΟΣ ΜΟΣΧΟΥ ΙΕ ΑΡΙΣΤΟΚΛΗΣ ΑΝΑΞΑΡ
 ΧΟΥ ΙΕ ΚΛΕΥΘΕΜΙΣ ΑΝΑΞΑΡΧΟΥ ΙΕ ΧΑΡΜΙΣ ΘΑΡΣΙΚΡΑΤΟΥΣ Κ ΚΛΕΥΣΘΕ
 ΝΗΣ ΛΕΟΦΩΝΤΟΣ ΙΕ ΕΥΘΥΔΑΜΟΣ ΞΕΝΑΓΟΡΑ ΙΕ ΚΛΕΙΤΟΦΑΝΗΣ ΑΝΔΡΙ
 50 ΔΑ ΙΕ ΕΡΜΑΣΙΛΑΣ ΕΥΦΙΛΗΤΟΥ ΙΕ ΦΙΛΩΝΙΔΑΣ ΚΑΛΛΙΔΑΜΟΥ Κ ΜΕΝΕΚΛΗΣ
 ΞΕΝΑΡΧΙΔΑ ΙΕ ΠΟΤΑΓΟΡΟΣ ΠΕΙΣΙΣΤΡΑΤΟΥ ΙΙ ΞΕΝΕΥΔΙΚΟΣ ΔΑΜΟΚΡΑ
 ΤΟΥΣ ΙΕ ΘΡΑΣΥΔΑΜΟΣ ΘΡΑΣΥΒΟΥΛΟΥ ΙΕ ΠΙΝΔΑΡΟΣ ΦΙΛΟΦΩΝΤΟΣ Κ ΑΡΙΣ
 ΤΟΛΑΣ ΔΙΟΤΙΜΟΥ Α ΙΠΡΙΑΣΑΓΙΠΡΟΥ ΙΕ ΛΙΜΝΑΙΟΣ ΘΕΥ ΞΕΝΙΔΟΥ ΚΑΙ Υ
 ΠΕΡΤΟΥ ΥΙΟΥ Μ ΜΕΝΕΣΤΡΑΤΟΣ ΕΠΙΤΕΛΟΥΣ ΥΠΕΡΤΟΥ ΥΙΟΥ ΙΕ ΕΠΙΚΡΑ

- 55 ΤΗΣΑΙΓΕΩΣ ΙΕ ΦΙΛΙΤΤΟΣΕΡΑΤΩΝΙΔΑ ΙΕ ΑΚΕΣΤΟΡΙΔΑΣΟΝΑΣΙΠΡΟΥ ΙΕ
ΘΡΑΣΥΜΗΔΗΣΘΡΑΣΥΒΟΥΛΟΥ Κ ΠΕΡΣΙΑΣΔΙΟΤΙΜΟΥΚΑΙΥΠΕΡΤΟΥΥΙΟΥ Ν ΕΛ
ΡΙΓΕΝΗΣΝΙΚΕΑΚΑΙΥΠΕΡΤΟΥΥΙΟΥ Μ ΟΝΥΜΑΝΔΡΟΣΠΡΑΞΙΤΕΛΟΥΣ ΙΕ ΚΕΡ
ΚΕΡΚΙΣΝΙΚΙΟΣ ΙΕ ΑΡΙΣΤΟΛΑΣΔΑΜΑΓΟΡΑΚΑΙΥΠΕΡΤΟΥΥΙΟΥ Ν ΑΝΔΡΙΔΑΣ
ΑΝΔΡΙΔΑ ΙΘ ΑΡΙΣΤΙΑΣΚΑΛΛΙΓΕΝΟΥΣ ΙΕ ΕΧΕΦΕΙΔΗΣΔΑΜΑΡΧΙΔΑΚΑΙΥ
60 ΠΕΡΤΟΥΥΙΟΥ Λ ΑΓΝΙΑΣΚΑΛΛΙΓΕΝΟΥΣ ΙΕ ΑΠΟΛΛΩΝΙΟΣΑΠΟΛΛΩΝΙΟΥ ΙΕ
ΗΡΟΣΤΡΑΤΟΣΑΠΟΛΛΩΝΙΟΥ ΙΕ ΘΕΥΞΕΝΙΔΑΣΘΑΡΣΑΓΟΡΑ ΙΕ ΠΛΑΤΩΝΛΕ
ΩΣΤΡΑΤΟΥΚΑΙΥΠΕΡΤΟΥΥΙΟΥ Ν ΤΑΥΡΙΣΚΟΣΛΕΩΣΤΡΑΤΟΥΠΑΝΙΧΟΜΑΧΟΣΓΑΙ
ΜΕΝΙΣΚΟΥ Λ ΕΥΚΤΗ ΜΩΝΕΥΚΤΗΜΟΝΟΣ Λ
ΔΙΚΑΙΑΡΧΟΣΕΠΙΣΤΡΑΤΟΥΣΤΕΦΑΝΑΦΟΡΗΣΑΣ Ν

----- και ὑπὲρ τῶν]

- υἱῶν ν Ἀμύντα[s
λιστράτου λ Στάσιμο[s
κλεῦς και ὑπὲρ τῶν υἱῶν ν
5 κου κ Νικοκράτης Νεοίκου κ ὁ δᾶμος ὁ Ποθαίων
Κλευφάνης Πεισιστράτου κῆ Γύλιππος Κλευφάνους κῆ
Θη]βάδα Σι κ Δαμοσθένης Τύρωνος κ Εὐθύλας Δαμαγόρα
'Αγω]νιπίδας Φιλοκλέους ιε Στάσανδρος Καλλιγένους η [και ὑπὲρ
τῶ]ν υἱῶν ν Βοίηθος Κλευφάνους ὑπὲρ αὐτοῦ και τοῦ υἱοῦ λ
10 .ος Καλλιστράτου ιε Εὐθύλας Εὐθυδάμου κ Ἑραγόρας Δαμο[νί-
κου ὑπὲρ αὐτοῦ και τοῦ υἱοῦ λ Πραξιμήστωρ Κλεισολόχου ιε Ἀ[γή-
σιππος Ἀριστίωνος ιε Πραξιόπολις Χαιρεδάμου και ὑπὲρ τοῦ π[α-
τρὸς λ Ξενοφάνης Κλευστράτου κ Μικίων Ἀπολλοδότου ιε Ξενο-
μένης Ἀναξίωνος και ὑπὲρ τῶν υἱῶν ξ Δαμάρατος Δαμαγόρα ιε
15 Δικαστοφῶν Τύρωνος και ὑπὲρ τ[οῦ υἱ]οῦ λ Τιμολέων Σιμία ιε Ξε-
νόδικος Φοίνικος και ὑπὲρ τῶν υἱῶν [. Π]ράξων Πιστίδα ιε Δημή-
τριος Μνίσκου μέτοικος λ Χαρικλείδας Πραξιφάνους ιε Ἀναξίδι-
κος Ἀριστοῦχου ιε Ἀρίστουχος Φερετίμου ιε Φανόλας Εὐκλέους ιε
Διοκλῆς Νικάνορος και ὑπὲρ τοῦ υἱοῦ λ Ἀριστόμαχος Ἀριστομάχου ὑπὲρ
20 αὐτοῦ και τῶν ἀδελφῶν ν Λυσικράτης Νικάνορος και ὑπὲρ τοῦ υἱοῦ ν Θεου-
κράτης Διοτίμου και ὑπὲρ τῶν υἱῶν Διοτίμου Νικοκλέους ξ Ἄγνις
'Αριστία κ Ἰσόκριτος Ἀριστία κ Ἀλεξίμαχος Ἱερακρίτου κ Ἀριστίας
Κλ]ευστράτου λ Πειθάνωρ Ἀνδροφίλου και ὑπὲρ τῶν υἱῶν ρ Κρατί-
δ]ας Πραξιφάνους και ὑπὲρ τῶν υἱῶν με Ἀρισταγόρας Κλεισιλό-
25 χ]ου ιε Θρασύβουλος Εὐγείτονος ιε Πίνδαρος Φιλοφῶντος κ Χαρι-
κλείδας Χαιρέα ιε Θεμινόστρατος Θρασυδάμου ιε Ἀγησίστρα-
τος Σωφρονίσκου και ὑπὲρ τοῦ υἱοῦ λ Φοῖνιξ Ξεναγόρα ιε Μικίων
'Αγήμενος και ὑπὲρ τοῦ ἀδελφοῦ λ Ἀκεσίστρατος Λυσιμάχου ιε Αἰ-
νησιδημος Σίμου ιε Δαμόχαρις Εὐθύλα ιε Ἀγησίας Ἀρχιβίου ιε
30 Ξεναγόρας Φοίνικος ιε Ξεναγόρας Ξεναγόρας ιε Θηβάδας Ἀρχε-
λόχου ιε Πίστων Πράξωνος ιε Πράξων Πίστωνος ιε Πίστων
Πίστωνος ιε Μελησίας Σωσινίκου ιε Περσίας Ἀδοκῆτου και ὑπὲρ
τῶν υἱῶν ξ Τάχιππος Ταχύππου ιε Ξενόδικος Ξεναγόρα κ
Διότιμος Στρατονίκου λ Δαμοπείθης Πίστωνος ιε Ἀναξίων Τα-
35 χ]ίππου ιε Πεισικράτης Οἰνιάδα ιε Πειθόλας Οἰνιάδα ιε Ἀρα-
τόφαντος Λευκίππου ιε Πολύφαντος Τιμησίωνος και ὑπὲρ τῶν
υἱ]ῶν ν Ἐπικράτης Δρύα και ὑπὲρ τῶν υἱῶν με Ἐπικράτης Νασιώ-
τα] ὑπὲρ αὐτοῦ και τοῦ υἱοῦ λ Μανδρογένης Μάνδριος κ Κλεῦστρατος
Μα]νδρογένους κ Αἰσχύλος Μανδρογένους κ Ξενόχαρις Λεωστρά-
40 το]ν ιε Νικομήδης Αἰσχύλου λ Ἰππασος Ἰππασοῦ ιε Ἀλεξικράτης
Λυ]σάνδρου και ὑπὲρ τοῦ υἱοῦ λ Κλέας και Ἐλπιγένης τοῖ Κωμάρ-
χ]ου λ δᾶμος Πανορμίων ρ Εὐκρανίδας Πραξιφάντου και ὑπὲρ τοῦ
υἱ]οῦ λ Λυσικράτης Λυσέα λ Ἀλκιμίδας Θρασίππου ιε Ἀρχωνί-
δας Καλλικρατίδα και ὑπὲρ τοῦ υἱοῦ λ Τιμόκριτος Κλειτομά-
45 χου ιε Φιλιννέας Θευδότου ν Ἀναξαρέτα Φιλιννέα ν Καλλι-
στράτη Νικομένους λ Νικόκριτος Θευδάμου ιε Νικόκριτος Νικο-
φίλου κ Ἀρκεφῶν Ἐλπίνα κ Ὀνασίμαχος Μόσχου ιε Ἀριστοκλῆς Ἀναξάρ-
χου ιε Κλεῦθεμις Ἀναξάρχου ιε Χάρμις Θαρσικράτους κ Κλευσθέ-
νης Λεοφῶντος ιε Εὐθυδάμος Ξεναγόρα ιε Κλειτοφάνης Ἀνδρί-
50 δα ιε Ἑρμασίλας Εὐφιλῆτου ιε Φιλωνίδας Καλλιδάμου κ Μενεκλῆς
Ξεναρχίδα ιε Ποτάγορος Πεισιστράτου ιε Εὐδικος Δαμοκρά-
τους ιε Θρασύδαμος Θρασυβούλου ιε Πίνδαρος Φιλοφῶντος κ Ἀρι-

55 τόλας Διοτίμου ᾧ Ἰππίας Ἀγίππου ἰὲ Λιμναῖος Θευξενίδου καὶ ὑ-
 πὲρ τοῦ υἱοῦ μὲν Μενέστρατος Ἐπιτέλους ὑπὲρ τοῦ υἱοῦ ἰὲ Ἐπικρά-
 της Αἰγέως ἰὲ Φίλιππος Ἐρατωνίδα ἰὲ Ἀκεστορίδας Ὀνασίππου ἰὲ
 60 Θρασυμήδης Θρασυβούλου κ̄ Περσίας Διοτίμου καὶ ὑπὲρ τοῦ υἱοῦ ν̄ Ἐλ-
 πιγένης Νικέα καὶ ὑπὲρ τοῦ υἱοῦ μ̄ Ὀνύμανδρος Πραξιτέλους ἰὲ Κέρ-
 κερκίς Νίκιος ἰὲ Ἀριστόλας Δαμαγόρα καὶ ὑπὲρ τοῦ υἱοῦ ν̄ Ἀνδρίδας
 Ἀνδρίδα ἰθ̄ Ἀριστίας Καλλιγένους ἰὲ Ἐχεφείδης Δαμαρχίδα καὶ ὑ-
 πὲρ τοῦ υἱοῦ ᾧ Ἀγνίας Καλλιγένους ἰὲ Ἀπολλώνιος Ἀπολλωνίου ἰὲ
 Ἡρόστρατος Ἀπολλωνίου ἰὲ Θευξενίδας Θαρσαγόρα ἰὲ Πλάτων Λε-
 ωστράτου καὶ ὑπὲρ τοῦ υἱοῦ ν̄ Ταυρίσκος Λεωστράτου π̄α Νικόμαχος Παρ-
 μενίσκος ᾧ Εὐκτῆμων Εὐκτῆμονος ᾧ
 Δικαίαρχος Ἐπιστράτου Στεφαναφορήσας ν̄.

The lapidary has made various errors in this inscription. Line 30, *Ξεναγόρας*, following the same name in the nominative, ought to have been *Ξεναγόρα*. Line 51, for *Ποτάγορος* we might have expected *Ποταγόρας*. *ΚΕΡ* at the end of line 57 must be the first syllable of *ΚΕΡΚΙΣ*, the name which follows in line 58. It is probable that the lapidary through inadvertence repeated this first syllable, as we can hardly suppose such a name as *Κέρκερκις*.

In *Ξενόχαρις* and *Λεωστράτου*, lines 39, 40, the *Σ* is repeated, as is the *Ι* in the numerals *ἰὲ* which follow *Πεισιστράτου*, line 51; after these numerals *ΕΝ* has been erased. We find *Ζ* for *Σ* in the final letter of *Εὐκλέους*, line 18, *Ποτάγορος*, line 51, *Δαμοκράτους*, line 52. *Φίλιππος*, line 55, is probably a blunder for *Φίλιππος*.

This inscription contains a list of subscribers to a public loan. It was customary, as we learn from Diogenes Laertius, vii, 12, to engrave on a tablet the names of such public spirited persons. For examples of such lists see C. I. 3140-3144, 3148. Among the contributors in our inscription is one

μέτοικος, line 17. The Stephanephoros of the year, line 64, is also a contributor. This magistrate recurs as eponymous on several Kalymnian inscriptions, *post*, Nos. cccvi-ccciv. We find also in the list of contributors two demes, that of the Pothaioi, line 5, and the Panormioi, line 42. The first of these demes is mentioned, *ante*, Nos. ccxxxvii, line 18, ccxlii, line 13; *ἐκ Ποθαίας* occurs *post*, cccxviii. This name may perhaps be traced in Pothia, the modern name of a place in Kalymna. The deme of Panormioi was probably connected with the Panormos of the fragment of decree, *ante*, No. ccxcvi. It has been already pointed out, *ante*, p. 71, that two names in the decree, No. cclix, Dikastophon, son of Tyron, and Alexikrates, son of Lysandros, are entered as subscribers in the inscription now under consideration; see lines 15 and 41. In the Rhodian inscription, *post*, No. cccxliii, are five other names also entered in the Kalymnian list.

After *Θηβάδα*, line 7, *Σι* may be the initial letters of an ethnic.

CCXCIX.

On a stelè of white marble, inscribed on both sides; the heading and part of the sides broken away. Height, 3 ft. 5 in.; breadth, 1 ft. 6½ in. Temple of Apollo, Kalymna; C. T. N.

α.

..ΥΔΕΤΟΕΓΚΑΛΕΙΙ
 .ΕΛΑΣΣΟΝΤΟΥΤΟΥΕΞΟΡΚΙΙ
 ΔΙΚΑΣΤΑΣΤΟΥΣΔΙΚΑΙΟΝΤΑΣΙ
 ΕΝΑΙΤΟΝΔΙΑΚΑΙΤΟΝΑΓΟΛΛΩΤΟΝΛΥΚ
 5 ΝΤΟΙΑΝΤΙΔΙΚΟΙΑΝΤΩΜΟΣΑΝΚΑΤΑΓΙ
 ΝΚΑΙΟΥΔΙΚΑΣΣΕΩΚΑΤΑΜΑΡΤΥΡΑΕΙΚΑΜΗ
 ΡΕΙΝΟΥΔΕΔΩΡΑΕΛΑΒΟΝΤΑΣΔΙΚΑΣΤΑΥΤΑΣΕ
 .ΥΤΕΑΥΤΟΣΕΓΩΥΤΕΑΛΟΣΟΥΤΕΑΛΛΑΕΜΙ
 ΕΜΙΑΙΕΥΟΡΚΕΥΝΤΙΜΕΜΜΟΙΕΥΕΙΜΕΝΕΓΙΟΡΚΕΥΝΙ
 10 ΤΑΔΕΨΑΦΙΣΜΑΤΑΚΑΙΤΑΣΓΡΟΚΛΗΣΙΣΚΑΙΕΙΤΙΚΑΑΛΛΟΔΙ
 ΜΟΣΙΟΥΦΕΡΗΤΑΙΤΙΘΕΣΘΩΝΕΓΙΤΟΔΙΚΑΣΤΗΡΙΟΝΤΟΙΑΙ
 ΑΤΕΡΟΙΕΣΦΡΑΓΙΣΜΕΝΑΤΑΙΔΑΜΟΣΙΑΙΣΦΡΑΓΙΔΙΓΟΛΙΟΣΕΚΑΙ
 ΚΑΘΑΚΑΕΚΑΤΕΡΑΑΓΟΛΙΣΨΑΦΙΞΗΤΑΙΚΑΙΓΑΡΑΔΟΝΤΩΤΟΙΣΣΤΡΑΤ
 ΑΓΟΙΣΤΟΙΔΕΣΤΡΑΤΑΓΟΙΛΥΣΑΝΤΕΣΕΓΔΙΔΟΝΤΩΕΣΤΟΔΙΚΑΣΤΗΡΙΟ
 15 ΝΓΑΝΤΑΤΑΓΡΑΜΜΑΤΑΑΜΦΟΤΕΡΟΙΣΤΟΙΣΑΝΙΙΔΙΚΟΙΣΤΙΘΕΣΘΩΝΔΕΚΑ
 ΤΑΣΜΑΡΤΥΡΙΑΣΕΚΑΤΕΡΟΙΓΡΙΝΟΥΛΕΓΕΣΘΑΙΤΑΝΔΙΚΑΝΛΕΓΕΣΘΩΔΕ
 ΤΑΣΔΙΚΑΣΟΜΕΝΓΡΑΤΟΣΛΟΓΟΣΕΚΑΤΕΡΟΙΣΓΟΤΙΧΟΑΣΔΕΚΑΟΚΤΩΔΕ
 ΔΕΥΤΕΡΟΣΓΟΤΙΧΟΑΣΔΕΚΑΣΥΝΑΓΟΡΟΥΣΔΕΕΞΕΣΤΩΕΚΑΤΕΡΟΙΣ
 ΓΑΡΕΧΕΣΘΑΙΤΕΤΟΡΑΣΕΞΕΣΤΩΔΕΚΑΙΜΑΡΤΥΡΕΝΤΟΙΣΣΥΝΑΓΟΡΟΙΣ
 20 ΤΑΔΕΨΑΦΙΣΜΑΤΑΚΑΙΤΑΣΓΡΟΚΛΗΣΙΣΚΑΙΤΑΝΓΡΑΦΑΝΤΑΣΔΙΚΑΣΚΑΙΕΙΤΙΚ
 ΑΑΛΛΟΕΓΔΑΜΟΣΙΟΥΦΕΡΗΤΑΙΑΝΑΓΙΝΩΣΚΕΤΩΓΡΑΜΜΑΤΕΥΣΟΝΚΑΕ
 ΚΑΤΕΡΟΙΓΑΡΕΧΩΝΤΑΙΚΑΙΤΑΣΜΑΡΤΥΡΙΑΣΑΝΕΥΥΔΑΤΟΣΟΔΕΜΑΡΤ

ΥΡΟΜΕΝΔΥΝΑΤΟΣΕΩΝΓΑΡΕΙΜΕΝΜΑΡΤΥΡΕΙΤΩΓΑΡΕΩΝΕΓΙΤΟΥΔΙΚΑ
 ΣΤΗΡΙΟΥΤΟΙΔΕΑΔΥΝ . ΤΟΙΤΩΜΜΑΡΤΥΡΩΝΓΑΡΑΓΕΝΕΣΘΑΙΕΓΙΤΟΔΙΚ
 25 ΑΣΤΗΡΙΟΝΕΓΜΑΡΤΥΡΗΣΑΝΤΩΕΓΙΤΩΝΓΡΟΣΤΑΤΑΝΕΝΕΚΑΤΕΡΑ .
 ΤΑΙΓΟΛΙΤΕΤΑΡΤΙΕΞΙΚΑΔΟΣΜΗΝΟΣΒΑΤΡΟΜΙΟΥΟΝΚΑΛΥΜΝΙΟΙΑΓΟΝΤ .
 ΚΩΙΟΙΔΕΚΑΦΙΣΙΟΝΓΑΡΕΥΝΤΩΝΤΩΝΑΝΤΙΔΙΚΩΝΕΙΚΑΧΡΕΙΩΝΤΙΓΑΡΗ
 ΜΕΝΤΟΙΔΕΜΑΡΤΥΡΕΣΓ . ΤΟΜΝΥΝΤΩΤΟΝΝΟΜΙΜΟΝΟΡΚΟΝΕΓΙΤΑΝ
 ΑΡΤΥΡΙΑΝΑΛΑΘΕΑΜΑΡΤΥΡΕΙΝΚΑΙΜΗΔΥΝΑΤΟΙΗΜΕΝΓΑΡΑΓΕΝΕΣΘΑΙΕΓΙ . .
 30 ΔΙΚΑΣΤΗΡΙΟΝΤΟΙΔΕΓΡΟΣΤΑΤΑΙΤΑΣΜΑΡΤΥΡΕΣ ΣΤΑΣΕΓΜΑΡΤΥΡΗΘΕΙΣΑ
 ΣΕΓΑΥΤΩΝΕΓΙΣΑΜΑΙΝΕΣΘΩΤΑΙΔΑΜΟΣΙ ΑΓΙΔΙΓΑΡΑΣΑΜΑΙΝΕΣΘΩΔΕ
 ΚΑΙΤΩΝΑΝΤΙΔΙΚΩΝΟΧΡΕΙΩΝΑΝΤΙΓΡΑΦΑ . ΤΑΙΔΟΝΤΩΤΟΙΓΡΟΣΤΑΤΑΙΤ
 ΑΥΤΑΝΤΑΝΜΑΡΤΥΡΙΑΝΓΑΡΑΧΡΗΜΑΤΟΙΣΑΝΤΙΔΙΚΟΙΣΑΓΟΣΤΕΙΛΑΝΤΩΔΕ
 ΤΟΙΓΡΟΣΤΑΤΑΙΤΑΝ . ΞΕΝΚΩΙΜΑΡΤΥΡΗΘΕΙΣΑΝΜΑΡΤΥΡΙΑΝΓΑΣΑΝΑΝ
 35 . . ΓΡΑΦΑΤΑΜΕΝΕΣ . . ΑΓΙΣΜΕΝΑΤΑΙΔΑΜΟΣΙΑΙΣΦΡΑΓΙΔΙΤΑΔΕΑΣΦΡΑΓΙΣ
 . . ΓΙΤΟΥΣΓΡΟΣ . ΑΤΑΣΤΟΥΣΕΝΚΑΛΥΜΝΑΙΕΝΑΜΕΡΑΙΣΙΚΑΤΙΑΦΟΥΚΑΕΓΜΑΡ
 . . . ΗΘΗΑΓΟΣΤΕΙΛΑΝΤΩΔΕΚΑΙΤΟΙΓΡΟΣΤΑΤΑΙΤΟΙΕΝΚΑΛΥΜΝΑΙΤΑΝ . .
 . . ΙΑΝΤΑΝΕΓΜΑΡΤΥΡΗΘΕ . ΣΑΝΕΦΑΥΤΟΙΣΑΝΤΙΓΡΑΦΑΓΑΣΑΝΤΑΜΕΝΕΣΦΡ
 ΑΓΙΣΜΕΝΑΤΑΙΔΑΜΟΣΙΑΙΣΦΡΑΓΙΔΙΤΑΔΕΑΣΦΑΓΙΣΤΑΓΟΤΙΤΟΥΣΓΡΟΣΤΑ .
 40 ΑΣΤΟΥΣΕΙΚΩΙΕΝΑΜΕΡΑΙΣΙΚΑΤΙΑΦΟΥΚΑΕΓΜΑΡΤΥΡΗΘΗΚΑΙΤΑΑΛΛΑ
 ΓΟΙΟΥΝΤΩΤΟΙΓΡΟΣΤΑΤΑΙΓΕΡΙΤΑΝΕΓΜΑΡΤΥΡΙΑΝΚΑΘΑΓΕΡΚΑΙΤΟΥΣΕ
 ΙΚΩΙΓΡΟΣΤΑΤΑΣΓΕΓΡΑΓΤΑΙΓΟΙΕΙΝΤΟΙΣΔΕΓΑΡΑΓΕΝΟΜΕΝΟΙΣΚΑΛΥΜ
 ΝΙΩΝΕΙΣΚΩΝΕΓΙΤΑΝΕΓΑΚΟΥΣΙΝΤΑΝΜΑΡΤΥΡΙΑΝΑ
 ΩΕΝΚΩΙΦΙΛΙΝΟΣΔΙΔΟΝΤΩΔΕΚΑΙΑΝΑΚΡΙΣΙΝΤΟΙ
 45 ΤΥΡΩΝΕΚΑΤΕΡΟΙΣΚ . ΘΕΝΑΜΕΤΑΤΟΥΣΓΡΑΤΟΥΣ
 ΑΝΑΚΡΙΝΑΝΤΩΔΕΚΑΙΤΟ . ΣΜΑΡΤΥΡΑΣΕΚΑΤΕΡΟΙΟ
 ΚΝΕΙΤΑΙΑΛΛΟΔΕΜΗΔΕΝΚΑΙΤΟΕΡΩΤΑΘΕΝΥΓΟ
 . ΚΑΙΤΩΝΤΩΤΟΥΣΑΝΤΙΔΙΚΟΥΣΤΟΙΣΤΡΑΤΑΓ
 ΡΩΤΩΜΕΝΟΝΕΓΕΡΩΤΗΙ ΔΕΥΓΕΡΑΥΤΟΥΤ
 50 ΛΟΓΟΙΜΗΣΥΝΤΕΛΕΩΝΤΑΙΓΑΡΑΝΦΟΤΕΡ
 ΕΓΟΝΤΩΕΣΟΚΑΤΟΥΔΩΡΕ . ΨΥΑΙΣΥΝΤΕΛΕ
 ΩΝΔΙΔΟΝΤΩΤΟΙΣΤΡΑΤΑ . . . ΤΑΣΨΑΦΟΥ

b.

ΕΙΣΤΟΔΑΜΟΝΑΓ
 ΑΙΔΙΑΓΟΤΙΤΟΥΣΓΕΓ .
 ΓΟΓΑΡΑΤΟΥΣΚΝΙΔΙΩΝΣΤΡ . .
 5 ΙΕΓΙΔΑΜΙΟΡΓΟΥΑΛΚΙΜΑΧΟΥΑΡΓΥΡΙ
 ΑΜΙΝΑΦΑΙΡΕΘΕΝΤΟΣΑΓΟΤΟΥΧΡΕΩΣΤΟΥΓΑΥΣ
 ΓΟΚΡΑΤΕΥΣΤΑΣΤΕΑΦΕΣΙΟΣΤΟΥΤΑΛΑΝΤΟΥΟΦΑΝ
 . . ΑΦΕΙΣΘΑΙΚΑΛΥΜΝΙΟΙΥΓΟΓΑΥΣΙΜΑΧΟΥΚΑΙΚΛΕΥΜΗΔΕΥΣΚΑΙΤ
 ΑΝΦΙΑΛΑΝΚΑΙΤΩΝΑΛΣΕΩΝΚΑΙΤΑΝΓΕΜΓΤΑΝΑΦΑΙΡΕΘΕΙΣΑ
 10 ΝΤΑΝΑΓΟΔΟΣΙΩΝΑΣΦΑΝΤΙΑΓΟΔΕΔΩΚΕΝΚΑΛΥΜΝΙΟΙΓΑΥΣΙΜ
 ΑΧΩΙΚΑΙΚΛΕΥΜΗΔΕΙΚΑΘΟΜΟΛΟΓΙΑΝΑΜΦΑΝΤΙΓΟΙΗΣΑΣΘΑΙ
 ΚΑΛΥΜΝΙΟΙΓΟΤΙΓΑΥΣΙΜΑΧΟΝΚΑΙΚΛΕΥΜΗΔΗΓΕΡΙΩΝΓΑΝΤΩ
 ΑΜΦΙΣΒΑΤΕΥΝΤΙΑΥΤΟΙΣΤΟΙΚΛΕΥΜΗΔΕΥΣΚΛΑΡΟΝΟΜΟΙΤΟΥ
 ΤΩΝΓΑΝΤΩΝΑΦΑΙΡΕΘΕΝΤΟΣΤΟΥΜΕΡΕΥΣΟΕΥΡΙΣΚΟΜΕΣΕ
 15 ΓΙΓΙΓΤΟΝΕΓΙΤΟΧΡΕΟΣΤΟΙΓΟΚΡΑΤΕΙΟΦΕΙΛΟΜΕΝΟΝΑΦΑΙ
 ΡΕΘΕΝΤΟΣΔΕΚΑΙΤΟΥΤΟΥΓΔΕΟΝΟΣΑΡΓΥΡΙΟΥΟΦΑΝΤΙΚΑΔΥΜ
 ΝΙΟΙΑΓΟΔΕΔΩΚΕΝΚΛΕΥΜΗΔΗΚΑΙΤΑΝΑΛΛΑΝΑΓΟΔΟΣΙΩΝΑΦ
 ΑΙΡΕΘΕΙΣΑΝΓΑΣΑΝΑΣΕΝΤΑΙΑΓΟΚΡΙΣΕΙΑΝΕΔΩΚΕΟΔΑΜ
 ΟΣΟΚΩΙΩΝΤΩΙΚΑΛΥΜΝΙΩΝΔΑΜΩΙΑΝΕΛΑΒΟΝΑΓΓΕΛΟΙΓΑΡ
 20 ΑΓΕΝΟΜΕΝΟΙΕΣΚΩΝΕΞΑΚΕΣΤΟΣΧΑΡΙΚΛΕΙΔΑΣΑΡΑΤΟ
 ΦΑΝΤΟΣΑΡΑΤΙΔΑΣΕΥΞΙΦΑΝΤΟΣΓΡΑΨΑΝΤΕΣΑΝΗΝΙΚΑ
 ΜΕΣΕΧΟΝΤΑΣΤΟΣΙΓΟΚΡΑΤΕΥΣΚΛΑΡΟΝΟΜΟΥΣΕΣΤ
 ΟΧΡΕΟΣΩΦΕΙΛΟΝΚΑΛΥΜΝΙΟΙΙΓΟΚΡΑΤΕΙΩΙΑΡΧΕΙΚΑΦΙΣ
 ΙΟΣΕΓΓΙΕΡΜΩΝΑΚΤΟΣΑΓΑΙΤΕΥΝΤΩΝΔΕΑΜΩΝΤΑ
 25 ΤΟΛΟΙΓΑΤΩΝΧΡΗΜΑΤΩΝΤΟΥΤΩΝΑΓΙΝΕΤΑΙΣΥΝΤ .
 ΚΩΙΤΑΜΕΡΗΤΑΜΑΟΥΚΑΓΟΔΙΔΟΝΤΙΚΑΛΥΜΝΙΟΙΦΑ
 ΜΕΝΟΙΑΓΟΔΕΔΩΚΕΝΑΥΤΑΚΑΙΤΟΥΣΤΟΚΟΥΣΤΟΥΣ
 ΓΙΝΟΜΕΝΟΥΣΚΛΕΥΜΗΔΕΙΤΩΙΙΓΟΚΡΑΤΕΥΣΚΑΙΚΛΕ
 ΙΦΑΝΤΩΙΤΩΙΚΛΕΥΜΗΔΕΥΣΤΙΜΑΜΑΤΩΝΧΡΗΜΑ
 30 ΓΩΝΩΝΔΙΚΑΙΟΜΕΘΑΤΑΛΑΝΤΑΤΡΙΑΚΟΝΤΑ

ΑΓΕΔΙΚΑΣΘΗΓΑΡΟΝΤΩΝΤΑΝΥΑΦΩΝΤΑΙΚΑΤΑΔΙΚΑ
 ΙΟΥΣΑΙΕΒΔΟΜΗΚΟΝΤΑΟΚΤΩΤΑΙΔΕΑΓΟΔΙΚΑΙΟΥ
 ΞΑΙΕΚΑΤΟΝΙΚΑΤΙΕΞΕΛΑΦΡΙΟΥΕΒΔΟΜΑΙΕΓΙΔΕΚΑΓ
 ΓΙΔΑΜΙΟΡΓΟΥΑΛΚΙΜΑΧΟΥΣΥΝΑΓΟΡΗΣΕΤΟΙΣΓ . .
 35 ΔΙΟΙΣΤΟΙΣΔΙΑΓΟΡΑΦΙΛΙΝΟΣΔΙΟΚΛΕΥΣΚΩΙΟΣΤΑΙ
 ΔΕΚΑΛΥΜΝΙΩΝ ΟΛΙΕΚΑΤΩΝΥΜΟΣΓΡΥΤΑΝΙ
 ΞΣΜΙΛΗΣΙΟΣΞΕΑΚΕΣΤΟΣΑΛΚΙΝΟΥΚΑΛΥΜΝΙΟΣ
 ΑΡΑΤΟΦΑΝΤΟΣΑΡΙΣΤΟΛΑΚΑΛΥΜΝΙΟΣ

Α.

ο]ὐδὲ ? τὸ ἐπικαλε[ύμενον ?
 ε ἔλασσον τούτου, ἐξορκώ[ντω δὲ τοὶ στραταγοὶ τοῦ-
 ς δικαστὰς τοὺς δικάζοντας, [- - - - - ὁ δὲ ὄρκος ἔστω ὅδ-
 ε· ναὶ τὸν Δία καὶ τὸν Ἀπόλλω τὸν Λύκ[ιον καὶ τὰν Γᾶν δικασσέω περὶ
 5 ὧν τοὶ ἀντίδικοι ἀντῶμοσαν κατὰ γ[νώμαν τὰν δικαιοτάτα-
 ν καὶ οὐ δικασσέω κατὰ μάρτυρα εἴ κα μὴ [δοκῇ ἀλαθέα μαρτ-
 υρεῖν οὐδὲ δῶρα ἔλαβον τᾶς δίκας ταύτας ἐ[νεκεν
 ο]ὔτε αὐτὸς ἐγὼ οὔτε ἄλ(λ)ος οὔτε ἄλλα ἐμ[ὶν οὐ μαχανᾶ οὐδ-
 εμιᾶ· εὐορκεῦντι μέμ μοι εὖ εἴμεν, ἐπιорκεῦντ[ι δὲ τὰ ἐναντία·
 10 τὰ δὲ ψαφίσματα καὶ τὰς προκλήσεις καὶ εἰ τί κα ἄλλο δ[έον ἐγ δα-
 μοσίου φέρηται, τιθέσθων ἐπὶ τὸ δικαστήριον τοὶ ἀ[ντιδικοὶ ἐκ-
 ἀτεροὶ ἐσφραγισμένα τᾷ δαμοσίᾳ σφραγίδι πόλιος ἐκα[τέρας
 καθ' ἃ κα ἑκάτερα πόλιν ψαφίξεται, καὶ παραδόντω τοῖς στρατ-
 αγοῖς, τοὶ δὲ στραταγοὶ λύσαντες ἐγδιδόντω ἐς τὸ δικαστήριο-
 15 ν πάντα τὰ γράμματα ἀμφοτέροις τοῖς ἀντιδίκους, τιθέσθων δὲ κα[ὶ
 τὰς μαρτυρίας ἑκάτεροι πρὶν οὐ λέγεσθαι τὰν δίκαν, λεγέσθω δὲ
 τᾶς δίκας ὁ μὲν πρᾶτος λόγος ἑκατέροις ποτὶ χάας δέκα-οκτῶ, ὁ δὲ
 δεύτερος ποτὶ χάας δέκα, συναγόρους δὲ ἐξέστω ἑκατέροις
 παρέχεσθαι τέτορας, ἐξέστω δὲ καὶ μαρτυρὲν τοῖς συναγόροις·
 20 τὰ δὲ ψαφίσματα καὶ τὰς προκλήσεις καὶ τὰν γραφὰν τᾶς δίκας καὶ εἴ τί κ-
 α ἄλλο ἐγ δαμοσίου φέρηται ἀναγινωσκέτω ὁ γραμματεὺς ὃν κα ἐ-
 κάτεροι παρέχωνται καὶ τὰς μαρτυρίας ἄνευ ὕδατος· ὁ δὲ μάρτ-
 υρ, ὁ μὲν δυνατὸς ἐὼν παρῆμεν, μαρτυρεῖτω παρεὼν ἐπὶ τοῦ δικα-
 στηρίου, τοὶ δὲ ἀδύν[α]τοι τῶμ μαρτύρων παραγενέσθαι ἐπὶ τὸ δικ-
 25 αστήριον ἐγμαρτυρησάντω ἐπὶ τῶν προστάτων ἐν ἑκατέρᾳ
 τᾷ πόλι τετάρτῃ ἐξ ἱκάδος μηνὸς Βατρομίον ὃν Καλύμνιοι ἄγοντ[ι,
 Κῶιο δὲ Καφίσιον, παρεύντων τῶν ἀντιδίκων, εἴ κα χρεῖζωντι παρῆ-
 μεν, τοὶ δὲ μάρτυρες π[ο]τομνύντω τὸν νόμιμον ὄρκον ἐπὶ τὰν μ-
 αρτυρίαν ἀλαθέα μαρτυρεῖν καὶ μὴ δυνατοὶ ἦμεν παραγενέσθαι ἐπὶ [τὸ
 30 δικαστήριον, τοὶ δὲ προστάται τὰς μαρτυ[ρί]ας τὰς ἐγμαρτυρηθείσα-
 ς ἐπ' αὐτῶν ἐπισαμινέσθω τᾷ δαμοσί[ᾳ σφρ]αγίδι, παρασαμινέσθω δὲ
 καὶ τῶν ἀντιδίκων ὁ χρεῖζων· ἀντίγραφα [δὲ] διδόντω τοὶ προστάται τ-
 αὐτῶν τῶν μαρτυριῶν παραχρῆμα τοῖς ἀντιδίκους, ἀποστειλάντω δὲ
 τοὶ προστάται τᾷμ [μ]ὲν ἐν Κῶ μαρτυρηθείσῶν μαρτυριῶν πασῶν ἀν-
 35 τί[γραφα τὰ μὲν ἐσφρ]αγισμένα τᾷ δαμοσίᾳ σφραγίδι, τὰ δὲ ἀσφράγισ-
 τα] ἐπὶ τοὺς προστ[ά]τας τοὺς ἐν Καλύμνῃ ἐν ἀμέραις ἑκατὶ ἀφ' οὗ κα ἐγμαρ-
 τυρ]ηθῇ, ἀποστειλάντω δὲ καὶ τοὶ προστάται τοὶ ἐν Καλύμνῃ τῶν μ[αρ-
 τυρ]ιῶν τῶν ἐγμαρτυρηθε[ῖ]σῶν ἐφ' αὐτοῖς ἀντίγραφα πασῶν, τὰ μὲν ἐσφρ-
 αγισμένα τᾷ δαμοσίᾳ σφραγίδι, τὰ δὲ ἀσφ(ρ)άγιστα ποτὶ τοὺς προστ[ά]τ-
 40 ας τοὺς ἐν Κῶ ἐν ἀμέραις ἑκατὶ ἀφ' οὗ κα ἐγμαρτυρηθῇ καὶ τὰ ἄλλα [πάντα
 ποιούντω τοὶ προστάται περὶ τῶν ἐγμαρτυριῶν καθάπερ καὶ τοὺς ἐ-
 ν Κῶ προστάτας γέγραπται ποιεῖν· τοῖς δὲ παραγενομένοις Καλυμ-
 νίων εἰς Κῶν ἐπὶ τὰν ἐπάκουσιν τῶν μαρτυριῶν ἀσφάλειαν δότ-
 45 ω ἐν Κῶ Φιλίνος, διδόντω δὲ καὶ ἀνάκρισιν τοὶ [στραταγοὶ τῶν μαρ-
 τύρων ἑκατέροις κ[α]θ' ἓνα μετὰ τοὺς πρᾶτους [λόγους τᾶς δίκας,
 ἀνακρινάντω δὲ καὶ το[ῦ]ς μάρτυρας ἑκάτεροι δ[σα τᾶς δίκας ἰ-
 κνεῖται ἄλλο δὲ μηδὲν καὶ τὸ ἐρωταθὲν ὑπὸ [- - - - - δ-
 ι]καζόντω τοὺς ἀντιδίκους τοὶ στραταγ[οὶ - - - - - τὸ ἐ-
 ρωτώμενον, ἐπερωτῇ δὲ ὑπὲρ αὐτοῦ τ[- - - - - εἰ δέ κα οἱ
 50 λόγοι μὴ συντελέωνται παρ' ἀνφοτέρ[ων ποτὶ χάας, καθάπερ γέγραπται,
 λ]εγόντω ἐσόκα τὸ ὕδωρ ἐ[γ]ρύα, συντελε[σθέντων δὲ τῶν λόγων
 ν διδόντω τοὶ στραταγ[οὶ] τὰς ψάφους αὐτίκα μάλα.

b.

- - - - - σιος πο
 - - - - - 'Αριστόδαμον 'Αγ-
 λαοστράτου τὰ Διαγόρα? π]αιδία ποτὶ τοὺς γεγ-
 - - - - - παρὰ τοὺς Κνιδίων στρ[ατ-
 5 αγοὺς?] ἐπὶ δαμιοργοῦ 'Αλκιμάχου ἀργυρίου
 - - - - - ἀμὴν ἀφαιρεθέντος ἀπὸ τοῦ χρέως τοῦ Πανσι-
 μάρχου καὶ 'Ιπποκράτους τᾶς τε ἀφείσιος τοῦ ταλάντου ὃ φαν-
 τι] ἀφείσθαι Καλύμνιοι ὑπὸ Πανσιμάχου καὶ Κλευμήδους καὶ τ-
 ᾶν φιαλᾶν καὶ τῶν ἀλσέων καὶ τᾶν πέμπταν ἀφαιρεθείσᾶ-
 10 ν τᾶν ἀποδοσίων ᾗς φαντι ἀποδεδώκεν Καλύμνιοι Πανσιμ-
 άχῳ καὶ Κλευμήδει, καθ' ὁμολογίαν ᾗ φαντι ποιήσασθαι
 Καλύμνιοι ποτὶ Πανσίμαχον καὶ Κλευμήδην, περὶ ὧν πάντων
 ἀμφισβатеῦντι αὐτοῖς τοῖς Κλευμήδους κλαρονόμοι, τού-
 των πάντων ἀφαιρεθέντος τοῦ μέρους ὃ εὐρίσκομες ἐ-
 15 πιπίπτον ἐπὶ τὸ χρέος τὸ 'Ιπποκράτει ὀφειλόμενον, ἀφαι-
 ρεθέντος δὲ καὶ τούτου πλέονος ἀργυρίου ὃ φαντι Καλύμ-
 νιοι ἀποδεδώκεν Κλευμήδην καὶ τᾶν ἀλλᾶν ἀποδοσίων ἀφ-
 αιρεθείσᾶν πασᾶν ᾗς ἐν τῇ ἀποκρίσει ἂν ἔδωκε ὁ δᾶμ-
 20 ος ὁ Κῶων τῷ Καλυμνίων δάμῳ, ἂν ἔλαβον ἄγγελοι παρ-
 αγενόμενοι ἐς Κῶν, 'Εξάκεστος, Χαρικλείδας, 'Αρατό-
 φαντος, 'Αρατίδας, Εὐξίφαντος, γράψαντες ἀνηνίκα-
 μες ἔχοντας τὸς 'Ιπποκράτους κλαρονόμους ἐς τ-
 ὃ χρέος ὃ ὀφείλον Καλύμνιοι 'Ιπποκράτει ᾗ ἄρχει Καφίσι-
 25 ος ἐπὶ 'Ερμώνακτος, ἀπαιτούντων δὲ ἀμῶν τὰ ὑ-
 πόλοιπα τῶν χρημάτων τούτων ᾗ γίνεται σὺν τ[ό-
 κῳ, τὰ μέρη τὰ ἀμὰ οὐκ ἀποδίδοντι Καλύμνιοι φά-
 μενοι ἀποδεδώκεν αὐτὰ καὶ τοὺς τόκους τοὺς
 γινομένους Κλευμήδει τῷ 'Ιπποκράτους καὶ Κλε-
 30 υφάντῳ τῷ Κλευμήδους· τίμαμα τῶν χρημά-
 των ὧν δικαζόμεθα τάλαντα τριάκοντα·
 'Απεδικάσθη παρόντων τᾶν ψάφων ταὶ καταδικά-
 ζουσαι ἐβδομήκοντα ὀκτῶ, ταὶ δὲ ἀποδικάζου-
 σαι ἑκατὸν ἵκατι ἑξ. 'Ελαφρίου ἐβδόμα ἐπὶ δέκα ἐ-
 35 πὶ δαμιοργοῦ 'Αλκιμάχου, συναγόρησε τοῖς π[αι-
 δίοις τοῖς Διαγόρα Φιλίνος Διοκλεῦς Κῶος, τῇ
 δὲ Καλυμνίων πόλει 'Εκατόνυμος Πρυτάνι-
 ος Μιλήσιος, 'Εξάκεστος 'Αλκίνου Καλύμνιος,
 'Αρατόφαντος 'Αριστόλα Καλύμνιος.

a. Line 4. 'Απόλλω for 'Απόλλωνα. Ahrens, De Dial. Dor. p. 239, § 30, gives two other instances of this apokopè, which is usual in adjurations in Attic writers.

Line 6. δικασσέω. According to the rule (Ahrens, § 11, 1) relating to verbs ending in ζω we might have expected δικάζω. In the Lesbian inscription (Sauppe, Comment. de Duabus Inscript. Lesb. Götting. 1870, p. 12, line 2) we have in the oath taken by the dikasts, ἡ μ]ὰν δικάσσω. In an inscription in Argive Doric, Waddington-Lebas, Inscript. Grecques, Pt. v, No. 1, we find δικάσσαιεν and ἐδίκασσαν; see ibid. p. 6.

In reference to the penultimate vowel in δικασσέω compare in the Delphic inscription, C. I. 1688, ὀρκιζέω, line 13, and ἐκπραξέω, line 5. See G. Curtius, Das Verbum, 2nd ed. p. 317.

Line 8. ἄλος. The omission of the second A must be due to an oversight of the lapidary.

So line 39 we have ἀσφάγιστα for ἀσφράγιστα; and b 16, ΠΔΕΟΝΟΣ and ΚΑΔΥΜ for ΠΛΕΟΝΟΣ and ΚΑΛΥΜ.

Line 51. ἐ[γ]ρυᾶ. We should have expected here ἐγρυῆ, but the A is quite clear.

b. Lines 10, 17, 27. ἀποδεδώκεν for the regular form ἀποδεδωκέναι. Compare δεδώκεν, in a Nisyros inscription, Ross, Insc. Ined. ii, p. 54, No. 166; see also Ahrens, De Dial. Dor. addenda, p. 573, and p. 330, § 41, 3, and G. Curtius, Das Verbum, 2nd ed. ii, p. 201, and p. 249 (Engl. Transl. p. 424); for the change of εν for ειν in the infinitive; see Ahrens, ibid. p. 176, § 21, and G. Curtius, Das Verbum, 2nd ed. ii, p. 119 (Engl. Transl. 1880, p. 342).

Line 35. ΔΙΑΠΟΡΑ. The Π in this word is evidently a blunder of the lapidary for Γ.

This inscription relates to a claim for thirty talents made by the children of Diagoras against the people of Kalymna. In a the mode of procedure in the trial is prescribed; b records the case as stated by the plaintiffs and the judgment given by the dikasts. The claimants allege that the sum claimed is the balance due to them on a debt owing from the Kalymnians to Hippokrates and Pausimachos, τοῦ χρέως τοῦ Πανσι[μάχου καὶ 'Ιπποκράτους, b, lines 6, 22, 23. They admit that there must be set off against the original debt the following items. A talent of the

debt, as the Kalymnians allege, *δ*, line 8, was remitted to them by Pausimachos and Kleomedes, and there must further be deducted from the same debt the payments made on account of the phialæ, the groves and the fifths, according to the bond, which the Kalymnians, as they allege, entered into with Pausimachos and Kleomedes. All these statements are disputed by the heirs of Kleomedes, but the claimants allow that in reference to the debt due to Hippokrates a proportionate reduction may be made on account of these alleged advances.

Line 16. They further allow as a set off that further sum, *τούτου πλέονος ἀργυρίου*, which the Kalymnians assert to have been repaid to Kleomedes, and also all those payments which in the letter transmitted by the demos of Kos to the Kalymnian demos had been entered as received by the heirs of Hippokrates.

On the claimants demanding the balance with interest of the debt, the Kalymnians pleaded that this balance and all the interest due had already been paid to Kleomedes, son of Hippokrates, and to Kleophantos, son of Kleomedes.

The action is of the class called *δίκη τιμητή*; the sum claimed, *τίμημα*, is estimated at thirty talents, *δ*, line 30. (See Meier u. Schömann, d. Attische Process, p. 171 sq.)

The upper part of this stelè, now broken away, doubtless contained the preamble of the decree ordering the mode of procedure to be observed in the trial, and the record of the pleadings and verdict which we have on the two sides, *a* and *δ* respectively.

On *a* we have first the form of the oath to be taken by the dikasts in the trial, and to be administered by the strategi, lines 2-9.

All the decrees and other documents needed in the trial are to be laid before the court by the two parties to the suit under the seal of the two cities, Kalymna and Kos, as either city may decree, and are to be handed over to the strategi, who, having broken the seals, are to place all the documents in the hands of the suitors; the evidence on either side is also to be laid before the court, before the pleadings commence, lines 10-16.

The pleadings are to be measured by the Klepsydra, lines 17-19. For the first pleading, *ὁ πρῶτος λόγος τῆς δίκας*, the time allowed on either side, as measured by the Klepsydra, is not to exceed eighteen of the liquid measures called choes; for the second pleading ten choes are allowed; each party is allowed four advocates, *συνάγοροι*, who may be admitted as witnesses.

Lines 20-21. The decrees, the other documents, and the depositions are to be read by the person whom either party may appoint, and the time occupied in this reading is not to be measured by the Klepsydra, *ἀναγινωσκέτω* — *ἀνευ ὕδατος*, lines 22, 23.

Lines 22-30. Such witnesses as are able to attend the court are to give their evidence in person; those who are not able so to attend are to give their evidence before the prostatæ in either city, and take the usual oath that they are not able to appear before the court; any of the parties to the suit who wishes may be present at this deposition.

Lines 30-42. The prostatæ are to affix the seal of the city to such depositions, *ἐκμαρτυρίαί* as are taken before them, and any of the parties to the suit who wishes may add his seal. The prostatæ are to furnish copies of the depositions at once to both parties; the prostatæ in Kos are to send copies of all the depositions taken in Kos, whether sealed or not, to the prostatæ in Kalymna within twenty days after the depositions have been taken, and the prostatæ in Kalymna are to deal in like manner with the depositions taken in that island.

Lines 50-52. If the *λόγοι* are not finished on both sides within the prescribed limits of time, the pleading may be continued till all the water in the Klepsydra has run out. After the pleadings are finished the strategi are to order the dikasts to give their votes.

We learn from *δ*, lines 31-33, that 126 dikasts voted in favour of the defendants in this action, and 78 in favour of the plaintiffs.

This inscription in its present fragmentary condition leaves several questions unsolved. There can hardly be a doubt that the plaintiffs in the suit are the children of Diagoras, who must have been minors at the time, and the matter in dispute is what balance, if any, was due from the Kalymnian people on account of the loan they contracted with Pausimachos and Hippokrates, who were probably two bankers, citizens of Kos (*δ*, line 8). This loan must have been made some time before, for we find (line 28) that Kleomedes, son of Hippokrates, and Kleophantos, son of Kleomedes, who was, therefore, we may presume, grandson of Hippokrates, are admitted by the plaintiffs to be entitled to various payments on account of their share of the original loan. This is what is meant by *τοῦ μέρεως δ' εὐρίσκομεν ἐπιπίπτον ἐπὶ τὸ χρέος τὸ Ἰπποκράτει ὀφειλόμενον*. This part of the loan, due to Kleomedes and Kleophantos, the descendants of Hippokrates, is distinguished in the pleading from the portion which, as the plaintiffs allege, belongs to them, *τὰ μέρη τὰ ἑμὰ*. If these plaintiffs were the children of Diagoras, it is to be inferred that they claimed this balance as the next of kin to Pausimachos, who, jointly with Hippokrates, originally furnished the loan to the Kalymnians. The Kalymnians declared in answer to this claim that they had paid over the entire balance due on the loan to Kleomedes and Kleophantos, descendants of Hippokrates. Supposing this statement to be correct, there arises the further question, had Kleomedes and Kleophantos the right to receive the share due to the sons of Diagoras? We cannot answer this question, because we do not know what kind of partnership existed between Pausimachos and Hippokrates when they originally made the loan. It is probable that they were bankers with an account between them, and Kleomedes and Kleophantos may have retained the money paid into their hands on account of the children of Diagoras in satisfaction of some claim due from the estate of Pausimachos to the heirs of his associate Hippokrates.

Ludwig Ross, in his *Inscript. Ined.* ii, p. 65, No. 182, gives the following fragment which he copied at Ka-

lymna, and which he describes as nearly obliterated. It was then built into the wall of a house.

- των Λευντιάδα
 ωνος Πειθαράτου
 Ἀκροτέλεως, Ἐρασικλ[ῆς]
 τὰς δίκας ὡς ἐδίκασε
 5 μετὰ ἐπιτρόπων Φιλί[νου] ?
 ... Τεισία[ς] Ἀριστέως τῇ πᾶλει
 συν[έ]θεντο τὰ Διαγόρα πα[ιδία].
 Ἀρισ[τ]όδαμος Ἀγλαοστ[ράτου]
 Καλυ[μνί]ων ?
 10 Ἀρατ[όφαντος] ?
 συν[έ]θεν[το] ?
 το[ῖ] Κ[α]λυ[μνιοι]
 τούς τε

 15 καὶ Καλ[υ]μνίων
 ὧς μὲν [φ]αντι λαβόντ[ες]
 Δια[γ]όρα παιδίοις καὶ τῶν
 ἐνκαλ[εῖν] ? τὰ Διαγόρα π[αιδία]
 πέντε .. δέκα
 20 κα[τὰ] τὰ γεγραμμένα ὑφ'
 ὧδε καὶ ἀντίγραφα τὰ
 πρόδικος
 τὰ Διαγόρα παιδία
 γεγραμμένων οἱ καὶ
 25 δικά[στηρ] (ί)ον ? πρὶν ταν
 ος εσ

It is quite clear that this fragment relates to the same subject as our inscription, with the aid of which I have restored Φιλί[νου], line 5; see *δ*, line 35; Δια[γ]όρα, line 17, and Ἀρατ[όφαντος], line 10; see *δ*, lines 20, 38. The mention of ἐπιτρόπων, followed by ΦΙΛΙ, line 5, leads me to suspect that Philinos and others were the guardians of the children of Diagoras. It should be noted that according to Ross's copy the same blunder of ΔΙΑΓΟΡΑ for ΔΙΑΓΟΡΑ occurs line 18 and line 23, as has been already noted, *δ*, line 35.

So far as I know this is the only extant inscription which records the mode of procedure in a civil action and a statement of the case for the plaintiff.

a. Lines 3-9. With the form of oath here given we may compare the oath administered to the dikasts in the inscription from Eresos (Sauppe, De duabus inscript. Lesbicis, iii, line 10, ἢ μ]ὰν δικάσω πάν[τα] ὅσα μὲν ἐν τοῖς[ι νόμο]ισι ἐνι, καττο[ῖς νόμο]ις, τὰ δὲ ἄλλα ἐπ[ικρ]ίναις ὡς ἄριστα κ[αὶ δ]ικαίτατα καὶ τιμᾶ[σ]ω, αἱ κε κατάγνω, ὀρθῶς κ[α]ι αἰσίως· οὕτω ποήσω ναὶ μὰ Δία καὶ Ἄλιον); and the oath of the Heliasts, Demosth. adv. Timokr. p. 746, ed. Reiske. This oath has been thought spurious (see Westermann, Comment. de jurisjurandi judicium Atheniens. formula. Lips. 1859; Schömann, Griech. Alterth. ii, p. 259; and K. F. Hermann, Staatsalterthümer, ed. 1875, § 106, 9), but Fränkel, in Hermes, xiii, pp. 452-466, shows that portions of it have been derived from genuine sources, and it contains one clause closely resembling that (lines 7, 8, 9) of our inscription, οὐδὲ δῶρα δέξομαι τῆς ἡλιάσεως ἕνεκα, οὐτ' αὐτὸς ἐγὼ, οὐτ' ἄλλος ἐμοῖ, οὐτ' ἄλλη, εἰδότης ἐμοῦ, οὐ τέχνη, οὐτε μηχανῇ οὐδεμιᾶ. Compare the oath of the Archons, Pollux, viii, 86, ὥμνον

... μὴ δωροδοκήσειν, and the oath in the Amphiktyonic decree, C. I. A. ii, No. 545, line 11, μηδὲ δῶρα δεξέ- [ίσ]θαι. For other forms of oaths preserved in inscriptions, see C. I. 1688, 2554, 2555, 3137, ii; C. I. A. ii, No. 549; Mittheil. d. Arch. Inst. iii, p. 20, line 18.

Line 4. [καὶ τὰν Γᾶν δικαστέω περὶ. I have added τὰν Γᾶν because in Attic oaths Demeter was usually invoked with Zeus and Apollo, but there would not be room in the line for Δάματρα. The Deities invoked in oaths varied in number (see Lasaulx, Studien, p. 180), but were usually a triad.

Line 5. κατὰ γ[νώ]μαν τὰν δικαιοτάτα[ν]. See Fränkel *loc. cit.* for instances of the phrase γνῶμα τῇ δικαιοτάτῃ in Demosthenes.

Lines 8, 9. ο]ὔτε αὐτὸς ἐγὼ οὔτε ἄλ(λ)ος οὔτε ἄλλα ἐμ[ὶ]ν οὐ μηχανῇ οὐδ]εμιᾶ. After EM are two vertical strokes, ||, close together. I have ventured to restore this, EM||N after the analogy of the Heliastic oath.

Lines 10, 11. ἐγ δα]μοσίου. See line 20, εἴ τί κα ἄλλο ἐγ δαμοσίου.

Line 16. πρὶν οὔ. For πρὶν ἢ. So in Demosth. adv. Steph. ii, p. 1135, line 19, and De Fæd. cum Alexand. p. 217, line 17, ed. Reiske. πρὶν is followed by a genitive, Pindar, Pyth. iv, 76, and Arrian, Anab. iii, 18, 10; see Ellendt *ad loc.*

Line 17. ποτὶ χάας. In the Milesian judgment found at Olympia, Archäol. Zeitung, 1876, p. 137, is a similar provision: [διεμετ]ρήθη αὐτοῖς τὸ ὕδωρ πρὸς τὴν [τήρησιν, ἐπὶ μὲν τοῦ] πρώτου λόγου ἐκατέροις μετρη[τῶν Μιλησίων δέκα] πέντε, ἐπὶ δὲ τοῦ δευτέρου λόγου, κ.τ.λ. On the δίκη πρὸς ὕδωρ see Meier u. Schömann, d. Attische Process, p. 714.

Line 19. ἐξέστω δὲ καὶ μαρτυρὲν τοῖς συναγῶροις. This agrees with the passages, Isæus, Fragm. pro Euphilet. ed. Reiske, pp. 353-355; Æschin. De Falsa Legat. pp. 333, 334. On the συνήγοροι, see Meier u. Schömann, d. Attische Process, pp. 707-711.

Lines 26, 27. μηνὸς Βατρομίου δν Καλύμνιοι ἄγοντ[ι], Κῶοι δὲ Καφίσιον. The month Badromios, which was in use at Rhodes and also at Katana, is identified by Hermann, Monatskunde, p. 47, with the Attic Boedromios. The month Καφίσιος, its equivalent at Kos, as we learn from this inscription, is unknown to Hermann.

Line 43. μαρτυριᾶν ἀσ[φά]λειαν δότ[ω]. 'Let Philinos give a safe conduct in Kos.' This Philinos is, it may be assumed, identical with the Philinos, *δ*, line 35, who was the synegoros of the children of Diagoras.

Line 44. διδόντω δὲ καὶ ἀνάκρισιν τοῖς [στραταγοῖ] ? τῶν μαρ[τ]ύρων ἐκατέροις. 'The strategi are to allow either party to examine the witnesses after the first addresses of the συνάγοροι,—μετὰ τοὺς π[ρ]άτους [λόγους].'

Line 46. δ[σα] τὰς δίκας ἰ]κνεῖται, 'such things as are relevant to the suit.' For this use of ἰκνεῖται see my Essays on Art and Archæology, p. 443, where this word occurs in the same sense in a Halikarnassian inscription. Compare Dio Cassius, Fragm. Peiresc. xxix, ed. Reimar, pp. 14, line 51; ed. Sturz. i, p. 34.

Lines 47-49. I am unable to offer any conjectural restoration here.

δ. Lines 4, 5. παρὰ τοὺς Κνιδίων στρ[αταγοὺς] ?]. After this in the latter part of line 5 we have ἐπὶ δαμοργοῦ Ἀλκιμάχου, and as the δαμοργός was the eponymous

magistrate at Knidos (see my Hist. Disc. ii, p. 756, No. 40), the question here presents itself, was Alkimachos a Knidian magistrate? The same name as Damiorgos occurs again, *δ*, line 34, where it can only indicate the eponymous magistrate of the city where the trial took place. Was that city Knidos? There is nothing in the text of the inscription which militates against such a supposition, while on the other hand, it was a recognised practice among the Greeks to refer difficult and complicated lawsuits to the tribunal of another city, by the decision of which both litigants agreed to abide. Such causes were called *δίκαι ἑκκλητοί*, and the city chosen by the parties to the suit, *πόλις ἑκκλητος*.

We have a notable instance of such a reference to a foreign tribunal in the trial which took place at Miletos to decide the question whether the Lakædæmonians or the Messenians were in rightful possession of a certain territory at a particular date (see Archæol. Zeitung, 1876, p. 128). The court in this inscription was chosen out of the entire body of Milesian citizens, *κριτήριον ἐκ παντὸς τοῦ δήμου*, *ε*, line 8. The cause was heard on a certain day with consent of both parties, *καθότι [Λακεδαιμόνιοι καὶ Μεσσηνιοὶ συνωμολογήσαντο*, *ε*, line 7. The amount of time allowed for the *πρῶτος* and *δεύτερος λόγος* was measured by the Klepsydra, as in our inscription, *ε*, lines 16–19. The number of citizens who voted in favour of the Messenian claim was 584, and against it 16. For other examples, see Bétant, *An fuerint apud Græcos iudices litibus inter civitates componendis*, Berlin, 1862, p. 20, p. 34; Meier, *Die Privatschiedsrichter*, Halle, 1846. In the suit of which our inscription is the subject, and in which the Kalymnians are the defendants, it would have been hardly in accordance with Greek notions of equity that they should be judges in their own cause. If we assume that the trial took place either at Knidos or in any other Doric city, then the original record would have been kept in that city, and a copy would have been supplied to the Kalymnians as one of the parties to the suit, just as in the Olympian inscription already referred to, the Milesians on the request of the Messenians supplied them with a copy of the judgment made at Miletos in their behalf, *δ*, lines 1–6. If we assume our inscription to be a copy so supplied, the strange clerical errors which have been already noted (*α*, lines 8, 39, and *δ*, lines 16 and 35) would be more easily accounted for.

On the supposition that a third city acted as judge in the Kalymnian suit, we may assume that the

heading, now unfortunately wanting to our inscription, contained a decree, on the authority of which the whole proceedings were based. If the mention of Knidians, *δ*, line 4, and of the Damiorgos, *δ*, lines 5, 34, suggests the probability that the decision in this trial was referred to Knidos, a glance at the map gives some colour to such a supposition. No Doric city would be more convenient and easier of access to witnesses coming either from Kos or Kalymna, the distance of both which places from Knidos with a fair wind is not many hours for a modern sailing vessel. On the other hand, it is quite possible that Iasos, or some other neighbouring Doric city on the same coast, may have been selected by the parties to this suit.

Line 9. *τῶν πέμπταν*. This was probably some tax, which may have been made over in part payment for the loan, or it may refer to some instalment of interest.

Line 11. *καθ' ὁμολογίαν*. This would be an agreement subsequent to the loan, by which certain securities were accepted by the creditors in part payment.

Line 23. *ᾧ ἄρχει Καφίσιος ἐπὶ Ἑρμώνακτος*, 'which dates from the month Kaphisios, when Hermonax was eponymous magistrate.' Compare the instances of the use of *ἄρχειν* in marking dates collected by Böckh, C. I. i, p. 29, col. 2, from the analogy of which we might have expected here *οὗ ἄρχει*. As we know from *α*, line 27, that *Καφίσιος* was a Koian month, Hermonax must have been the Damiourgos or other eponymous magistrate of Kos.

Lines 31, 32. If all the dikasts on this occasion voted, the court was composed of two hundred and four citizens. In the Milesian decree already referred to the number of dikasts was six hundred. In the state trial of certain criminals at Eresos in Lesbos (Sauppe, *De duab. inscript. Lesbiacis*, p. 10, 1, line 30) the number of dikasts who voted was eight hundred and eighty-three. At Athens the number of Heliastæ varied according to the nature and importance of the cause. The largest number recorded is 6000, the smallest 200. (See Meier u. Schömann, *d. Attische Process*, p. 138.)

Line 33. *Ἐλαφρίον*. In reference to this month see *ante*, No. cxliii, p. 7, and Wescher and Foucart, *Inscript. à Delphes*, p. 63, No. 63; p. 155, No. 212; p. 177, No. 243; and for the Thessalian month *Ἀφρίος*, Ussing, *Inscr. Ined.* Nos. 88 *δ*, 9.

Lines 37, 38. *Ἐξάκεστος* and *Ἀρατόφαντος* were two of the *ἄγγελοι* sent by the demos of Kalymna to Kos, *δ*, line 20.

CCC.

On a fragment of blue marble, complete on the right side. Height, $2\frac{1}{4}$ in.; breadth, $3\frac{3}{4}$ in. Temple of Apollo, Kalymna; C. T. N.

Σ Ε Ι Σ
ΚΑΙΤΗΓΗ
ΗΤΡΙΓΡΟ
ΑΧΜΑΣΙΚΟ

.....
καὶ τῇ γῇ
Δημ]ητρὶ πρ[όβατον
δρ]αχμὰς ἑκο[σι

This seems to be a fragment of a law relating to the ritual of Demeter.

CCCI.

On a base of calcareous stone, much defaced; the left edge preserved, the right edge only at line 3; broken at the back; on the top is a shallow sinking, probably intended to receive a small statue. Height, 1 ft. 2½ in.; breadth, 1 ft. 4¼ in. Temple of Apollo, Kalymna; C. T. N.

ΟΔΑΜΟΣΟΚΑΛΥΜΝ.	Ὁ δᾶμος ὁ Καλυμνί-
ΩΝΣΥΝΚΑΘΙΕΡΩΣΕ	ων συνκαθιέρωσε
ΑΠΟΛΛ. ΝΙ. ΛΙΩΙ	Ἀπόλλ[ω]νι [Δα]λίῳ
ΚΑΛΥΜ.ΑΣΜΕΔΕΟΝΤΙ	Καλύμ[ν]ας μεδέοντι
5 ΓΑΙΟΝΚΑΙΣΑΡΑ.Ε...	5 Γάϊον Καίσαρα [Γ]ε[ρμα-
ΝΙΚΟΝΕΥΣΕΡ	νικὸν Εὐσεβ[ῆ] . . .

Line 2. *συνκαθιέρωσε*. Compare *συνκατεῖ[ρω]σεν*, C. I. 3827 *q*, where several persons are associated in a dedication. We must suppose that to have been the case in this inscription. Another city, perhaps Kos, was probably associated with Kalymna in thus honouring Germanicus Cæsar, the son of Nero Claudius Drusus, who appears to be the Cæsar here named.

CCCII.

On a fragment of black stone, apparently the corner of a base; the left edge and top preserved. Height, 3½ in.; breadth, 2¾ in. Temple of Apollo, Kalymna; C. T. N.

ΑΠΟΛΛΛΛ	Ἀπόλλων[ι] Δαλίῳ?
ΚΑΛΥΜΝΑ_	Καλύμνας [μεδέοντι?]
ΤΙΓΝΛΡΙΜ	Τι. Γνώριμ[ος]
ΚΟΥΙΟΥΧ	κου Ἴου. Χ . . .

For the form of dedication compare the inscription where it is conjectured that this latter stone may found at Kos, *Bullet. de Corr. Hellén.* v, p. 228, have been transported thither from Kalymna.

CCCIII.

On a fragment from the rim of a laver of blue marble; in large characters. Height, 6 in.; breadth, 7 in. Temple of Apollo, Kalymna; C. T. N.

ΛΛΛΛΝΙ
Ἀπ[ό]λλωνι

The laver, on the fragment of which this inscription is engraved, was doubtless one of the vessels used in sacrificial rites in the temple, with- in the precincts of which this fragment was found, and dedicated to Apollo according to the usual custom.

CCCIV.

On a fragment of white marble, with a joint at the foot, but broken on the other sides; the inscription is close to the lower edge of the stone. Height, 5¼ in.; breadth, 5 in. Kalymna; C. T. N.

ΑΠΟΛΛΛ
Ἀπόλλω[νος] or Ἀπόλλω[νι]
Probably from a base.

CCCV.

On a fragment from the upper part of a stelè of white marble, the top, left side, and a small part of the right side preserved. Height, 6¼ in.; breadth, 6 in. Temple of Apollo, Kalymna; C. T. N.

ΑΡΙΣΤΙΑ	Ἀριστία
ΕΙΘΗΛΕ	- - - -
-	- - - -

Large letters, as if from the heading of a dedication. The name of Aristias, as father of Aratokritos, occurs *ante*, No. CCXXXI.

The following inscriptions, Nos. CCCVI–CCCXIV, relate to the enfranchisement, *apeleutherosis*, of slaves. The forms and conditions of such enfranchisement varied in different places (see M. Foucart's article, *Apeleutheroi*, in Daremberg, Dictionnaire des Antiquités, and No. CLXXI, *ante*). In the inscriptions which follow the slave, *θρεπτός*, *θρέμμα*, is made free on condition that he or she remain in the master's service till his death, and in some cases it is further stipulated that the enfranchised slave rear one or more slaves, *θρέμματα*, for the service of their master's family. A fine is to be enforced for non-fulfilment of these conditions, which are said to be *κατὰ τοὺς ἀπελευθερωτικούς νόμους*. In one instance a boy is declared released, *τῶν ἐλευθερωτικῶν δικαίων*; he was probably a *θρέμμα* bred after the enfranchisement of his mother. These Kalymnian deeds of enfranchisement must be regarded, like those of Mantinea, as forms of manumission without any religious character (see Foucart-Lebas, *Inscript. Grecques*, &c., pt. ii, p. 218). The marbles on which these documents were engraved were placed in the Hieron of Apollo in order to ensure the permanence of the record. The eponymous magistrate in Nos. CCCVI *d*, CCCX, CCCXIV, is the Stephanephoros. Nos. CCCVI *a*, *b*, *c*, *e*, *f* are headed *ἐπὶ Μ*. This is probably an abbreviation of *ἐπὶ Μονάρχου*, a magistrate who occurs on inscriptions at Kos (see Ross, *Inscript. Ined.* iii, p. 42). After *ἐπὶ Μ* follows the name of a month. The months which occur in the Kalymnian inscriptions now published are as follows:—

Ἀγριάνιος, No. CCCXV, *post*.

Πεταγείτνιος, No. CCCVI *c*, *post*; No. CCCIX *b*, *post*.

Βαδρόμιος, No. CCXCIX *a*, line 26, *ante*; No. CCCXVIII *a*, *post*.

Ἀρταμίτιος, No. CCXLV, *ante*.

Υακίνθιος, No. CCCVIII, *post*.

Καρνεῖος, No. CCXLV, *ante*; No. CCCXXII, *post*.

Πάναμος, No. CCCXV, *post*.

Ἐλάφριος, No. CCXCIX *b*, line 33, *ante*.

Ἀλσεῖος, No. CCCVII, *post*.

Καῖσαρ Σεβαστός, No. CCCVI *f*, *post*.

Τιβέριος, No. CCCVI *e*, *post*.

In an inscription relating to the enfranchisement of slaves which I copied at Kalymna, and published in the *Journal of Hellenic Studies*, ii, p. 362, mention is made of the month Theudaisios. Thus we obtain a complete calendar of Kalymnian months, eight of which, viz. Agrianios, Petageitnios, Badromios, Artamitios, Theudaisios, Hyakinthios, Karneios, Panamos, are identical with months in the calendars of Rhodes and her colonies in Sicily. Instead of the four other months of these calendars, viz. Thesmophorios, Diosthyos, Dalios, and Sminthios, we have Elaphrios, Alseios, Kaisar Sebastos, and Tiberios. The month *Ἀλσεῖος* occurs in an inscription from Kos, published in *Bullet. de Corr. Hellén.* v, p. 223, line 17.

CCCVI.

On a base of white marble on which a colossal statue had stood, as is shewn by the sinkings for the feet on the upper surface. On the bottom of this base is a circular sinking shewing that it must have rested on a column. *a* is inscribed on the upper member of the cornice in front; *b* below *a*; *c* on the upper member of the cornice on the left hand side; *d* below *c*; *e* on the upper member of the cornice on the right hand side; *f* below *e*. Height, 10½ in.; breadth, 3 ft. 4¾ in.; thickness, 2 ft. 1 in. Temple of Apollo, Kalymna; C. T. N.

a.

ΕΠΙΜΦΛΑΟΥΙΟΥΚΛΩΔΙΑΝΟΥ, ΚΖΩΠΥΡΟΣ
ΓΙΛΛΙΩΝΟΣΗΛΕΥΘΕΡΩΝΤΟΝΙΔΙΟΝΘΡΕΠΤΟΝΕΥΟΔΟΝΚΑΤΑ
ΤΟΥΣΑΠΕΛΕΥΘΕΡΩΤΙΚΟΥΣΝΟΜΟΥΣ

Ἐπὶ Μο. Φλαυίου Κλωδιανοῦ [μηνὸς] ἡ Ζώπυρος
Γιλλίωνος ἡλευθέρωσεν τὸν ἴδιον θρεπτὸν Εὐδοὺν κατὰ
τοὺς ἀπελευθερωτικούς νόμους.

b.

ΕΠΙΜΤΟΥΑΣΚΛΗΠΙΟΥΤΟΓΗΥΑΚΙΝΘΙΟΥΙΑΑΠΟΛΛΩΝΙΔΗΣΕΙΣΙΔΟΥΗΛΕΥΘΕΡΩΝΤΟΝ
ΤΟΝΙΔΙΟΝΘΡΕΠΤΟΝΜΙΝΝΙΩΝΑΕΦΩΤΕΠΑΡΑΜΕΝΕΙΤΟΝΤΑΣΖΩΑΣΧΡΟΝΟΝΑΥΤΩΤΕΚΑΙΤΗ
ΘΡΕΨΑΣΗΑΥΤΟΥΠΑΡΘΕΝΙΔΙΜΕΝΩΝΑΠΕΛΕΥΘΕΡΩΣΤΩΝΕΚΦΥΣΕΩΣΑΥΤΩΝΤΕΚΝΩΝΜΟ
ΝΩΝ

Ἐπὶ Μο. τοῦ Ἀσκληπιοῦ τὸ γ μῆ. Ὑακινθίου τῆ Ἀπολλωνίδης Εἰσιδότης ἡλευθέρωσεν
τὸν ἴδιον θρεπτὸν Μιννίωνα ἐφ' ᾧ τε παραμενεῖ τὸν τῆς ζωᾶς χρόνον αὐτῷ τε καὶ τῇ
θρεψάσῃ αὐτοῦ Παρθενίδι μένων ἀπελευθέρως τῶν ἐκ φύσεως αὐτῶν τέκνων μόνων.

c.

ΕΠΙ^ΟΚΛΩΔΙΑΝΟΥΜ̄ΠΕΤΑΓΕΙΤΝΙΟΥ^ΙΔΙΟΦΑΝΤΟΣ^Β
 ΤΟΥ^ΔΗΛΕΥΘΕΡΩ^ΔΣΕΝΠΑΙΔΙΟΝΑΓΑΘΟΠΟΔΑΑΠΟΛΕΛΥΜΕΝΟΝ
 ΤΩΝΑΠΕΛ. ΓΘΕΡΩΤΙΚΩΝΔΙΚΑΙΩΝΠΑΡΑΜΕΝΕΙΔΕΤΗΦΥΣΕΙΜΗ
 ΤΡΙΑΚΤΗΤΟΝΤΑΣΖΩΑΣΑΥΤΗΣΧΡΟΝΟΝΗΑΠΟΔΩΣΕΙΑΥΤΗΔΗΝΤ

Ἐπὶ Μο. Κλωδιανοῦ, μ̄ Πεταγειτνίου ῑ, Διόφαντος Β [τοῦ δέινος
 τοῦ δ̄ ἡλευθέρωσεν παιδίον Ἀγαθόποδα ἀπολελυμένον Δ
 τῶν ἀπελ[ε]υθερωτικῶν δικαίων· παραμενεῖ δὲ τῇ φύσει μη-
 τρὶ Ἀκτῇ τὸν τᾶς ζωᾶς αὐτῆς χρόνον ἢ ἀποδώσει αὐτῇ δὴν τ̄.

d.

ΕΠΙΣΤΕΦΑΝΑΦΟΡΟΥΑΡΙΣΤΑΙΟΥΤΟΙΔΕ
 ΑΝΕΚΑΡΥΧΘΗΣΑΝΕΠΤΕΛΕΥΘΕΡΙΑ
 ΑΠΟΛΛΩΝΙΑΥΠΟΚΡΑΤΙΔΑΚΑΙΙΠΤΙΧΗΣΠΑΡΑ
 ΜΙΝΑΣΑΑΝΦΟΤΕΡ^ΟΣΜΕΧΡΙΖΩΑΣ
 5 ΑΓΑΘΩΝΥΠΤΟΕΥ^Ν.ΩΝΟΣΚΑΙΕΥΝΙΩΝΟΣ

Ἐπὶ Στεφαναφόρου Ἀρισταίου τοῖδε
 ἀνεκαρύχθησαν ἐπ' ἐλευθερίᾳ,
 Ἀπολλωνία ὑπὸ Κρατίδα καὶ Ἰππίχης παρα-
 μίνασα ἀνφοτέροις μέχρι ζωᾶς,
 5 Ἀγάθων ὑπὸ Εὐν[ι]ωνος καὶ Εὐνίωνος.

e.

ΕΠΙ^ΟΚΛΩΔΙΑΝΟΥΜΗΝΟΣΤΙΒΕΡΙΟΥ^ΖΧΑΡΜΕΑΣΙ^ΙΔΙΟ
 ΤΟΥ^ΔΗΛΕΥΘΕΡΩ^ΔΣΕΝΤΑΙΔΙΑΘΡΕΜΜΑΤΙΑΕΥΠΛΕΑΝΚΑΙ
 ΕΥΟΔΙΑΝΚΑΤΑΤΟΥΣΑΠΕΛΕΥΘΕΡΩΤΙΚΟΥΣΝΟΜΟΥΣ

Ἐπὶ Μο. Κλωδιανοῦ μηνὸς Τιβερίου ζ̄ Χαρμέας Ἰσιδό-
 του ἡλευθέρωσεν τὰ ἴδια θρεμμάτια Εὐπλέαν καὶ
 Εὐοδίαν κατὰ τοὺς ἀπελευθερωτικούς νόμους.

Line 2. *θρεμμάτια*. The usual word is *θρέμματα*. The diminutive may indicate that the slaves enfranchised are of tender age.

f.

ΕΠΙ^ΟΚΛΩΔΙΑΝΟΥΜΗΝΟΣΚΑΙΣΑΡΟΣ^ΣΕΒ
 ΜΗΝΟΔΟΤΟΣ^ΑΣΦΑΛΕΟΥΣΗΛΕΥΘΕΡΩ^ΔΣΕΝΤΗΝ
 ΙΔΙΑΝΑΜΜΑΝΖΩΣΙΜΗΝΕΦΩΤΕΕΣΤΑ'
 ΛΕΥΘΕΡΑΑΥΤΟΥΤΟΥΜΟΝΟΥ

Ἐπὶ Μο. Κλωδιανοῦ, μηνὸς Καίσαρος Σεβ.
 Μηνόδοτος Ἀσφαλέους ἡλευθέρωσεν τὴν
 ἰδίαν ἀμμὰν Ζωσίμην, ἐφ' ᾧ τε ἔσται [ἀπε-
 λευθέρα αὐτοῦ τοῦ μόνου.

Line 3. The sense of *ἀμμάς* here is probably foster mother. Hesych. s. v. Ἀμμάς ἡ τροφὸς Ἀρτέμιδος, καὶ ἡ μήτηρ. καὶ ἡ Ῥέα. καὶ ἡ Δημήτηρ. Cf. Müller, Dor. 1st ed. i, p. 389; Lobeck, Aglaoph. ii,

p. 822. Ἀμμά occurs on a Christian lamp, C. I. 8979. See Ducange, Gloss. Græc. i, p. 61.

Line 4. αὐτοῦ τοῦ μόνου. The second τοῦ is probably due to careless repetition by the lapidary.

CCCVII.

On a block of calcareous stone, which has been a wall stone; all four sides perfect. Above line 1 is the letter A in majuscule characters. Height, 1 ft. 6 in.; breadth, 1 ft. 1½ in. Temple of Apollo, Kalymna; C. T. N.

ΕΠΙ^ΑΜΚΛΩΔΙΑΝΟΥ
ΜΗΝΟΣΑΛΣΕΙΟΥΓ^ΑΘΕ
ΟΔΟΘΗΑΝΤΙΟΧΟΥΗ
ΛΕΥΘΕΡΩΣΕΝΤΗΝΙΔΙ
5 ΑΝΘΡΕΠΤΗΝΔΗΜΩ
ΕΦΩΤΕΠΑΡΑΜΕΝΕΙ
ΤΟΙΣΘΡΕΨΑΣΙΝΤΟΝΤΑΣ
ΖΩΑΣΧΡΟΝΟΝΜΕΤΑ
ΔΕΤΟΝΘΑΝΑΤΟΝΑΥ
10 ΤΗΣΟΥΔΕΝΟΣΕΣΤΑΙ
ΑΠΕΛΕΥΘΕΡΑ

Ἐπὶ Μο. Κλωδιανοῦ,
μηνὸς Ἀλσείου γ, Θε-
οδότῃ Ἀντιόχου ἡ-
λευθέρωσεν τὴν ἰδί-
5 αν θρεπτὴν Δημῶ,
ἐφ' ᾧ τε παραμενεῖ
τοῖς θρέψασιν τὸν τᾶς
ζωᾶς χρόνον, μετὰ
δὲ τὸν θάνατον αὐ-
10 τῆς οὐδενὸς ἔσται
ἀπελευθέρᾳ.

It should be noted that in this as in the Delphic inscriptions the woman executes a deed of enfranchisement without any mention of a κύριος. See

Caillemer, Le contrat de vente à Athènes, in Revue de Législation ancienne et moderne, 1873, pp. 7, 9.

CCCVIII.

On a block of calcareous stone which appears to have been a wall stone; the left edge preserved. Height, 1 ft. 6 in.; width, 1 ft. 7 in. Temple of Apollo, Kalymna; C. T. N.

ΕΠΙ^ΑΜΤΟΥΑΣΚΛΗΠ . . . ΤΟΓ^ΗΜΥΑΚΙΝ
ΛΗΣΚΑΙΜΗΝΟΔΟΤΟΣΗΛΕΥΘΕΡΩΣΑΝΤΗ
ΠΤΗΝΜΟΝΑΡΧΙΑΝΕΦΩΤΕΠΑΡΑΜΕΝΕΙ
ΤΟΝΤΑΣΖΩΑΣΑΥΤΟΥΧΡΟΝΟΝΕΑΝΔΕΜΗ
5 ΑΠΟΔΩΣΕΙΕΚΑΣΤΗΣΗΜΕΡΑΣΑΣΣΑΡΙΔ
ΚΑΙΤΟΙΣΜΗΝΟΔΟΤΟΥΓΡΑΙΔΙΟΙΣΘΡ
ΤΕΣΑΡΡΕΝΗΔΗΝ^ΑΝ ΜΕΤΑΔΕΤΟΝΑΛ
ΘΑΝΑΤΟΝΟΥΔΕΝΟΣΕΣΤΑΙΑΠΕΛΕΥΘΕ
ΕΠΙ^ΑΤΟΥΑΥΤΟΥΜ^ΑΤΗΑΥΤΗΗΜΕΡΑΜΙ
10 ΑΣΦΑΛΕΟΥΣΗΛΕΥΘΕΡΩΣΕΝΤΟΝΙΔΙΟΝΘ
ΕΠΑΦΡΟΔΕΙΤΟΝΚΑΤΑΤΟΥΣΑΠΕΛΕΥΘΕΡΩΤ
ΜΟΥΣΘΡΕΨΕΙΔΕΚΑΙΤΟΙΣΥΙΟΙΣΑΥΤΟΥΑ^ΑΦ
ΝΟΥΜΗΝΙΩΕΚΑΣΤΩΘΡΕΜΜΑΑΡΡΕΝ
ΗΕΚΑΣΤΩΑΥΤΩΝΑΝΑΔΗΝ^ΑΝ

Ἐπὶ Μ τοῦ Ἀσκληπ[ιοῦ] τὸ γ, μη. Ὑακιν[θίου] Ἀσφα-
λῆς? καὶ Μηνόδοτος ἡλευθέρωσαν τῇ[ν] ἰδίαν θρε-
πτὴν Μοναρχίαν ἐφ' ᾧ τε παραμενεῖ [τοῖς θρέψασιν
τὸν τᾶς ζωᾶς αὐτοῦ χρόνον, ἐὰν δὲ μὴ,
5 ἀποδώσει ἐκάστης ἡμέρας ἀσσάρι. δ
καὶ τοῖς Μηνόδοτου παιδίοις θρ[έψαν]-
τες ἄρρεν ἢ δην. ν, μετὰ δὲ τὸν Ἀσ[φαλέους]
θάνατον οὐδενὸς ἔσται ἀπελευθέρ[α].

Ἐπὶ τοῦ αὐτοῦ Μο. τῇ αὐτῇ ἡμέρᾳ Μ[ηνόδοτος]?
10 Ἀσφαλέους ἡλευθέρωσεν τὸν ἴδιον θ[ρεπτὸν]
Ἐπαφρόδειτον κατὰ τοὺς ἀπελευθερωτ[ικοὺς] νό-
μους, θρέψει δὲ καὶ τοῖς υἱοῖς αὐτοῦ Ἀσφ[αλέει] καὶ
Νουμηνίῳ ἐκάστῳ θρέμμα ἄρρεν
ἢ ἐκάστῳ αὐτῶν ἀνὰ δην. ν.

Lines 7, 8. θρτες. The construction here requires θρ[έψει], as in line 12, but this restoration would leave the τες unexplained.

Line 9. Μ[ηνόδοτος] Ἀσφαλέους. This is, doubtless, the same Menodotos, son of Asphales, whose name occurs No. ccxvi, f, ante.

CCCIX.

On a fragment of white marble, inscribed on two sides. *a* is complete on the left edge; *b* on the right. Height, 1 ft.; breadth, 4 ⁵/₈ in. Temple of Apollo, Kalymna; C. T. N.

	Λ ΛΛ		α.
	ΑΠΟΛΛΩΝΙΔ		-----
	ΗΣΕΕΛΕΥ		'Απολλωνιδ [ἐποί-
	ΠΤΟΝΑΓΑ		ησε? ἐλεύ[θερον τὸν ἴδιον θρε-
5	ΝΑΡΑΝΤΗ	5	πτὸν 'Αγα
	ΚΑΡΠΙΜΗ		ναραν τη
	ΑΥΤΩΤΟ		Καρπίμη [ἐφ' ᾧ τε παραμενεῖ
	ΝΟΝΧΟΡΙ		αὐτῷ τδ[ν τᾶς ζῶας αὐτοῦ χρό-
	ΝΑΕΚΑΣ		νον χορι [ἀποδώσει ἀ-
10	ΓΚΑΙΑ	10	νὰ ἐκάσ[την ἡμέραν
	ΚΕΡΑΔ		γ καὶ α
	ΚΗΣ Ε		κεραδ
	ΤΩΝ		κης ε
	ΣΗΑ		των
15	ΚΟΣ	15	σηα
			κ ος

β.

On left flank of the stone.

	ΞΡΑ		ερα ?
	ΑΓΙΤΝΙΟΥ		'Επὶ Στεφαναφόρου τοῦ δέϊρος, μηνὸς Περ]αγιτρίου
	ΞΕΡΩΣΕΝ		ἦλεν]θέρωσεν
	ΤΕΠΑΡΑ		ἐφ' ᾧ] τε παρα-
5	ΝΕΥΑΡΕC	5	μεινέ]ν εὐαρεσ
	-ΑΔ		τ]α δ
	ΚΩΝ		κων
	ΟΥΜ ^Η		ου μη.
	ΟΞΕ		ἔδ]οξε ?

Line 1 *b* is in larger characters, and is probably part of a heading.

CCCX.

On a fragment from a block of blue marble, the right edge and part of the top preserved. Height, 10 ³/₈ in.; breadth, 11 ³/₈ in. Temple of Apollo, Kalymna; C. T. N.

	ΟΡΟΥΑΠΟΛΛΩΝΙΟΥ		'Επὶ Στεφαναφ]όρου 'Απολλωνίου
	ΕΡΟΣΝΙΚΙΑΣΥΠΟ		ἀφέθη ἐλεύθ]ερος Νικίας ὑπὸ
	ΣΚΑΙΔΑΜΑΙΝΕ		ς καὶ Δαμαινε-
	ΑΚΛΙΤΟΥ		'Ηρ]ακλίτου
5	ΙΗΦΟΡΟΥΑΓΙΠΠΟΥ	5	'Επὶ Στεφα]ναφόρου 'Αγίππου
	ΦΕΘΗΕΛΕΥΘΕΡΑ		ἀ]φέθη ἐλευθέρα
	ΟΑΡΚΕΣΙΔΑΜΟΥ		ὑπ]ὸ 'Αρκεσιδάμου
	Ι Λ		
	Λ Ν		

CCCXI.

On a slab of blue marble, the left side of which has been cut away. Height 2 ft. 1 7⁄8 in.; breadth, 10 in. Temple of Apollo, Kalymna; C. T. N.

	ΟΥΘΕΜΙΝΟ		ου Θεμινο[στρατ
	ΕΡΟΦΩΝΤΟΣ		'Ι]εροφώντος
	ΗΕΛΕΥΘΕ		ἀφέθ]η ἐλεύθε[ρος
	ΟΦΩΝΤΟΣ		ὑπὸ 'Ιερ]οφώντος
5	ΕΜΙΝΟΣΤΡΑ	5	Θ]εμινοστράτ[ου?
	ΩΝΤΟΣΠΑ		ωντος πα
	ΩΦΩΝΤΙ		'Ιερ]οφώντι
	ΡΟ		
	ΦΟΥΝΙΚΟΜΗ		ἐπὶ Στεφανα]φόρου Νικομή[δους?
10	ΦΕΘΗΕΛΕΥ	10	ἀ]φέθ]η ἐλευ[θερος
	ΥΠΟΑΡΙΣ		ὑπὸ 'Αρισ
	Ο ΡΕΜΜΑ		θ]ρέμμα
	ΕΤΩΝ Β		ετων Β
	ΕΛΕΥΘΕΡΩΣΑΝ		ἐλευθερώσαν[τες

CCCXII.

On a fragment of white marble, complete at the foot. Height, 6 in.; breadth, 4 in. Temple of Apollo, Kalymna; C. T. N.

	Ν
	ΝΟ
	ΑΥ
	ΔΕ
5	ΕΙΣΕ
	ΔΗΝ Ν

Part of deed of enfranchisement.

CCCXIII.

On a fragment of blue marble, the right side complete. Height, 5 1⁄4 in.; breadth, 3 1⁄2 in. Temple of Apollo, Kalymna; C. T. N.

ΙΟΥ	ιον
ΥΜΕ	υμε
ΠΕΡΩ	ἡλευ]θέρω
ΑΝΔΡΟΝ	ανδρον

Fragment probably from a deed of enfranchisement.

CCCXIV.

On a block of calcareous stone, the left side preserved. Height, 1 ft. 6 in.; breadth, 1 ft. 1½ in. Temple of Apollo, Kalymna; C. T. N.

	ΦΑΝΗΦΟ		Ἐπὶ Στε]φανηφό[ρου
	ΙΖ		ιζ
	ΔΗCΟΥΤΟ		δης οστο
	ΑΠΟΛΛΩΝΟΣ		Ἀπόλλωνος
5	ΥΔΙΑΤΟΥ	5	τὸ αὐ
	ΡΩCΑCΤΟΝ		ἐλευθε]ρώσας τὸν [ἴδιον θρεπτόν?
	ΑΨΑΙΤΟΔΙΚΑΙ		γρ]άψαι τὸ δικαί[ωμα?
	ΗΝΑCΤΟΥ		- - - -
	ΟΑΙΡΕΙΤΑΙΕΝΕ		αἰρεῖται ἐν ε
10	ΕΥΚΙΠΠΟΥ	10	Λ]ευκίππου
	ΝΑΥΤΟΥΚΑΤΑ		ν αὐτοῦ κατα
	ΛΗΝΩΤΩ		- - - -
	ΠΑΡΟΝΤΟΣ		παρόντος

I have restored this inscription on the supposition that it is a fragment of a deed of enfranchisement, but of this there is no sure proof.

CCCXV.

On two fragments of white marble, joined together; no edge complete. Height, 9¾ in.; breadth, 9½ in. Kalymna; C. T. N.

	Δ Ε Ξ Ο ,		Δν. ἐξο]ρκάτου ματρὸς γεγόνως or γεγονυῖα
	ΛΟΣΘΑΡΣΙΦ		λος Θαρσιφ
	ΟΥ Μ̃ ΕΚΡΟΘΑ		ου Παμ. ἐκ Ποθα]ίας
	ΑΡΙCΤΟΜΑΧΟΥ		Ἀριστομάχου
5	ΞΙΠΡΟΥΓΕΓΟΝC	5	Ξευ]ξίππου γεγονώ[ς
	JΕΝΟΥΔΕΞΟΡΚΑΤΟΥ		θενου Δν. ἐξορκάτου
	ΑCΓΕΓΟΝΩCΕΡΙΠΑΡΜΕΙ		ς γεγόνως ἐπὶ Παρμε]νίσκου?
	ΥΔΕΞΟΡΚΑΤΟΥΜΑΤΡΟC		ν Δν. ἐξορκάτου ματρὸς
	ΓΟΝΩCΕΡΙΑΡΙCΤΟΝΟΥΡ/		γε]γονὼς ἐπὶ Ἀριστόνου Πα[νάμου?
10	ΜΑΤΡΟCΑΡΙCΤΙΟΥΤΑCΑΙ	10	ματρὸς Ἀριστίου τὰς Ἀ
	ΝΔΡΟΥΑΓΡΙΑΝΙΟΥ ΑΡ		ἐπὶ . . .]νδρου Ἀγριανίου Ἀρ
	ΔΕΚΡΑΤΕΙΑC ΓΕΓΟ		ματρὸς] δὲ Κρατείας γεγο[νὼς or γεγονυῖα
	ΛΕΟΥCΔΕΞΟΡΥ		ο]κλέους Δν. ἐξορκάτου
	ΑΞΕΡΙΦ		γεγον]ὼς ἐπὶ Φ[ιλίνου?

This and the following inscriptions, Nos. CCCXVI-CCCXX, seem to be fragments of registers of births. The constantly recurring words ἐξ ὀρκάτου ματρὸς or ἐξορκάτου ματρὸς may have reference to a declaration on oath made by the mother as to the legitimacy of the child. See Egger (*Revue Archéol.* N. S. iv, p. 175) on the usage at Athens, which corresponded to the French état civil, and which is illustrated by a passage in the Oration of Isæus on the succession of Kiron, ed. Reiske, p. 208. The orator there states that the father had to swear before the phratores that his son or daughter was legitimate; and after this legitimacy had been duly confirmed by vote of the phratria, the birth was entered in a register, γραμματεῖον. At Kalymna it may have been the mother who was so sworn, because the right to participate in the rites of the phratria may have been inherited through the female line. See Rayet, In-

scriptions Inédites de Cos, p. 29, No. 10; Dubois, *Bull. de Corr. Hellén.* vi, p. 263.

The date of the several entries of births in these fragments is marked by an eponymous magistrate: ἐπὶ Παρμε[νίσκου], line 7; ἐπὶ Ἀριστόνου, line 9; ἐπὶ Μενοι . . . , CCCXVI, line 3; ἐπὶ Φιλίνου], CCCXVII, line 6. The date is further marked by a month, as Πα[νάμου], line 9; Ἀγριανίου, line 11; Βατρομ[ίου], CCCXVIII a, line 9; Ἀλσειου, *ibid.* b, line 8; see *ante*, No. CCCVII. The sigla which follow the father's name, lines 1, 3, 8, 13 of this inscription, lines 1 and 7 of No. CCCXVII, lines 5, 6 of CCCXVIII a, denote the three tribes of which Dorian colonies were originally composed. Thus Δ = Δυμάνης, Μ̃ = Παμφύλης, Χ = Ὑλλεύς. See *Bull. de Corr. Hell.* vi, p. 261; v, pp. 217, 218. Dubois, in the *Bulletin de Corr. Hell.* vi, p. 266, gives an extract from another Kalymnian register in which the fuller form Ὑλλαίου occurs.

CCCXVI.

On a fragment of blue marble, the right edge partly complete; δ is inscribed on the right flank of the stone. Height, $5\frac{1}{2}$ in.; breadth, $3\frac{3}{4}$ in. Temple of Apollo, Kalymna; C. T. N.

α.

5
ΟΥΤΑΣΑΡΙ
ΞΕΟΡΚΑΤΟΥ
ΕΠΙΜΕΝΟΙ
ΠΟΥ ΜΕ
ΑΙΓΕΩΣ
ΜΑΤΡΟΣ
ΣΤΑΣΜΙ
ΞΕΟΡΚΙ

ου τὰς Ἀρισ
ἐξορκάτου
ἐπὶ Μενοι
που με
αιγεως
ἐξορκάτου] ματρὸς
ς τας
ἐξορκά[του ματρὸς

β.

On right flank.

5
ΩΝ
ΤΟΥ
Ε
Τ
Γ

CCCXVII.

On a fragment of a stelè of blue calcareous stone, the left edge preserved; the spacing of the letters is irregular on account of the holes in the stone. Height, 8 in.; breadth, $6\frac{1}{2}$ in. Temple of Apollo, Kalymna; C. T. N.

5
ΞΕΟΡΚΑΤΟ
ΤΟΥ ΜΑΤΡ
ΞΕΟΡΚΑΤΟ
ΑΡΙ ΣΤΟ Μ
ΤΡΟΣΔΕΑΡΙΣΤΑ
ΝΥΙΑΕΠΙΦΙΛΙΝΟ
ΝΕΥΣ Δ ΕΞ Ο

5
Δυ. ἐξορκάτου [ματρὸς ἐξορκά-
του ματρ[ὸς
Παμ. ἐξορκά[ου ματρὸς
Ἀριστομ
μα]τρὸς δὲ Ἀριστα . . . [γεγο-
νῆα ἐπὶ Φιλίνου
νευς Δυ. ἐξο[ρκάτου?

CCCXVIII.

On a fragment of a stelè of white marble, all the edges broken; inscribed on two sides. Height, $7\frac{1}{2}$ in.; breadth, $4\frac{2}{3}$ in. Temple of Apollo, Kalymna; C. T. N.

α.

5
ΕΙ
ΑΡΙΧΟ
ΔΟΣΤΑΣ
ΙΔΕΙΚΟΥΑ
ΞΕΟΡΚΑΤ
ΞΕΚΡΟΘΑΙΑ
ΟΝΑΣΙΠΟΛΙΣ
ΡΙΟΣΤΑΣΠΙΣΙ
ΔΑΒΑΤΡΟΜΙ
10 ΑΤΡΟΣΔΙ
ΙΩΣΕ

5
ΕΙ
Ὀλυμ]πιχο
δος τας
Ἀρ]ιδείκου Α
Υλ. ἐξορκά[του
Παμ. ἐκ Ποθαία[ς
Ὀνασίπολις
ριος τὰς Πισ
ἐπὶ . . .] δα Βατρομ[ίου?
10 μ]ατρὸς δ[ὲ
ΙΩΣ Ε

Line 6. *Ποθαίας*. This name occurs CCCXV *ante* δῆμος Ποθαίων, *ante*, Nos. CCXXXVII, line 18, CCXLII, and in a Kalymnian inscription cited by Dubois, line 13, CCXCVIII, line 5. On the reverse of the Bullet. de Corr. Hellén. vi, p. 266; see also the same fragment:—

b.

	ΓΑΛ		ελλ?
	ΡΟΣΔΕΝ		ματ]ρὸς δὲ Ν
	ΤΕΓΟΝΥΙΑΕ		γεγονῶτα
	ΡΚΑΤΟΥΜΑΤΙ		ἐξο]ρκάτου ματ[ρὸς
5	ΞΟΡΚΑΤΟΥΓΕΙ	5	ἐ]ξορκάτου γεγ[ονώς?
	ΛΣΙΚΛΕΑΕΥΟΥ,		'Αγ]ασικλέα Εὐθυ
	ΑΣΣΩΦΡΟΝΙ'		ας Σωφροني
	ΑΛΣΕΙΟΥ		'Αλσείου
	ΕΥΣ		εὐς

Line 8. 'Αλσείου, for this month see *ante*, p. 92, and Bullet. de Corr. Hell. v, p. 224 and p. 339, vi, p. 254, line 24.

CCCXIX.

On a fragment from the lower part of a stelè of white marble; part of the moulding at the foot remains; broken on three sides. Height, 4 in.; breadth, 10 in. Kalymna; C. T. N.

	ΟΝ /		- - - - -
	ΙΛ ΙΟΥΤΑΣΔΙΟΦΑΝΟΥ		ου τὰς Διοφάνου[ς
	ΛΙΣΙΟΥΚΑΘΥΘΕΣΙΑΝΔΕ		αισιου καθ' ὑθεσίαν δὲ
	ΔΡΟΣΘΕΝΙ ΣΑΡΙΣΤΟΔΙΚΟΥ		'Αν]δρυσθέν[η]ς 'Αριστοδίκου

CCCXX.

Fragment of blue marble, the lower edge of the stone and right side of the inscription complete. Height, 3½ in.; breadth, 4½ in. Temple of Apollo, Kalymna; C. T. N.

ΟΚΛΕΟΥΣ	οκλέους
ΜΑΤΡΟΣΔΕ	ματρὸς δέ

CCCXXI.

On the upper part of a stelè of white marble, the right edge and part of the top preserved. Height, 9¼ in.; breadth, 6 in. Temple of Apollo, Kalymna; C. T. N.

	ΩΙΓΝΩΜΑΤΟΥ
	ΝΙΔΑΤΟΥΧΑΡΕΙΣΙΟΥ
	ΙΑΝΤΩΝ ΕΩΝΠΡΟΝΟΙ
	ΣΩΙΕΤΑΙ ΚΑΙ ΔΙΟΙΚΕΙΤΑΙ
5	ΑΡΓΩΝΤΕΛΕΣΦΟΡΙΑΣΚΑΤΑ
	ΤΩΝ(?) ΔΑΜΟΥΔΙΑΤΟΥΤΟΚΑΔΑΜΑ
	ΝΤΟ. ΔΙΔΥΜΕΩ. ΑΠΟΛΛΩΝ
	ΑΝΤΟΣΤΟΝ ΠΑΝΤΩΝ ΗΝΑΡ
	ΠΩΝΤ... 'ΗΝΕΚ ΣΩΤΗΡΑΔΙ
10	ΡΑΥΝΙΟΝ ΚΑΙ ΤΟΥΣ ΛΟΙΠΟΥΣ ΘΕ
	ΟΥ ΤΟΝ ΧΡΗΣΜΟΝ ΕΝΤΕΓΡΑ
	ΗΝ Κ(?) ΑΣΩΤΗΡΙΑΝ
	ΔΥΝΑΠΑΡΑΒΑΙ
	ΝΟΕΟΝΔΙΑ

Ἦδοξε τᾷ βουλᾷ καὶ τῷ δάμ]ῳ, γνώμα τοῦ
νιδα τοῦ Χαρείσιου
ἐπειδὴ] ιαν τῶν θεῶν προνοί-
α] σῴζεται καὶ διοικεῖται
5 καρπῶν τελεσφορίας κατὰ
τῶν? δάμου διὰ τοῦτο κα
τὸ ἱερὸ]ν? τοῦ Διδυμέω[ς] Ἀπόλλωνο[ς
τὸν πάντων
καρ]πῶν [τὸν δ]ιηνεκῇ σωτῆρα Δί[α
10 Κε]ραύνιον καὶ τοὺς λοιποὺς θε-
οὺς] τὸν χρησμὸν ἔν τε γράμ?-
μασι?] σωτηρίαν
παραβαι
τὸ]ν θεὸν δια

This inscription is much defaced, and the letters are crowded and of a very late type. It probably relates to some failure of crops which led the Kalymnians to consult the neighbouring oracle of Apollo at Branchidæ.

CCCXXII.

On a fragment broken off from the upper edge of a block of blue marble, the top complete. Height, 2 3/4 in.; breadth, 10 in. Temple of Apollo, Kalymna; C. T. N.

ΜΗΝΟΥΣΚΑΡΝΕΙΟΥ	Μηνὸς Καρνείου
ΕΝΩΝΣΥΝΕΧΩΝΣΕΙΣΜΩΝΕ	γεγεννημ]ένων συνεχῶν σεισμῶν ἔ[ν
ΩΝΑΜΩΝΚΙΝΔΥΝΕΥΟΝ	τᾷ νάσῳ δι'] ὧν ἀμῶν κινδυνενόν-
ΕΨΕΥΤΑΝΘΕ	των - - - - - πρ]εσβευτὰν θε

Line 4. I have restored πρ]εσβευτάν. It is possible that this may refer to an envoy sent to consult an oracle or to propitiate some deity on account of the earthquake mentioned, line 2.

CCCXXIII.

On a fragment from a stelè of white marble, all the edges broken. Height, 4 1/2 in.; breadth, 3 3/4 in. Temple of Apollo, Kalymna; C. T. N.

ΔΕ
ΟΙΚΛΜ
ΝΞΟΠ
ΡΣΤΥ
5 ΦΧΨ

δε . . θικλμνξοπρστυφχψ

This is evidently a fragment of a tablet on which the Greek alphabet was inscribed, and which was probably votive, perhaps an offering by a teacher. A Greek alphabet was found in a tomb at Cervetri, another in a tomb near Siena, and another in a tomb near Veii; all these were in Archaic characters; see Dennis, Etruria, 2nd ed. i, p. 271, ii, p. 133; Bullet. dell' Inst. Arch. Rom. 1882, p. 95. Wilkinson (Modern Egypt. ii, p. 53) notes a Greek alphabet on the wall of a tomb at Beni Hassan. For instances of Etruscan alphabets found in tombs see Dennis, ibid. i, p. 271, ii, pp. 224, 306, and Bullet. dell' Inst. Arch. Rom. 1882, pp. 91-96.

CCCXXIV.

On a fragment of white marble, complete on the top. Height, 3 3/4 in.; breadth, 1 ft. Temple of Apollo, Kalymna; C. T. N.

ΠΑΤΡΙΔΟΣ	πατῆ]ρ πατρίδος
ΕΡΟΝΤΟ	πρό]τερον? το
ΝΟ	νο

Perhaps part of the title of an emperor in a dedication.

CCCXXV.

On a small pillar of white marble, broken on the top and on the left of the letter Δ. Height, $6\frac{1}{2}$ in.; diameter, $4\frac{1}{2}$ in. Kalymna; C. T. N.

Δ	P	
O	P	O
Y		Y

	δρ
	ορο
	υ υ

Perhaps a boundary stone, *ὄρου*.

CCCXXVI.

On a fragment of white marble, broken on all sides. Height, $4\frac{1}{2}$ in.; breadth, 4 in. Kalymna; C. T. N.

ΣΑΡΑ	.... Καί]σαρα?
-ΦΑΝC	.... στέ]φανο
ΑΛΥΜΙ	.... Κ]αλυμν
ΕΟ	..... εο

CCCXXVII.

On a fragment of a stelè of white marble, all the edges broken. Height, 1 ft.; breadth, 11 in. Kalymna; C. T. N.

ΙΟΥΕΙΛΙ	..... ιου Εἰσι
ΝΙΛΟΥΚΙΟΥ	..... κ]αὶ? Λουκίου
Υ ΖΩΠΥΡ	..... υ Ζώπυρ[ος?
Ι ΥΡΟΥ ΚΑ	... Ζω]πύρου κα
5 ΨΑΙΘΕΥ	5 καὶ Θεο

CCCXXVIII.

On a fragment from a block of blue marble, the upper edge finished as if for a base; large characters. Height, $4\frac{7}{8}$ in.; breadth, $10\frac{1}{4}$ in. Kalymna; C. T. N.

ΙΟΞ ΕΥΤΕ,
 ιος Εὐτελ

This is part of the first line, perhaps of a dedication.

CCCXXIX.

On a fragment of white marble, with a moulding above the letters. Height, 3 in.; breadth, 6 in. Kalymna; C. T. N.

ΗΡΑΚΛΕ
 'Ηρακλε

CCCXXX.

On a fragment of white marble, the left edge and the top preserved. Height, $2\frac{1}{2}$ in.; breadth, $4\frac{7}{8}$ in. Kalymna; C. T. N.

ΕΠΙΔ
 ΕΓΕ

CCCXXXI.

On a fragment of white marble, the lower edge preserved. Height, 3 in.; breadth, 3 in. Kalymna; C. T. N.

ΘΟ>
γϚ

CCCXXXII.

On a fragment of blue marble with moulding on the lower edge, the other edges broken away. Height, 2¼ in.; breadth, 4 in. Kalymna; C. T. N.

ΕΛΕ
ελε

CCCXXXIII.

On a fragment of white marble with moulding on lower edge, the other edges broken. Height, 4 in.; breadth, 4½ in. Kalymna; C. T. N.

Α
ΥΟΣ

CCCXXXIV.

On a fragment of blue marble, broken on all sides. Height, 5½ in.; breadth, 6 in. Kalymna; C. T. N.

ΑΑΝΤΑ	... ααντα ?
ΜΑΡΝ	... ρμαρν
ΕΒΕΙ	... εύσ]εβει ?

CCCXXXV.

On the convex face of a circular shield of white marble. Diameter, 12½ in. Kos; C. T. N.

ΥΓΗΣΙΚΡΑΤΗΣΑΓ
ΗΣΙΚΡΑΤΟΥΣΤΡΑ
ΤΑΓΗΣΑΣΘΕΟΙΣ

· 'Αγησικράτης 'Αγησικράτου στραταγήσας' Θεοῖς.

This inscription is very similar in form to the one from Kamiros, published by Fröhner, Inscriptions Grecques du Louvre, No. 27. By στραταγήσας may	be meant nothing more than that Agesikrates filled the office of strategos, which here as at Rhodes may have been one of the regular magistracies.
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CCCXXXVI.

On a fragment of white marble, right edge nearly perfect. Height, 8½ in.; breadth, 11 in. Kos; C. T. N.

	Ι ΑΨΙΛ.	ΕΙΛ	ασιλ	εις
	ΑΓΕ ΑΦΙΚΟΜΕΝΟΥΤΕ		αγε	ἀφικομένου τε
	ΠΟΛΙΣΜΑΤΟΕΝΑΛΑΣΑΡΝΑΙ		πόλισμα	τὸ ἐν Ἀλασάρνῃ
	ΕΤΑΙΩΝΑΝΔΡΩΝΤΩΝ		μ]ετὰ τῶν ἀνδρῶν τῶν	
5	ΤΑΣΤΑΜΕΝΥΠΕΡΤΟΥΔΑΜΟΥ		αἰρεθέντων . . .] τας	τὰ μὲν ὑπὲρ τοῦ δάμου
	ΙΣΧΕΙΝΤΑΝΚΑΘΑΙΡΕΣΙΝ		ὑπερ]ίσχειν	τὰν καθαίρεσιν
	ΠΕΣΒΕΙΑΝΠΟΤΙΒΑΣΙΛΗ		π]ρεσβείαν	ποτὶ βασιλῇ
	ΞΔΙΑΛΕΞΕΙΣΘΑΙΤΩΙΒΑΣΙΛΕΙ		τ]ε διαλεξείσθαι	τῷ βασιλεῖ
	ΤΙΟΝΤΑΕΝΑΘΑΝΑΙΣ		ιοντα	ἐν Ἀθάναις
10	ΟΠ. ΣΤΟΠΟΛΙΣΜΑΜΗ		ὅπ[ω]ς	τὸ πόλισμα μὴ
	ΓΝΑΣΦΑΛΕΙΟΙΥΤΩΝΤΙ			ἐν ἀσφαλεῖ οἰκέωντι

This fragment makes mention of an embassy to some king (line 7), and also of a fort in Halasarnè (line 3). Perhaps it is part of an honorary decree, rewarding envoys for their services in the embassy. *ὁ δᾶμος*] *ὁ Ἀλασαρνιτᾶν* occurs in a Koan inscription published by Ross, *Inscript. Ined.* ii, p. 62, No. 176, and Babington, *Trans. R. S. Lit. N. S.* x, p. 122.

For other inscriptions from Halasarnè, see Rayet, *Inscriptions des Sporades*, p. 25, No. 9, and p. 30, No. 10. See also *Bullet. d. Corr. Hellén.* v, pp. 196–199, and vi, p. 254, line 4. In Hesychios, s. v. ed. Schmidt, 1858, p. 113, *Ἀλασάρνη Μῶων δῆμος* should be *Ἀλασάρνη Κῶων*, not *Τρώων* as Schmidt suggests. In Strabo, xiv, p. 657, the name is written *Ἀλίσαρνα*, which, on the evidence of the inscriptions already referred to, may be corrected to *Ἀλασάρνη*, as in Hesychios as amended. Strabo places Halasarnè

πρὸς τῷ Λακητῇρι, a statement which cannot be reconciled with the position which Ross and Rayet assign to Halasarnè east of Cape Antimachia (see Ross, *Reisen*, iii, p. 136; Rayet, *Mémoire sur l'Île de Kos*, pp. 80, 81; Pantelidis in *Bullet. de Corr. Hellén.* v, p. 197), unless we suppose Cape Antimachia and not Cape Crikalo to be Strabo's Laketer. The *Βασιλεὺς*, lines 7, 8, may be Ptolemy Soter, or his son Philadelphos, who was born in Kos, and who is probably the king of that dynasty referred to in a Koan inscription, *Ἐφημ. Ἀρχ. Περ. β.* No. 240. But, as from the character of the palæography our inscription can hardly be much later than the time of Alexander, he may be the *Βασιλεὺς* referred to. Kos was one of the islands which shook off the Persian yoke and sided with Alexander in B.C. 332. See Droysen, *Hellenismus*, i, p. 314.

CCCXXXVII.

On a fragment of a stelè of white marble, lines 7–10 and 18, 20, nearly complete on the right edge. Height, 10¾ in.; breadth, 8¼ in. *Transact. Roy. Soc. Lit. N. S.* x, p. 124, No. 21. Kos; presented by Admiral Thomas Spratt, C.B.

	ΑΔΑΜ
	ΔΙΑΦΥΛΑΣ
	ΥΝΙΚΙΟΝΕΥΗΜΕ
	ΙΜΙΑΙΕΓΔΟΝΤΛΙ
5	ΔΕΤΟΥΑΦΙΣΜΑΚΑΙΤ/
	ΛΑΝΚΑΙΑΝΑΘΕΝΤΛΕΝΤ
	ΟΠΛΙΝΑΔΕΚΑΙΟΣΥΝΠΑΣ
	ΙΤΙΜΙΑΝΙΚΙΑΝΙΚΙΟΥΥΠΟΤΟ
	ΜΑΡΧΟΣΑΝΔΡΑΣΕΛΕΣΘΛΤΛ
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	ΙΘΗΚΟΥΣΙΚΑΙΡΟΙ. ΝΑΡΕΣΑΡΕΘΕΝ
	ΙΟΔΛΡΟΣΝΙΚΟ. . . ΟΥΝΙΚΟΜΑΛ. . .
15	ΤΟΣΒΚΑΙΤΟΙΤΛ. . . ΛΙΤΟΥΔΑΜΟ.
	ΝΤΑΓΟΡΑΣΦΙΛΙΣΤΟΥΜΙΚΛΗΝΓΕΝ
	ΤΝΑΟΛΝΟΣΙΛΠΥΡΟΣΑΡΙΣΤΛΝΟΣ
	ΑΝΚΛΜΑΡΧΟΣΒΤΕΙΜΑΓΟΡΑΣΕΚ
	ΙΣΤΟΦΑΝΟΥΠΥ. ΟΚΛΗΣΒΧΑΡΙΔΑ
20	ΑΣΑΡΙΣΤΟΚΛΕΙΔΑ

This fragment is evidently part of a ritualistic law prescribing the times and nature of the offerings to be made to Asklepios and Hygieia, who were worshipped at Isthmus, where this inscription was found. See Rayet, *Inscript. Inéd. des Sporades*, i, p. 59.

Line 4. I venture to restore this 'Ο]μονοία, as the letters *MONOIAI* are quite clear.

Line 6. ἀρνα] ἐπίποκον, 'with the fleece on.' This word occurs in the Septuagint (Kings iv, 3, 4); see

Steph. Lexicon *s. v.* and Dindorf's note. According to Athenian law lambs were usually shorn before they were sacrificed (Schömann, *Griech. Alterth.* ii, p. 227). Mr. Babington remarks that this fragment probably belongs to the same inscription as another, of which he gives an inaccurate transcript, *ibid.* No. 19. See *post*, No. cccxxxix.

Line 9. 'Ιστία Ταμία. Ταμία would seem here to be an epithet of 'Ιστία as the housekeeper of Olympos. See Preller, *Griech. Mythologie*, i, p. 328.

CCCXXXIX.

On a fragment of a stelè of blue marble, partially complete on the right side. Height, 6 $\frac{3}{4}$ in.; breadth, 8 $\frac{1}{2}$ in. *Transact. Roy. Soc. Lit. N. S.* x, p. 123, No. 19, where it is stated to have been found on the same site as No. cccxxxviii. Kos; presented by Admiral Thomas Spratt, C.B., 1874.

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This fragment is very similar in import to No. cccxxxviii.

Line 4. *Μονάρχος*. The eponymous magistrate at Kos was so called. See *ante*, p. 92; Rayet, *Inscriptions Inédites des Sporades*, i, p. 7; Ross, *Inscr. Inéd.* ii, No. 175; *Bullet. de Corr. Hellén.* v, p. 239. The biographer of Hippokrates states that he was born in the month Agrianios, *μοναρχούντος Ἀβριάδα* (Soranus Eph. ap. *Physic. et Medic. Minores*, ed. Ideler, i, p. 253). The functions were probably analogous to those of the *βασιλεὺς ἀρχων* at Athens and the *βασιλεὺς* at Megara and elsewhere. On all these magistrates some of the dignity of the ancient *βασιλεὺς* probably devolved.

In a Kalymnian inscription published by me

(*Journal of Hellenic Studies*, ii, p. 362) we have *Μ. Θεουδαισίου αἰ Μοναρχίοις*. It would seem therefore that the Monarchia was a festival at Kalymna.

The following fragment, which I copied in a church at Kephalos, may be part of the same inscription:—

εσεν
 ἐνε]στῶτας
 τᾷ αὐτ]ᾷ ἀμέρα
 δειπνὲν
 κη]ρύκων νε
 σταφυλ
 ἐ]πιβαλλε
 δ]ὲ τὰν στ
 ας μὴ φρα
 ἐλεύ]θερα? ἴσα

CCCXXXIX α.

On the reverse of the preceding inscription, the left edge nearly complete.

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Line 4. ἀρσ]ενα? Lines 4, 5. ἐσφερέτ]ω? Line 6. ἡ ἔλασ[σον? Line 8. ἀ]ρσ[εν]α? Line 12. τ]ᾷ ἐνάτα?

CCCXL.

On a fragment of a stelè of blue marble, the left side nearly perfect. Height, 1 ft. 1 3/4 in.; breadth, 7 3/4 in. Kos; C. T. N.

L OY
TOΔEYTEPONOIDE
OGONKATEYERGEC
AKLEITOY YIOCTENOΦ
5 CTOCΦILOKΛAYΔIOCTΦI
ΓACTACΠATPIΔOC TIBF
ΦILEINOCTIBEKΛAYΔI
NIKAGOPAYIOCAΛKIDAMC
AKIDAMWΓABETAIΓ7
10 XAPMYΛOY YIOCTΦILOΦPIΩ
OIDE EIEICHΛΘONEICAΓW
CΛEY YIOCTHPAKLEITOC
CΠΓAΛEPIOCTΠ
OCAΠOΛΛ~
15 YC

- - - - -
... τὸ δεύτερον, οἶδε
ογον κατ' ἐέργεσ[ιαν - - - - 'Ηρ-
ακλείτου υἱὸς Ξενοφ - - - - [φιλοσεβα-
5 στὸς φιλοκλαύδιος φι - - - - [ἐέργε-
τας? τὰς πατρίδος Τιβε.
Φιλῆινος Τιβε. Κλαυδι
Νικαγόρα υἱὸς Ἀλκίδαμ[ος Ἀ-
λκιδάμω Γα. Βεταῖ. Γα.
10 Χαρμύλου υἱὸς Φιλοφρίω
οἶδε εἰ εἰσῆλθον εἰς ἀγῶ[να
... s Λέν. υἱὸς Ἡράκλειτο[s
... s Πῶ. Γαλέριος Πῶ.
os Ἀπολλω
15 υς

This appears to be a fragment of an Agonistic list. Line 11, the EI before EIC is an error of the lapidary.

CCCXL α.

On the left return of the preceding No., in characters of a later date; the right edge complete.

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C Λ
APKOY
ANTEPΩ
5 CANTEPΩ
TOC
POYΦOY
EYTYXIDA
POYΦOY
10 POYΦOY
HCΦILOTOPOY
AGΛΘOKA
ΦIΛHΔΘ
ΦILOCTOΓO
15 ΠOΠΛIOCENA
EPIOCTAA P
IOC

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- - - - -
M]άρκου
'Αντέρω
5 s 'Αντέρω
τος
'Ρούφου
Εὐτυχίδα
'Ρούφου
10 'Ρούφου
ης Φιλοτόρου
'Αγαθοκλ
φίλη 'Αθ
Φιλοστογο
15 Πόπλιος 'Ενα
έριος? Μαρ
ιος

CCCXLI.

On a round stelè of white marble which tapers upwards from a fluted base. Height, 1 ft. 8 1/2 in. Kos; C. T. N.

ΓΑΙΟΥ
ΠΕΤΙΚΙΟΥ
ΣΑΤΩΝΙΛΟΥ

Γαῖου Πετικίου Σατωνίλου.

CCCXLII.

On a stelè of white marble, broken at the top and bottom. Height, 1 ft.; breadth, 10½ in. Transact. Royal Soc. Lit. N. S. x, p. 120.
Telos; presented by Admiral Thomas Spratt, C.B., 1874.

ΔΟΞΕΤΩΙΔΑΜΩΙ
ΓΝΩΜΑΡΡΥΤΑΝΙΩΝ
ΑΡΙΟΝΑΑΡΙΣΤΟΝΙΚΟΥ
ΠΤΟΛΕΜΑΙΗΠΡΟΞΕΝΟΝ
5 ΗΜΕΝΚΑΙΕΥΕΡΓΕΤΑΝ
ΤΑΣΠΟΛΙΟΣΤΑΣΤΗΛΙΩΝ
ΚΑΙΑΥΤΟΝΚΑΙΕΚΓΟΝΟΣ
ΗΜΕΝΔΕΑΥΤΟΙΣΕΙΣ
ΠΛΟΥΝΚΑΙΕΚΠΛΟΥΝ
10 ΕΙΣΤΗΛΟΝΑΣΥΛΙΚΑΙ
ΑΣΓΟΝΔΙΚΑΙΕΜΠΟΛΕ
ΜΩΙΚΑΙΕΝΙΡΑΝΑΙΑΝΑ
ΠΑΥΑΙΔΕΤΟΥΑΦΙΣΜΑ
ΟΔΕΕΣΤΑΛΑΝΛΙΘΙΝΑΝ
15 ΜΓΝΦΙ . . . ΙΑΡΟΝ

*Εδοξε τῷ δάμῳ, | γνώμα πρυτανίων, | Ἀρίονα Ἀριστονίκου | Πτολεμαίῃ πρόξενον | ἤμεν καὶ εὐεργέταν | τᾶς πόλιος
τᾶς Τηλίων | καὶ αὐτὸν καὶ ἐκγόνος, | ἤμεν δὲ αὐτοῖς εἶσ' πλουν καὶ ἐκπλουν | εἰς Τῆλον ἀσυλὶ καὶ | ἀσπονδὶ καὶ ἐμ
πολέμῳ καὶ ἐν ἱράνῃ· ἀναγράφαι δὲ τὸ ψάφισμα | [τ]όδε ἐστάλαν λιθίναν | [καὶ θε]μεν εἰ[s τ]ὸ ἱαρὸν

A decree of the people of Telos granting the proxenia to Arion, son of Aristonikos, citizen of Ptolemais. The Hieron, line 15, is probably that of Athenè Polias and Zeus Polieus, of which Ross found the ruins on the Akropolis of Telos; see his Hellenika, p. 64. Böckh gives no inscriptions from Telos in the Corpus, but several are published by Ross in his Hellenika, p. 59 fol., and Inscr. Ined. ii, No. 169. See also Transact. Royal Soc. Lit. N. S. x, p. 115.

CCCXLIII.

On the four sides of a square stelè of white marble, surmounted by a moulded cornice. Height, 5 ft. 6 in., by 1 ft. 4½ in., by 1 ft. 4½ in. Rhodes; formerly in the Church of St. John. Presented by H. R. H. the Prince of Wales, 1873. Ross, Inscript. Ined. iii, p. 20, No. 274, for part of the inscription.

α.

. ΙΡΧΟΥΝΙΚΟΜΗΔΟΥΣ
. ΥΝΟΥΜΗΝΙΑΙΔΙΟΚΛΗΣ
... ΑΜΑΝΤΟΣΕΙΠΤΕΟΠΩΣ
. ΣΤΟΥΚΑΙΡΟΥΦΑΙΝΩΝ
5 ΟΙΠΟΛΙΤΑΙΣΥΝΑΝΤΙ
. . ΝΒΑ' ΟΜΕΝΟΙΤΑΣΚΟΙΝΑΣ
. ΣΦΑΛΕΙΑΣΔΕΔΟΧΘΑΙΕ
. ΑΓΓΕΛΛΕΣΘΑΙΤΟΣΔΗΛΟ
ΙΕΝΟΣΤΩΝΤΕΠΟΛΙΤΑΝΚΑΙ
10 'ΟΛΙΤΙΔΩΝΚΑΙΝΟΘΩΝΚΑΙΠΤΑ
. ΟΙΚΩΝΚΑΙΞΕΝΩΝΤΩΝΔΕΕΠΤΑΓ
ΓΕΙΛΑΜΕΝΩΝΤΑΟΝΟΜΑΤΑ
ΑΝΑΓΟΡΕΥΣΑΝΤΩΠΑΡΑ
ΧΡΗΜΑΕΝΤΑΙΕΚΚΛΗΣΙΑΙΟΔ.
15 ΔΑΜΟΣΔΙΑΧΕΙΡΟΤΟΝΕΙΤΩ
ΤΑΝΑΞΙΑΝΤΑΣΔΩΡΕΑΣ
. ΑΙΕΙΚ ΑΔΟΚΗΙΛΑΜΒΑΝ.

'Επὶ ναυ]άρχου Νικομήδους
. υ νομηνία Διοκλῆς
Λεωδ]άμαντος εἶπε ὅπως
ἐφ' ἐκά]στου καιροῦ φαίνων-
ται τ]οὶ πολῖται συναντι- 5
λα]νβα[ν]όμενοι τᾶς κοινᾶς
ἀ]σφαλείας, δεδόχθαι ἐ-
π]αγγέλλεσθαι τὸς δηλο-
μένος τῶν τε πολιτᾶν καὶ
πολιτίδων καὶ νόθων καὶ πα- 10
ρ]οίκων καὶ ξένων, τῶν δὲ ἐπαγ-
γελαιμένων τὰ ὀνόματα
ἀναγορευσάντω παρα-
χρήμα ἐν τᾷ ἐκκλησίᾳ, ὃ δ[ὲ]
δᾶμος διαχειροτονεῖτω 15
τὰν ἀξίαν τᾶς δωρεᾶς
κ]αὶ εἴ κα δοκῇ λαμβαν[έ-

. 2 ΟΓΩΣΔΕΥΓΟΜΝ/ . .
 . . ΑΡΧΗ . . ΟΝΕΣΤΑΝΣΣ . .
 20 . . ΑΝΤΑΝΤΑΣΠΑΤΡΙΔΟΣ . .
 ΤΩΝΣΥΜΜΑΧΩΝΣΥΝΕΠΤΙ/ . .
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 ΕΓΔΟΝΤΩΣΤΑΛΑΣΦΡΓΛΑΣ
 ΘΑΙΤΡΕΙΣΚΑΙΑΝΑΘΕ I
 25 ΑΜΜΕΝΕΝΤΩΙΘΕΑΤΡΩ E
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 ΡΑΙΓΠΑΡΑΤΟΝΒΩΜΟΝΤΟΝΤΟΥ
 ΔΙΟΝΙΣΟΥΤΩΝΔΕΧΕΙΡΟΤΣ
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 ΓΡΑΨΑΝΤΩ . . ΤΑΣΣΤΑΛΑ .
 ΚΑΤΑΧΡΗΜ/ . . ΣΑΝΤΩΔΕΚΑ .
 ΕΙ . . ΙΝΩΝΑΓΓΟΧΕΙΡΟΤΟΝΗ
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 ΘΕΟΣ ΔΙΠΠΟΥΗΕΚΑΤΟΔΩΡΟΣΝΙΚΟΜΗ
 ΗΚΑΛΛΙΚ . . ΗΚΛΕΥΜΗΔΕΥΣΗΦΙΛΙΠΠΟΣ
 ΓΙΠΠΟΥΤΟΥ . Α . . ΦΩΝΤΟΣΗΗΕΚΑΤΑΙΟΣ
 . ΖΙΛΟΥΚΑΙΥΓΓΕΡΤ . . ΤΑΙΔΙΩΝΚΑΙΤΑΣΓΥΝΑΙΚΟΣΥ
 45 ΠΑΧΡΑΣΗ . . ΑΙΔΙΟ . . ΙΣΤΙΠΠΟΥΚΑΙΥΓΓΕΡΤΣ .
 ΠΑΠΠΟΥΑΛ . . ΔΑΜΟΥ . . ΔΑΜΟΚΡΙΤΟΣΚΑΙΔΙΟΓΕΝΗ .
 ΤΟΙΤΕΙΣΕΛΚΑΙΔΑΜΟΚΡ . . ΟΣΚΑΙΤΙΣΙΑΣΤΟΙΔΙΟΓΕΝ . .
 ΧΧΧΑΠΟΛΛΩΝΙΟΣΑΠΤ . . ΟΝΙΟΥΚΑΙΥΓΓΕΡΤΟΥΓ .
 ΤΡΟΣΗ . . ΔΙΟΚΛΗΣΣ ΛΕΥΣΕΥΕΡΓΕ . .
 50 ΤΙΜΟΚ/ΕΙΔ/ΣΑΡΙΣΤΟΙ ΤΗΕΦΑΝΤΙΔΑΣΕ
 ΤΟΥΠΠΑΙΑ . . . ΠΙΚΡΑΤ ΤΠΟΚΡΑΤΗΣΘ
 ΛΟΥΗΜ ΟΣΔΑ ΑΙΥΓΓΕΡΤΑΣΓ
 ΚΟΣΠΑΥ ΤΕΥΣΑΡ
 ΠΜΙΝΝΙΩΝΚ Ν Σ Ο ΥΓΓΕΡΤΣ ΝΧ
 55 ΜΟΥΣΑΙΟΣΕΡΜ . ΑΝΟΥ ΠΠΥΓ . ΔΟΤΟΣ
 . ΠΠΟΚΡΑΤΙ - - - ΝΗ ΤΑΡΜΙΝΙΣΚΟΣ
 ΖΝΙΔ - - - ΤΟΥΥΙΟΥ . . . ΔΑΜΟΚΡ ΤΗΣΦΙΛ
 ΤΡΑΤΟΥ ΕΥΣΟ ΗΗΔΑ . ΔΑΝΟΣΟΡΘ
 ΚΑΙΥΓΓΕ ΥΙΩΝΧΓΓΙΔ . ΑΙΩΠΥ . ΙΩΝΟΣΩΝΕ
 60 ΠΟΛΛ . Ο . ΤΙΜΩΝΑΚΤΙΧΧΧΝΙΚΟΦΩΝΤΙΜΟΣΤΡΑ
 ΑΙΥΓΓΕΡΤΟΥΥΙΟΥΗΑΝΔΡΣ ΙΑΧΟΣΑΡΤΕΜΙΔΩΡΣ
 ΝΕΤΟΣΑ . . ΝΙΔΑΚΑΙΥΓΓΕΡΤΩΝΥΩΙ ΠΙΔΙΟ
 ΥΓ Ι ΤΟΣΕΦΑΝΤΙΔΑΗΜΗΤΟΦΑΝΗΣ
 ΑΑ ΑΝΔΡΟΣΔΑΜΑΤΡΙΟΥΚ/ΙΥΓΓΕΡ
 65 ΤΗ . ΜΝΑΣΕΑΚΑΙΥΓΓΕΡΤΣΥΥΙΟΥ
 ΥΚΑΙΥΓΓΕΡΤΟΥΥΙΟΥΥΓΓΕΡΤ
 ΤΙ ΟΣΗΔΑΜΟΣΤΡΑΤΣ ΙΚΑ
 - ΗΘΕΥΔΡΟΣΝΙΚΑΡΧΟ ΙΥ
 ΙΔΑΚΑΙΥΓΓΕΡΤΩΝΥ
 70 ΩΝΤΟΧΑΝΔΡΟΣΘ
 ΤΑΣ ΕΡΤΩΝ
 ΚΑΙΥΓΓΙ . . . ΝΠΑΙ
 ΕΡΤ Ι
 ΧΝ Ο

τ]ω, ὅπως δὲ ὑπόμνα[μα
 ὑπ]άρχη [τ]ῶν ἐς τὰν σω[τη-
 ρί]αν τὰν τᾶς πατρίδος [καὶ
 20 τῶν συμμάχων συνεπιδόν-
 των ἑαυτοὺς, τοὶ πωληταὶ
 ἐγδόντω στάλας ἐργάσασ-
 θαι τρεῖς καὶ ἀναθ[έντω μ]ί-
 25 αμ μὲν ἐν τῷ θεάτρῳ [τὰν δ]ὲ
 ἄλλαν ἐν τῷ Ἀσ[κλα]πι-
 εῖῳ, τὰν δὲ τρίταν ἐν τῇ ἀγο-
 Ͼ παρὰ τὸν βωμὸν τὸν τοῦ
 Διονίσου, τῶν δὲ χειροτο-
 30 νηθέντων τὰ ὀνόματα ἀν[α-
 γραψάντω [εἰς] τὰς στάλα[s,
 καταχρημα[τι]σάντω δὲ κα[ὶ]
 εἴ [κά τ]ινων ἀποχειροτονη-
 θῇ ἡ ἐπαγγελία, αἱ δὲ κά τι-
 35 νες ὑστερῶντι τᾶς ἐπαγγελ-
 ε]ας, ἐξῆμεν αὐτοῖς καὶ ἐν τῇ ἐχομένῃ ἐκ-
 κλησίᾳ ἐπαγγέλλεσθαι Διοκλῆς
 Λεωδάμαντος καὶ ὑπὲρ τοῦ υἱοῦ Ξενοτίμου ΠΧΧ.
 Θε[ύδοτο[s]? Ἀρχιδάμου ὑπὲρ αὐτοῦ καὶ τῶν τέκνων
 καὶ τᾶ[s γυ]ν[αί]κ[ος] ΧΧΧ. Δάρδανος Ἡρακλείτου ΧΧΧ. 40
 θεος . . δίππου Η. Ἐκατόδωρος Νικομή-
 δευς] Η. Καλλικ[ράτ]ης Κλευμήδευς Η. Φίλιππος
 Φιλί]ππου? τοῦ [Κ]α[λλι]φῶντος ΗΗ. Ἐκαταῖος
 Ζωῖλου καὶ ὑπὲρ τ[ῶν π]αιδίων καὶ τᾶς γυναικὸς Χ
 45 Παχράση[s]? π[αιδ]ί[ον] Ἀρ[ιστί]ππου καὶ ὑπὲρ τοῦ
 πάππου Ἀλ[κι]δάμου . . Δαμόκριτος καὶ Διογένης[s
 τοὶ Τεισέα καὶ Δαμόκρ[ιτ]ος καὶ Τισίας τοὶ Διογέ[νε]ς
 ΧΧΧ. Ἀπολλώνιος Ἀπολλ[ωνίου] καὶ ὑπὲρ τοῦ π[α-
 τρὸς Π? . Διοκλῆς Σ[ωσι]κ[λ]εὺς Εὐεργέτης
 50 Τιμοκλείδας Ἀριστο Ἐφάντιδας Ε . .
 του Π. πα[ιδ]ία Ἐπικράτ[ους], Ἰπποκράτης Θε[σσα]-
 λοῦ? Π. Μ[] καὶ ὑπὲρ τὰς γυναι-
 κὸς Π. Ακ τευς Ἀρ
 Π. Μιννίων Κ[] καὶ ὑπὲρ τῶν υἱῶν Χ.
 Μουσαῖος? Ἐρμ? Π. Πυθ[ό]δοτος 55
 Ἰπποκράτης[s καὶ ὑπὲρ τῶν υἱῶν Η. Παρμενίσκος
 Λεωνίδ[α] καὶ ὑπὲρ τ[οῦ] υἱοῦ . . . Δαμοκρ[ά]της Φιλ[ο]-
 στ[ράτου] ΗΗ. Δά[ρ]δανος Ὀρθ
 καὶ ὑπ[ὲρ] τῶν υἱῶν Χ. παιδ[ί]α Ζωπυ[ρ]ῶνος ὧν ἐ-
 Τιμώνακτι ΧΧΧ. Νικοφῶν Τιμοστρά- 60
 του] καὶ ὑπὲρ τοῦ υἱοῦ Η. Ἀνδρόμαχος Ἀρτεμιδώρου
 Ἐπαίγρετος [Λεω]νίδα καὶ ὑπὲρ τῶν υἱῶν Π Ἰδιο
 τος Ἐφάντιδα Η. Μητροφάνης
 65 ἀνδρος Δαματρίου καὶ ὑπὲρ
 τη[s] Μνασέα καὶ ὑπὲρ τοῦ υἱοῦ
 καὶ ὑπὲρ τοῦ υἱοῦ Π. Φο
 ος Η. Δαμόστρατος Ν]ικα
 Η. Θεόδωρος Νικάρχ[ου] κα[ὶ] ὑπ[ὲρ]
 ἰδα καὶ ὑπὲρ τῶν υἱῶν
 70 ὧντος Χ. Ἀνδροσθένης
 τας [καὶ ὑπ]ὲρ τῶν [υἱῶν
 καὶ ὑπ[ὲρ] τῶν παιδίων
 ὑπ[ὲρ]? τ

b.

ΘΕΥΚΛΗΣΦΙΛΙΠΠΟΥΗΓΓΑΡΙ ,
 ΝΙΣΚΟΣΙΕΡΩΝΟΣΗΛΥΚΑΙΘΟΣΔΕ
 ΚΙΠΠΟΥΚΑΙΥΠΕΡΤΩΝΠΑΙΔΙΩΝ
 ΚΑΙΤΑΣΓΥΝΑΙΚΟΣΗΦΑΥΜΙΝΟΣ
 5 ΑΡΙΣΤΟΥΗΓΓΟΛΥΚΛΕΙΤΟΣΝΙΚΟ
 ΜΑΧΟΥΗΔΙΩΝΔΙΟΚΛΕΥΣΚΑΙΥ
 ΠΕΡΤΑΣΓΥΝΑΙΚΟΣΗΦΙΛΙΣΤΟΣ
 ΜΟΣΧΙΩΝΟΣΚΑΙΥΠΕΡΤΩΝΥΙΩΝXXXX
 ΑΡΙΣΤΑΓΟΡΑΣΔΙΟΚΛΕΥΣΗΗΗΓΡ
 10 ΤΟΦΑΝΗΣΧΑΙΡΕΦΑΝΕΥΣΚΑΙΥΠΕΡ
 ΤΟΥΥΙΟΥΧΕΥΔΑΜΟΣΠΥΘΑΓΟΡΑΚΑ .
 ΥΠΕΡΤΩΝΠΑΙΔΙΩΝΧΑΡΙΣΤΟΚΡΙΤΟΣ
 ΚΡΙΤΟΒΟΥΛΟΥΚΑΙΥΠΕΡΤΟΥΥΙΟΥΧ Φ! . .
 ΝΟΣΦΙΛΙΠΠΟΥΚΑΙΥΠΕΡΤΟΥΥΙΟΥΗΗΑ
 15 ΤΙΟΧΟΣΑΘΑΝΙΠΠΟΥΚΑΙΥΠΕΡΤΟΥΥΙ . . .
 ΝΙΚΟΚΛΗΣΝΙΚΑΓΟΡΑΚΑΙΥΠΕΡΤΩ . . .
 . . ΩΝΗΗΘΡΑΣΩΝΑΡΧΙΔΑΜΟΥΗΗ
 ΛΑΝΤΑΣΙΕΡΟΚΛΕΥΣΗΙΕΡΟΚΛΗΣ
 ΛΑΝΤΑΠΒΟΤΩΝΘΕΥΔΩΡΟΥΚΑΙΥ . . .
 20 . ΩΝΥΙΩΝΗΓΟΡΓΟΣΙΩΙΛΟΥ
 ΨΗΚΑΙΜΙΣΟΟ . ΑΝΕΝΙΑ . .
 ΝΟΣΑΡΑΤΙΔΑΚΑΙΥΠΕΡ
 ΠΟΝΑΣΙΚΛΗΣΦΑΙΝΙΠΠΟΥΗΤΕ
 ΡΟΣΝΙΚΑΡΧΟΥΑΙΥΠΕΡΤΩΝΥΙΩΝΗ
 25 ΙΓΗΣ . ΑΣΔΑΜΟΦΩΝΤΟΣΚΑΙΥΠΕΡΤΩ .
 ΤΕΚΝΩΝΚΑΙΤΑΣΓΥΝΑΙΚΟΣΧΟΝΨΜΑ .
 ΔΡΟΣΧΑΡΜΟΦΑΝΤΟΥΚΑΙΥΠΕΡΤΩ .
 ΠΑΙΔ . ΝΚΑΙΤΑΣΓΥΝΑΙΚΟΣΧΑΡΧΙΠΠ . .
 ΑΡΧΙ . ΩΧΟΥΗΓΡΟΣΤΑΤΑΙΤΟΙΣΥΝΧ .
 30 ΡΙΝΩ . ΠΘΕΥΤΙΜΙΔΑΣΑΡΙΣΤΑΝΔΡΟΥΠ
 ΧΑΡΜΥΛΟΣΘΕΥΤΙΜΙΔΑΤΟΥΔΑΜΟΚΡ .
 ΤΟΥΗΗΧΑΙΡΕΔΑΜΟΣΘΕΜΙΣΤΟΚΛΕΥΣΗ
 ΚΛΕΙΣ . ΝΘΙΔΑΣΚΛΕΙΣΙΜΑΧΟΥΚΑΙΥ
 ΠΕΡΤΩΥΙΟΥΗΔΙΟΓΕΝΗΣΔΙΟΜΕΔΟΝ
 35 ΤΟΣΚΑΙΥΠΕΡΤΑΣΘΥΓΑΤΡΟΣΗΦΙ
 ΛΙΣΤΟΣΙΕΡΩΝΟΣΗΑΡΙΣΤΑΡΧΟΣΤΙΜΟ
 . . ΝΕΨΗΦΙΛΙΤΙΟΝΑΠΟΛΛΩΝΙΟΥΗΓΓΟ
 . . ΧΑΡΗΣΓΓΟΛΥΤΙΩΝΟΣΚΑΙΥΠΕΡΤΩΝ
 . . ΩΝΙ ΕΡΜΟΓΕΝΗΣΝΙΚΟΣΤΡΑΤΟΥΗΕ .
 40 ΩΚΛΗΣΑΡΙΣΤΑΡΧΟΥΗΦΙΛΙΣΤΟΣΕΥ
 ΪΕΛΙ / ΪΗΗΗΚΛΕΙΤΙΑΣΚΑΙΕΥΪΜΒΡΟΨ . .
 ΟΙΘΕΥ . ΩΡΟΥΣΥΝΤΑΙΤΙΜΑΙΤΟΥΟΙΝΟΥ
 ΑΛΕΞ . ΔΡΟΣΕΡΜΙΑΚΑΙΥΠΕΡΤΩΝΥΙΩΝΗΗ
 ΞΕΙΝΙ . ΑΘΑΝΥΛΟΥΚΑΙΥΠΕΡΤΟΥΥΙΟΥΗ
 45 ΚΛΕΥΚΡΙΤΟΣΘΕΥΔΩΡΟΥΗΦΙΛΙΠΠΟΣΑ . . .
 ΤΟΦΩ . ΤΟΣΧΜΗΝΟΦΙΛΟΣΑΛΙΑΚΑΙ
 ΤΩΝΓ . ΔΙΩΝΗΗΗΛΑΜΠΙΑΣΙΩΙΛΟ .
 ΚΑΙΥΠ . ΤΩΝΥΙΩΝΗΗΗΓΓΥΘΙΑΣΦΙΛΙΝΟΥ
 ΑΝΑΞΙ . ΟΣΑΝΑΞΙΠΠΟΥΗΜΕΝΕΚΡΑΨ . .
 50 ΑΠΟ . . ΝΙΟΥΗΗΧΑΡΜΙΠΠΟΣΙΩΙΛΟΨ . . .
 ΤΟΨ ΚΑΙΤΟΥΓΓΑΙΔΙΟΥΤΟΥΧΑΡΜΙ .
 ΠΤΟ . . ΚΑΤΟΔΩΡΟΣΕΚΑΤΟΔΩΡΟΨ
 ΘΕ ΗΣΑΛΕΞΙΑΚΑΙΥΠΕΡΤΩΝΥ . .
 ΥΝΑΙΚΟΣΗΗΗΦΙΛΙΤΑΣΜΟΙΡΙΨ
 55 ΣΠΡΑΞΙΑΝΑΚΤΟΣΗΗΗΛΥΣ ,
 ΪΡΙΩΝΟΣΒΟΙΩΤΙΟΣΗΕΥΝΟΨ
 ΡΜΙΑΣΚΑΙΘΕΥΔΩΡΟΣΤΟΙΕΜ

Θεουκλῆς Φιλίππου Η. Παρ[με-
 νίσκος Ἰέρωνος Η. Λύκαιθος Δε-
 κίππου καὶ ὑπὲρ τῶν παιδίων
 καὶ τᾶς γυναικὸς Π. Θαυμῖνος
 5 Ἀρίστου Η. Πολύκλειτος Νικο-
 μάχου Η. Δίων Διοκλεῦς καὶ ὑ-
 πὲρ τᾶς γυναικὸς Π. Φίλιστος
 Μοσχίωνος καὶ ὑπὲρ τῶν υἱῶν XXXX.
 Ἀρισταγόρας Διοκλεῦς ΗΗΗ. Πρω-
 τοφάνης Χαιρεφάνευσ καὶ ὑπὲρ
 10 τοῦ υἱοῦ Χ. Εὐδαμος Πυθαγόρα κα[ὶ
 ὑπὲρ τῶν παιδίων Χ. Ἀριστόκριτος
 Κριτοβούλου καὶ ὑπὲρ τοῦ υἱοῦ Χ. Φιλί-
 νος Φιλίππου καὶ ὑπὲρ τοῦ υἱοῦ ΗΗ. Ἀ[ν-
 τίохος Ἀθανίππου καὶ ὑπὲρ τοῦ υἱοῦ .
 15 Νικοκλῆς Νικαγόρα καὶ ὑπὲρ τῶ[ν παι-
 δέ]ων ΗΗΗ. Θράσων Ἀρχιδάμου ΗΗ. . .
 λαντας Ἰεροκλεῦς Η. Ἰεροκλῆς . .
 λαντα Π. Βότων Θεωδώρου καὶ ὑ[πὲρ
 20 τ]ῶν υἱῶν Η. Γόργος Ζωῖλου κ[αὶ ὑπὲρ
 τῶν παιδίων?] ΗΗ. καὶ μισθδ[ν] ἀν' ἐνια[υτὸν
] νος Ἀρατίδα καὶ ὑπὲρ
 Π. Ὀνασικλῆς Φαινίππου Η. Τε
 ρος Νικάρχου καὶ ὑπὲρ τῶν υἱῶν Η.
 25 Ἀγησ[ί]ας Δαμοφώντος καὶ ὑπὲρ τῶ[ν
 τέκνων καὶ τᾶς γυναικὸς Χ. Ὀνύμα[ν-
 δρος Χαρμοφάντου καὶ ὑπὲρ τῶ[ν
 παιδ[ί]ων καὶ τᾶς γυναικὸς Χ. Ἀρχιπ[ο]ς
 30 Ἀρχι[λ]όχου Η. προστάται τοῖ σὺν Χ[α-
 ρίν] Π. Θεουτιμίδας Ἀριστάνδρου Π.
 Χαρμύλος Θεουτιμίδα τοῦ Δαμοκρ[ί-
 του ΗΗΗ. Χαιρέδαμος Θεμιστοκλεῦς Η.
 Κλεισανθίδας Κλεισιμάχου καὶ ὑ-
 πὲρ τοῦ υἱοῦ Η. Διογένης Διομέδον-
 τος καὶ ὑπὲρ τᾶς θυγατρὸς Π. Φί-
 λιστος Ἰέρωνος Η. Ἀρίσταρχος Τιμο-
 γέ]νευς Η. Φιλίτιον Ἀπολλωνίου Η. Πο-
 35 λυ]χάρης Πολυτίωνος καὶ ὑπὲρ τῶν
 υἱῶν . Ἐρμογένης Νικοστράτου Η. Ἰε[ρ-
 οκλῆς Ἀριστάρχου Π. Φίλιστος Εὐ-
 40 τ]ελίδα? ΗΗΗ. Κλειτίας καὶ Εὐξίμβροτ[ος
 οἱ Θευδ]ώρου σὺν τῇ τιμῇ τοῦ οἴνου Χ.
 Ἀλέξ[αν]δρος Ἐρμία καὶ ὑπὲρ τῶν υἱῶν ΗΗ.
 Ξεῖνι[s] Ἀθανύλου καὶ ὑπὲρ τοῦ υἱοῦ Η.
 Κλεύκριτος Θεωδώρου Η^{ΗΗ}. Φίλιππος Ἀ[ρισ-
 τοφῶ]ντος Χ. Μηνόφιλος Ἀλία καὶ [ὑπὲρ
 τῶν π[αι]δίων ΗΗΗ. Λαμπίας Ζωῖλου
 καὶ ὑπ[ὲρ] τῶν υἱῶν ΗΗΗ. Πυθίας Φιλίνου Χ. .
 50 Ἀνάξ[ι]ππος Ἀναξίππου Η. Μενεκράτης
 Ἀπο[λλω]νίου ΗΗ. Χάρμιππος Ζωῖλου [ὑπὲρ
 τοῦ υἱοῦ] καὶ τοῦ παιδίου τοῦ Χαρμί[π-
 πο]ν . Ἐ]κατόδωρος Ἐκατοδώρου
 Θε ης Ἀλεξία καὶ ὑπὲρ τῶν υἱῶν
 καὶ τᾶς γ]υναικὸς ΗΗΗ. Φιλίτας Μοιρις
 s Πραξιάνακτος ΗΗΗ. Λυσα
 κρίωνος Βοιώτιος Η. Εὐνομ
 Ἐ]ρμίας καὶ Θεόδωρος τοῖ Ἐμ

ΠΟΜΠΙΣΙΩΠΥΡΟΥΚΑΙΥΠΕΡ
 ΑΝΤΙΤΟΥΟΙΝΟΥΧΗΗΗΗΘΕΥΚΡΙ...
 60 ΜΕΝΕΥΣΗΗΗΣΙΜΟΣΣΙΜΟΥΠ
 ΑΡΜΙΝΟΥΧΔΑΜΑΤΡΙΟΣΕΡΜΙ
 ΙΟΥ ΚΡΑΤΗΣΑΡΤΕΜΙΔΩΡΟΥΚ
 ΥΠΕ ΩΝΗΗΗΙΕΡΩΝΦΩΚΟΥΧΗΡΑΚ
 ΟΣ ΟΥΚΑΙΥΠΕΡΤΟΥΥΙΟΥΗΗΑΡ
 65 ΙΟΣΡΕ ΕΥΣΠΑΧΕΛΩΙΟΣΙΕΡΩΝΣ.
 ΚΑΙΥΠΕ...ΩΝΓΑΙΔΙΩΝΠΤΙΜΟΞΕΝΟΣ...
 ΜΕΝΙΣΚΟ...ΕΥΚΛΗΣΠΡΑΞΕΙΔΑΜΑΝ...
 ΚΑΙΥΠΕΡ...ΥΙΟΥΗΗΝΙΚΟΜΗΔΗΣΠΑ...
 ΝΟΓΓΑΙΟΥ...ΠΛΑΤΩΝΑΝΤΙΓΓΑΤΡΟΥΓΓΡΟ
 70 ΝΟΣΗΗ /...ΣΤΑΝΔΡΟΣΑΡΙΣΤΑΝΔΡΟ...
 ΑΡΙΣΤΑΝΔ...ΣΑΡΙΣΤΙΓΓΟΥΚΑΙΥΠΕ...
 ΓΑΤΡΟΣΗ...ΑΙΔΙΑΞΕΝΟΔΙΚΟΥΧΚΛΥ...
 ΕΥΚΛΕΥΣ...ΗΠΑΝΑΜΥΑΣΜΑΙΔΑΤ...
 ΥΠΕΡΤΑΣ...ΝΑΚΟΣΚΑΙΤΩΝΓΑΙΔΙ...
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..... Πόμπις? Ζωπύρου καὶ ὑπὲρ
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 ομένευσ ΗΗΗ. Σίμος Σίμου Π.
 Χ]αρμίνου Χ. Δαμάτριος Ἐρμί[π-
 πο[υ]... οκράτης Ἀρτεμιδώρου κ[αὶ
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 πατρὸς ΗΗ. [π]αιδία Ξενοδίκου Χ. Κλυ[μένης?
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 75 ... Πει[σί]δαμος Πεισιστράτου [καὶ
 ὑπὲρ τ]οῦ υἱοῦ ΗΗΗ. Ἀρχων Ἀρχεδάμ[ου καὶ
 ὑπὲρ τῶν υἱῶν Χ. Θρασύμβροτος
 - - - - -

C.

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παιδίον Αἴσχρου Η. Πολυκλ[ῆς Χαρ-
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 Κ)λε(ομβρό)του ΗΗ. Λεωνίδας Διοσκουρ(ί-
 25 δα καὶ ὑπὲρ τ(ῶ)ν υἱῶν Π. Δαμάτριος Νικη-
 ράτου Π. (Νικά)[νω]ρ Εὐτηρίδα καὶ ὑπὲρ
 τῶν υἱῶν καὶ τῆς γυναικὸς ἀντὶ τοῦ
 οἴνου ΧΗΗΗΗ. Νικόμ(α)χος Πολυμνάστου
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 30 καὶ ὑπὲρ τῶν παιδίων καὶ τῆς γυναικὸς
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85	ΚΗΤΟΣΑΓΕΑ Π'ΦΙΛΙΠΠΟΣΑΧΑΙΟΥΗΗΓΟ . ΤΙΑΣΚΑΙΠ'ΠΟΚΡΑΤΗΣΤΟΙΤΙΜ . ΝΟΣΚΑΙΥ ΠΕΡΤΩ ΝΗΑΡΙΣΤΟΛΑΣΔΑΜΑΓΟΡΑ . ΑΛΛ'ΟΣΚΑΛΛΙΣΘΕΝΕΥΣΚΑΙΥΠ'Ι . ΤΩΝΓ ΝΗΕΥΤΕΛΙΣΤΡΑΤΗΑΡΧΕ	85	
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d.

-Λ-Ρ
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 55 ΓΥΝΑΙΚΟΣΧΦΙΛΙΩΝΛΑΜΠΙΑ.....
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- - - -
 ος Νικο[φ]ω[ντος καὶ ὑπὲρ τῆς θυγα-
 τρός ΗΓ. Καλλιο
 Ἀ]ρισταγόρας Σ
 Αἰνίωνος καὶ ὑπὲρ τῶν υἱῶν
 5 ὁδωρος Χαιρεστράτου καὶ ὑπὲρ
 τῆς γυναικὸς ΗΗ. Πεισικλῆς Σ
 λου Η. Αἰσχυλῖνος Παρμενίσκου καὶ
 ὑπὲρ τοῦ υἱοῦ Π. Ἐπικράτης Σι
 10 καὶ ὑπὲρ τῶν παιδίων Η. Νίκανδρος
 Ἀ]ριστοβόλου Π. Διοσκουρίδας Κλ[ει-
 σανθίδα Η. Εὐφίλητος Γλαυκίππου
 καὶ ὑπὲρ τῶν παιδίων Η. Ὀνασικλῆς
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 15 δοντος καὶ ὑπὲρ τῶν παιδίων
 Ἡράκλειτος Ἀρετ ὠνος κ[αὶ ὑπὲρ
 τοῦ υἱοῦ ΗΗ. Ἐκα
 νου Η. Σύμμαχος Νι-
 καγόρας Νικο
 20 Ζωῖλου Η. Μο
 ὑπὲρ τῆς γυν[αικὸς
 δωνος ΠΠ.
 τευς καὶ ὑπὲρ
 Φιλωνίδας Πυ
 25 καὶ ὑπὲρ τῶν
 δας Ἐπιστρατ
 ὶων Π. Νικόμαχος αο
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 πὲρ τῶν υἱῶν ΗΗΗ. Α ὶων Ἐπιγ[ή-
 30 ριος Π. Ἀριστος Θευγένους Η. Λυ-
 σανίας Χαρμένου καὶ ὑπὲρ τῶν π[αι-
 δίων Η. Στρατόνικος Καλλισθέ[ν]-
 ες Π. Θεύμναστος Ἀριστοδίκου
 κα[ὶ] ὑπὲρ τῶν παιδίων Η. Ἐπίχαρμος
 35 Ἀρχ[ε]πόλιος Η. Θεσσαλὸς καὶ Ἀ[ρι-
 δέικης τοῖ Θεσσαλοῦ Η. παιδίον
 Ἀναξ[α]νδρίδα Π. Χάρμιππος Χαρ-
 μύλου κα[ὶ] ὑπὲρ τῶν υἱῶν καὶ τῆς γυν-
 ν[αικὸς] Π. [Νι]κόμαχος Παρμενίσκου
 40 ὑπὲρ τοῦ πα[τ]ρός Π. Ἐπίχαρμος Ἐ[πι-
 γήριος καὶ ὑπὲρ τῶν υἱῶν ΗΗ. Κράτης [Ποι-
 μάνορος καὶ ὑπὲρ] τοῦ υἱοῦ Η. Ἐκαταί-
 ος Θευδότου Η. Κ[ρατ]ίδης[ς] Ἐκατοδ[ώ]-
 ρου ΗΗΗ. Εὐδωρίδας Ε[ὐδω]ρίδα Η.
 45 Θεόδωρος Τελευτία Η. [. . . Φί]λιππος
 Φιλίσκου ΗΗ. Αἰσχυρος Πυ[ρ]ρίχου. [Νι-
 κόμαχος Φαινίω[ς] ΗΗ. Νικασίων Ἀ[λ-
 κιδάμου ΗΗ. Λύκων [Φι]λίππου ΗΗ. Ἀ[ρι-
 στόβουλος Ἀρίστο[υ] τοῦ Νόσσω[νος]
 50 καὶ ὑπὲρ τῶν υἱῶν Π. [Σ]αδύλος Σα[δύ]-
 λου καὶ ὑπὲρ τῶν υἱῶν Π. Τιμο.....
 Εὐκλείτου ΗΗ. Ἀνδροτέλης [Παρμενί-
 σκου καὶ ὑπὲρ τῶν υἱῶν] ΗΗΗ. Τι
 Διδυμάρχου καὶ ὑπὲρ τοῦ υἱοῦ καὶ τῆς
 γυναικὸς Χ. Φιλίων Λαμπία [καὶ ὑπὲρ
 55 τῶν παιδίων καὶ τῆς γυναικ[ὸς] Νι-
 κόμαχος Πύλωνος Η. Ἀρισ[τομ]ένης?

ΚΥΛΟΥΗΑΘΑΓΟΡΙΣΑΝΘΑΓ . ΡΑΨΑ
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 . ΞΣΗΗΠΑΙΔΙΑΓΡΑΞΙΑΗΗΑ . ΙΣΤΟΜ
 .. ΗΣΕΥΤΙΡΙΔΑ ΠΣΩΣΙΤΡΑ ΞΣΑΡΙ
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 ΣΑΓΟΡΙΝΟΣΤΙΜΟΞΕΝΟΥΤΟΥ) . ΓΗΡΕΣΙ
 ΟΥΕΝΙΑΥΤΟΝΗΠΤΕΙΣΑΡΧ . ΓΕΡΑ
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 ΑΡΙΣΤΩΝΑΡΙΣΤΟΚΛΕΙΔΑΤΟ ... ΜΡ
 70 ΣΙΟΕΝΙΑΥΤΟΝΗΠΤΑΛΘΑΙΜΕ
 ΣΘΕΝΕΥΣΚΑΙΥΠΕΡΤΩΝΥΙΩΝΣΙ
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 80 ΤΝΟΥ ΧΠΤΑΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤ
 ΙΤΗΡΕΣΙΟΝΕΝΙΑΥΤΟ
 ΖΝΚ ΥΠΕΡΤΑΣΓΥΑ
 ΟΝΟΣΣΙΤ

κύλου Η. 'Ανθάγορις 'Ανθαγ[ό]ρα ΠΙ. Α-
 ι]νησίας Λυκαίθου καὶ ὑπέρ[ρ τ]οῦ νί-
 οῦ] Λυκαίθου ΗΗΗ. Δαμάτριο[ς] Δαμα[τ- 60
 ρί]ου καὶ ὑπὲρ τῶν νίων καὶ τᾶς [γ]υναι-
 κ]ὸς ΗΗ. παιδία Πραξία ΗΗ. 'Α[ρ]ιστομ-
 ἐν]ης? Εὐτιρίδα Β. Σωσί(σ)τρα[τ]ος 'Αρι-
 σταγόρα καὶ ὑπὲρ τοῦ νίο[υ] Β. οἱ ἐ-
 πηγγελλμένοι τὰς μισθοφορὰ[ς] Σ]τα- 65
 σαγορίνος Τιμοξένου τοῦ σ[ι]τηρεσί-
 ου ἐνιαυτὸν ΗΒΒ. Τείσαρχ[ος] Γερά-
 στιος τοῦ σιτηρεσίου ἐνι[αυ]τὸν ΗΒ[Β].
 'Αρίστων 'Αριστοκλείδα το[ῦ] σιτηρε-
 σίου ἐνιαυτὸν ΗΒΒ. 'Αλθαιμέ[νης 70
 σθένευς καὶ ὑπὲρ τῶν νίων σι[τηρέσιον
 ἔτ]ων δύο ΗΗΗΒΒ. Χρυσάντα[ς] τοῦ δεινός
 σιτηρέσιον ἑξαμήνου ΒΔ [Πυ-
 θόστρατος Μέμνονος σιτ[ή]ρεσιον
 ἑ]ξαμήνου ΒΔΔΔΔΒΒΒΒΒΒΒΒΒΒΒΒΒΒ. [ὁ δεῖνα 75
 Νικία σιτηρέσιον ἑξαμήνου
 κος Νικάνδρου σιτηρέσιο[ν] ἑκκαίδεκα-
 μήν]ου ΗΗΒΒΒΒΒΒΒΒΒΒ. Κλείνος Κρατ
 'Εκ]ατόδωρος ἑκαστος σιτ[ή]ρεσ. ἑκκαίδεκ-
 αμ]ήνου ΧΒΒΒΒΒ. Ζμένδρ[ων 80
 σ]ιτηρέσιον ἐνιαυτο[ῦ] ὑπὲρ τῶν νί-
 ῶν κ[αί] ὑπὲρ τᾶς γυν[αικὸς
 ονος σιτ[ή]ρεσιον

When Ross copied this inscription in 1843 it was built into a step in the pavement inside the church of St. John of Jerusalem, which had been converted into a mosque after the taking of Rhodes by the Turks. Sides *a*, *b*, and *d* of the inscription were then entirely hidden under the masonry, and would probably have remained so to this day but for a singular accident.

In 1856 a powder magazine in the vaults under the mosque exploded, destroying the edifice. The fragments of our inscription were rescued from the ruins, and were presented by the Pasha of Rhodes to the Prince of Wales on the occasion of his visit to the island. His Royal Highness presented this marble to the British Museum in 1873.

The subject of the inscription is a decree of the people of Rhodes in reference to the subscription to a loan on the occasion of some great emergency, when the equipment of a naval expedition was necessary.

That the city was threatened with some great peril may be inferred by such expressions as τὰς κοινὰς ἀσφαλείας (*a*, line 6), σωτηρίαν τὰς πατρίδος (lines 19, 20), and by the fact that not only Rhodian citizens, but their female relations, πολίτιδες, and those who did not possess full citizenship, such as bastards, νόθοι, aliens, πάροικοι, and strangers, ξένοι, all joined in the general contribution (*a*, lines 9–11). This contribution was mostly in money, but also in kind, as appears from the mention of wine, *b*, line 42, σὺν τῇ τιμῇ τοῦ οἴνου : *b*, line 59, *c*, lines 28, 32, ἀντὶ τοῦ οἴνου.

A certain number of the subscribers contributed *σπηρέσιον*, provision money, for the soldiers or sailors to be employed. The names of these are entered under a separate heading as *οἱ ἐπηγγελμένοι τὰς μισθο-*

φοράς, *d*, lines 64, 65. Some promise *σικτηρέσιον* for six months, others for a year, and one, *d*, lines 70–72, for two years.

The names of those who promise contributions are to be submitted to the ekklesia, and the demos is to take a vote as to whether the offering is worthy of acceptance, *a*, lines 15–18, ὁ δ[ἐ] δᾶμος διαχειροτονεῖται τὴν ἀξίαν τᾶς δωρεᾶς, [κ]αὶ εἴ κα δοκῇ, λαμβαν[ε]ται. It may be inferred from this clause that, though the contributions were to be voluntary, the demos claimed the right of rejecting a contribution in cases where it was manifestly much less than the subscriber could afford to give. The names of those whose contributions are accepted by the demos are to be engraved on three marble stelæ to be placed, respectively, in the Theatre, the Asklepion, and the Agora, near the altar of Dionysos. Should the demos reject any offers, such cases are to be considered, *a*, line 32, καταχρημα[τι]σάντων δὲ κα[ὶ] εἴ [κά τ]ινων κ.τ.λ. If any should delay to send in their names in time to be proclaimed in this ekklesia, it will be competent for them to enter themselves as subscribers at the next assembly of the demos.

What the special emergency was which called for this great patriotic effort at Rhodes can only be matter of conjecture. After the siege by Demetrios Poliorketes, B.C. 305, Rhodes seems to have enjoyed a time of great prosperity till B.C. 227, when much of the city and arsenals was destroyed by the same earthquake which overthrew the celebrated Colossus. (Polyb. v. 88, 89.) A few years later, B.C. 203, through treachery contrived by Philip V, king of Macedonia, the naval power of Rhodes was much shaken by the burning of thirteen of their arsenals,

together with the triremes in them. Notwithstanding this great disaster the Rhodians, allying themselves with Attalos king of Pergamon, declared war against Philip, and, after a naval action off Ladè, B.C. 202, in which they seem to have been defeated, gained a decided victory at sea near Chios; in which engagement they were assisted by the fleet of Attalos.

In B.C. 190 the Rhodians sent a fleet of thirty-six ships, under the command of Pausistratos, to attack the Syrian fleet of Antiochos. Deceived by a stratagem of his adversary Polyxenidas, Pausistratos allowed his ships to be entrapped into the port of Samos, where they were nearly all captured or destroyed.

This disaster caused the greatest consternation at Rhodes, not only on account of the loss of ships and crews, but also because of the number of young men of aristocratic families who had joined Pausistratos in this expedition. Nevertheless the Rhodians at once despatched ten ships against the enemy, and in a few days ten more (Livy, xxxvii. 11, 12). On reviewing the history of Rhodes after B.C. 300 I am disposed to think that the public emergency to which our inscription relates is the preparation of a naval expedition either after the burning of their arsenals B.C. 203, or after the loss of their fleet under Pausistratos B.C. 190. The character of the writing on this stelè would suit very well for either date.

It is to be inferred, from the mention of ξένοι, *a*, line 11, among the contributors, that citizens of other states subscribed to this voluntary loan; we find, however, only one entry in which the fact is noted that the contributor was a foreigner (*b*, lines 55, 56, Λυσα . . . κρίωνος Βοιώτιος). On the other hand, five names occur in the list which, as has already been noted, *ante* p. 84, are to be found in the Kalymnian subscription list, *ante* No. ccxcviii.

These names are Aristolas son of Damagoras, *c*, line 87.

Nikomachos son of Parmeniskos, *d*, line 39.

Theukrates son of Diotimos, *c*, line 69.

Apollonios son of Apollonios, *a*, line 48.

Limnaios son of Theuxenidas, *c*, line 73.

Are we to suppose that these are the names of Rhodian citizens subscribing to a loan in Kalymna, or of Kalymnians residing at Rhodes as πάροιχοι and contributing to the common fund raised in defence of Rhodes and her allies? The latter seems to me the more probable supposition, as, about the period to which I would assign our inscription, all the islands of the Archipelago, with the exception of Andros, Paros, and Kythnos, formed a league with Rhodes. According to Livy (xxxi. 15) this alliance was made about B.C. 200 (see Paulsen, *Commentatio exhibens Rhodi Descriptionem*, p. 24). Perhaps the names of other ξένοι may have been entered in the part of the inscription now wanting.

b, line 69. I have here restored πρό[ξ]ενος, but cannot cite another example of such a title following a name.

In the fragment of another Rhodian subscription list, Ross, *Inscript. Ined.* iii, p. 20, No. 273, the names of foreigners are distinguished from those of Rhodians by the addition of their ethnic.

a. Line 1. ἐπὶ ναυ]άρχου. The ναύαρχος is here the eponymous magistrate because the decree relates to a naval expedition. For other instances of the ναύαρχος as eponymous magistrate see the decrees of Abydos and Tenos, C. I. 2160 and 2339 *b*.

On the office of ναύαρχος at Rhodes see Paulsen, *op. cit.* pp. 56–58.

Line 2. The mover of the decree, Diokles son of Leodamas, heads the list of subscribers with a contribution of 7000 drachmæ (*a*, line 38), the largest amount recorded on the marble, so far as it can be now read. The other subscriptions vary in amount from five thousand (*a*, line 53) to fifty drachmæ. The amount, in the present mutilated state of the inscription, exceeds a hundred thousand drachmæ, and, if we allow for the missing portion, 150,000 drachmæ will not be an extravagant estimate for the entire subscription.

Line 8. τὸς δηλομένος τῶν τε πολιτῶν: δήλομαι is a Doric verb, the equivalent of βούλομαι, Ahrens, *De Dial.* ii. p. 150; G. Curtius, *Studien*, iv, p. 383; Veitch, *Greek Verbs*, s.v.

Line 22. τοὶ πωληταί[ι] ἐγδόντω. In the treaty between Rhodes and Hierapytna, published in the *Mnemosyne*, 1852, p. 82, the πωληταί have similar instructions, line 96, ὁ δᾶμος ἀναθέτω στάλαν—τοὶ δὲ πωληταί ἀποδόσθων καθά κα ὁ ἀρχιτέκτων συγγράψῃ, ὅπως ἐργασθῇ κ.τ.λ. The ten πωληταί at Athens were a board of the same kind.

Line 23. ἐργάσασθαι for ἐργάσασθαι; see Ahrens, *De Dial.* ii, p. 89, and for other instances in Doric inscriptions, Meister in G. Curtius, *Studien*, iv, p. 427.

b, line 21. μισθὸ[ν] ἀν' ἐνιαυτόν. The marble is unfortunately broken away at the place where the amount of this μισθός would have been given. On this point see *d*, lines 65–83.

b, line 29. προστάται τοὶ σὺν Χ[α]ρίνῳ. These, it may be presumed, were a board of προστάται whose function was to take care of strangers and of those who had no civic rights. The Kalymnian decrees of proxenia are always, as we have seen, γνώμα προσστατῶν.

In the epigram on the base of a statue of Hermes, found by me at Knidos, the names of fifteen προστάται are given (see my *History of Discoveries*, ii. p. 749, No. 31). These must also have been a board. Compare another Knidian inscription, No. 36 *ibid.*, in which, as in the Kalymnian decrees, γνώμα προσστατῶν stands in the heading; C. I. 4157, we have συνπροσ[τάται], if this restoration be correct.

c. This face of the stone from line 1 to line 84 was copied by Ross when the inscription was still in the mosque. The portions of the text which his transcript supplies, and which are now wanting, are distinguished by curved brackets.

d, line 63. The stone reads ΣΩΣΙΤΡΑΤΟΣ, but the third Σ may have been omitted through inadvertence.

d, line 65. οἱ ἐπηγγελμένοι τὰς μισθοφοράς. In *b*, line 21 *ante*, has already been noticed the μισθὸς ἀν' ἐνιαυτόν, the amount of which is unluckily broken away. In the entries which follow we have certain amounts of σιτηρέσιον, or allowance for provisions,

during periods ranging from two years to six months.

The entries relating to this allowance are as follows :—

d, lines 66–68. *σιτηρέσιον* } 151 drachmæ.
for one year

Line 72. For two years 302 drachmæ.

Line 75. For six months 99 drachmæ, 4 obols.

Lines 77, 78. *σιτηρέσιον* for } 265 drachmæ, 3 obols.
an unknown number of months

Lines 78–80. *Κλεῖνος, Κρατ . . . [Ἐκ]ατόδωρος ἑκα-
στος σιτ[ηρέσιον μ]ήνον ΧΘΔΗ.*

Here the contribution amounts to 1062 drachmæ.

It is evident, from the word *ἑκαστος* line 79, that this large amount was made up of the contributions of several persons. If we add to the names Kleinos, Hekatodoros, and Krat . . . one more name, for which we may calculate that there would have been room on the part of the stone now wanting, and suppose that the four contributed 265 drachmæ, 3 obols each, the amount of the preceding entry, their joint subscription makes up the sum required, viz. 1062 drachmæ.

If we assume that in each of the above entries the *σιτηρέσιον* represents the daily ration-money for one soldier, or, as is more probable, for one sailor, for a definite period, the enquiry then presents itself, how much may this allowance be calculated at per diem? If for six months such daily allowance amounted to 99 drachmæ, 4 obols, one month's allowance may be reckoned at 16 dr., $3\frac{3}{4}$ ob., which would give about $3\frac{3}{4}$ ob. per diem. Comparing this with the amount of daily pay given by the Athenians and others in the latter part of the fifth century B.C., we find that at the beginning of the Peloponnesian War and in the Sicilian expedition the Athenians paid their sailors a drachma a day, but more usually only three obols. Tissaphernes, after promising the Spartan sailors an Attic drachma a day, reduced their pay after the first month to three obols, to which he afterwards added a trifle amounting, according to Böckh's calculation (*Staatshaushaltung*, 2nd ed. i. p. 383), to $\frac{2}{3}$ of an obol. Cyrus the Younger gave his Spartan sailors four obols a day, which was one obol more than the Athenians gave at that time (see Xenoph. *Hellen.* i, 5, §§ 3, 4).

If we had only to deal with the entry, line 75, which tells us that the *σιτηρέσιον* for six months cost 99 drachmæ, 4 obols, the calculation of the daily allowance would present no difficulty; but this entry seems at first sight irreconcilable with the entries lines 66–68, which state that the *σιτηρέσιον* for one year amounted to 151 drachmæ, while again that for two years, line 72, amounted to 302 drachmæ. If we suppose that the *ἐνιαυτός* is the equivalent of twelve months, the yearly amount of *σιτηρέσιον* ought to be not 151 but 199 drachmæ, 2 obols. As all these numerals are perfectly distinct on the marble, the only way of explaining this difficulty is to assume that the three winter months were not reckoned as

available for carrying on naval warfare; see Böckh, *op. cit.* p. 397.

If the *σιτηρέσιον* for six months cost 99 drachmæ, 4 obols, that for three months would have cost 49 dr., 5 ob. The sum of these two amounts would thus be 149 dr., 3 ob., which approximates very nearly to the 151 drachmæ entered in our inscription as the cost of the *σιτηρέσιον* for the *ἐνιαυτός*.

Assuming this hypothesis as the basis of further calculations we have now to deal with the entry of 265 dr., 3 ob., line 78. If we calculate the amount of *σιτηρέσιον* for one month as 16 dr., $3\frac{3}{4}$ ob., and divide 265 dr., 3 ob. by this sum, we obtain 16 as the quotient representing the number of months for which the sum so divided is entered. It follows that in lines 77, 78 we must read *σιτηρέσιον ἑκκαίδεκαμῆνον*, but in lines 79, 80, *σιτ[ηρέσιον ἑκκαίδεκαμῆνον]*, as without this abbreviation there would not have been room on the marble for the entry.

There remain two questions; in what money the drachma is to be calculated in these entries, and whether the *σιτηρέσιον* included the *μισθός*, or daily pay.

That the drachma in these entries was calculated on the Rhodian standard might have been assumed *a priori*, even if we had not the evidence of the treaty between Rhodes and Hierapytna already referred to, which is published in the *Mnemosyne*, 1852, p. 79. In this defensive alliance the Rhodians undertake to pay nine Rhodian obols (a drachma and a half) to such Hierapytnian hoplites as may serve in Rhodes from the day that they land in that island.

The date of that treaty is probably not earlier than B.C. 200, when the Rhodian drachma had fallen much below the Attic standard, and when its value in relation to that standard may be calculated as 3 to 4.

If, as seems probable, the drachma in our inscription was of the same low standard, the amount of *σιτηρέσιον* per diem, $3\frac{3}{4}$ obols, seems small, if we suppose that it included the *μισθός*, which Böckh, *loc. cit.* assumes to have been generally the case, and a rate of pay more in proportion to the 9 obols to be paid to the Hierapytnian hoplites might have been expected. But these 9 obols may have included the allowance for an attendant on each soldier, as in the instances given by Böckh, *op. cit.* p. 378.

It might be inferred from the mention of *μισθός* (*ante b*, line 21) that it was provided for separately in this public subscription, and not included in the *σιτηρέσιον*.

On the other hand, the entries which we are now considering are preceded by the words *οἱ ἐπηγγελμένοι τὰς μισθοφοράς*, which must be taken as the general heading of all these entries.

If the numerals giving the amount of the *μισθός* *ἀν' ἐνιαυτόν*, *b*, line 21, had not unfortunately been broken away, we might have solved the question whether the *σιτηρέσιον* did or did not include the pay. The digamma occurs *a*, lines 41, 43; *b*, line 75.

CCCXLIV.

On a slab of blue marble, the inscribed face of which has been cut away on each side to the depth of more than an inch. In the sinking on the right thus formed are three square crampholes, and in the left sinking two similar ones. Two crosses are incised on the back, of which the original surface has been sawn off. On the edge of the stone on either side is a moulding which appears to be Christian. The stone has evidently been reworked so as to be fitted into some later building. It was probably extracted from the ruins of the Church of St. John at Rhodes at the time of the explosion in 1856 (see ante No. CCCXLIII). It was presented to the Museum in 1879 by H. R. H. the Prince of Wales, who obtained it at Rhodes during his visit to that island in 1861. Height, on right side, 2 ft. 8 in., on left side, 1 ft. 9 in.; breadth, 1 ft. 11½ in.

a.

b.

c.

d.

5

10

15

20

25

30

35

40

45

Ν Ο
 ΡΕΓΑΤ
 ΟΝΥΣΙΟΥ
 ΟΜΒΡΟΤΟΣ ΜΕΛΑΝ
 ΦΑΙΝΙΛΑΣ ΜΟΙΩΝΙ
 ΕΥΨΙΚΛΗΣ ΛΥΣΙΣΤΡΑΤΩ
 ΑΛΘΙΒΡΩΝΥΨΙΚΛΕΥΣΣΙΒ
 ΔΑΜΟΧΑΡΙΣ ΓΟΡΓΙΑ
 ΘΦΛΑΓΗΤΟΣ ΚΑΙ ΣΙΜΒΡΟΤΟΥ
 ΚΗΑΓΛΩΧΑΡΤΟΣ ΤΙΜΑΣΑΡΧΟΥ
 ΟΥΚΖΙΘΔΙΟΝΥΣΙΟΣ ΑΡΤΕΜΙΔΩΡΟΥ
 ΣΙΔΘΚΚΦΛΑΘΡΑΣ ΥΜΗΔΗΣ ΛΥΣΙΣΤΡΑΤΩ
 ΚΕΕΡΜΟΚΡΑΤΗΣ ΠΡΑΞΙΩΝΟΣ ΚΡ
 ΝΙΚΟΝΤΟΣ ΚΔΚΛΑΜΝΑΣ ΑΓΟΡΑΣ ΚΑΛΛΙΣΤΡ
 ΣΙΟΥ ΚΓΚΛΑΦΑΡΝΑΚΗΣ ΚΑΛΛΙΣΤΡΑΤΩ
 ΗΣ ΛΥΣΙΣΤΡΑΤΩ ΚΛΑΚΛΕΥΚΡΑΤΗΣ ΤΕΙΜΟΔΙΚΟΥ
 ΠΟΚΡΑΤΙΑ ΕΣΤΙΟΔΩΡ^Ω ΑΔΑΜΑΓΟΡΑΣ ΔΙΟΝΥΣΙΟΥ ΡΟ
 ΑΡΧΟΣ ΕΛΑΝΙΚΟΥ Β ΙΟΥΛΙΟΣ ΦΑΙΝΙΛΑΣ ΜΟΙΩΝΙΔΕΥ
 ΨΙΚΛΗΣ ΒΚΑΘΡΟΣΙΔΩΝΙΘ Γ ΦΛΑΓΛΩΧΑΡΤΟΣ ΝΕΙΚΑΣΙΜΑΧΩ
 ΙΟΣ ΦΑΙΝΙΛΑΣ ΜΟΙΩΝΙΔΕΥ Δ ΦΛΑΙΕΡΟΚΛΕΥΣ ΥΙΟΥ ΜΕΙΚΥΛΛΙΘΛΑ
 ΚΛΑΥΨΙΚΛΗΣ ΒΚΑΘΡΟΣΙΔΩΝΙΘ Ε ΓΟΡΓΟΣ ΔΙΟΝΥΣΙΟΥ ΚΑΡΩ
 ΦΛΑΜΟΙΡΑΓΕΝΗΣ ΤΙΜΟΔΙΚΟΥ Κ ΙΑΣΩ ΠΥΘΑΓΟΡΑ ΒΘ
 ΑΓΕΛΟΧΟΧΑΡΙΣ ΤΕΩΣ Ζ ΦΛΑΥΙΑ ΑΡΤΕΜΕΙΣΙΑ
 Α ΙΟΥΛΙΟΣ ΦΑΙΝΙΛΑΣ ΜΟΙΩΝΙΔΕΥ Η ΦΛΑΙΕΡΟΚΛΕΥΣ ΜΕΙΚΥΛΛΙΘΚΛΑ
 Β ΦΙΛΙΣΚΟΣ ΑΛΕΞΑΝΔΡΟΥ Θ ΦΛΑΣΑΤΥΡΑΙΕΡΟΚΛΕΥΣ ΚΑΘΦΑΝ
 ΕΥΣΓ ΠΥΘΩΝ ΒΑΜΝΙ Ι ΦΛΑ ΑΡΤΕΜΙΣΙΑ
 Δ ΠΥΘΩΝΑΓΗΤΟΥ ΑΜΝΙ ΙΑ ΦΛΑΥΙΑ ΑΡΤΕΜΕΙΣΙΑ
 Ε ΦΛΑΡΙΣΤΟΓΕΝΗΣ ΠΑΡΟΥ ΙΒ ΔΑΜΟΧΑΡΙΣ ΓΟΡΓΙΑ
 Υ Κ ΣΩΜΕΝΗΣ ΝΟΜΩΝΟΣ ΙΓ ΚΛΑ ΑΝΤΙΠΑΤΡΟΣ ΔΡΑ. ΟΝΤ^Ω Α
 Σ Ζ ΦΛΑΓΛΩΧΑΡΤΟΣ ΦΙΛΟΚΡΑΤΟΥ ΙΔ ΦΛΑΥΙΑ ΑΡΤΕΜΕΙΣΙΑ
 ΛΝΙΘ Η ΥΨΙΚΛΗΣ ΔΙΩΝΟΣ ΚΑΘ ΙΕ ΦΛΑΥΙΟΣ ΙΕΡΟΚΛΗΣ ΒΛΑ
 Θ ΚΛΑΙΠΠΟΛΥΤΟΣ ΠΥΘΩΝΟΣ ΙΚ ΦΛΑΡΙΣΤΕΙΛΑ. ΑΡΙΣΤΙΠΡΩ
 ΛΟΥ Ι ΙΟΥΛΙΟΣ ΦΑΙΝΙΛΑΣ ΜΟΙΩΝΙΔΕΥΣ ΙΖ ΦΛΑΥΙΑ ΑΡΤΕ... ΙΑ
 ΙΑ ΠΥΘΩΝΑΓΗΤΟΥ ΑΜΝΙ ΙΗ ΑΓΗΣΑΡΧΟΣ ΕΥΚΛΕΥΣ ΦΑΤΑ
 ΤΟΥ ΙΒ ΦΛΑΥΙΟΣ ΕΥΦΡΑΝΩΡ ΙΘ ΤΕΙΜΩΝΑΣ ΤΙΜΟΠΟΛΕΩΣ ΦΑΤΑ
 ΙΣ ΙΓ ΚΛΑΥΔΙΟΣ ΦΑΝΟΣΤΡΑΤΟΣ Κ ΙΘΦΑΙΝΙΛΑΣ ΜΟΙΩΝΙΔΕΥΣ
 ΕΥΣΙΑ ΓΑΙΟΣ ΣΑΒΙΔΙΟΣ ΛΑ ΚΑΙΘΦΑΙΝΙΛΑΣ ΜΟΙΩΝΙΔΕΥΣ
 ΙΕ ΦΛΑΜΟΙΡΑΓΕΝΗΣ ΤΙΜΟΔΙΚΟΥ ΚΘ ΜΕΝΑΝΔΡΟΣ ΔΩΣΙΘΕΟΥ ΤΛΩ
 ΙΚ ΙΟΥΛΙΟΣ ΑΝΤΙΠΑΤΡΟΣ ΑΡΤΕΜΙΔΩ ΚΗ ΑΓΗΣΙΔΑΜΟΣ ΔΙΟΔΟΤΟΥ Α
 ΙΖ ΙΟΥΛΙΟΣ ΜΟΙΡΑΓΕΝΗΣ ΖΗΝΩΝΩ ΚΖ ΦΛΑΜΟΙΡΑΓΕΝΗΣ ΤΙΜΟΔΙΚΟΥ
 ΑΤΩ ΙΗ ΦΛΑΜΗΝΟΔΟΤΟΣ ΑΡΑΤΟΦΑΝΕΥ ΚΚ ΦΛΑΜΕΛΑΝΘΙΟΣ ΕΥΑΝΔΡΩ
 ΑΤΟΥ ΙΘ ΦΛΑΠΟΛΛΩΝΙΟΣ ΕΡΜΟΚΡΑΤ ΚΕ ΦΛΑΔΙΟΝΥΣΙΟΣ ΒΟΙΜΙΑΡΙΣΤΟΜΕΝ
 ΝΟΣ Κ ΔΑΜΟΧΑΡΙΣ ΓΟΡΓΙΑ ΚΔ ΛΙΒΟΥΣ ΚΙΔΙΟΣ ΔΗΜΗΤΡΙΟΣ ΕΡΜ
 ΚΑ ΦΛΑΡΙΣΤΙΔΑΣ ΑΡΙΣΤΙΠΡΟΥ ΚΓ ΚΛΑΜΝΑΣ ΑΓΟΡΑΣ ΚΑΛΛΙΣΤΡΑΤΩ
 ΡΑΤΟΥ ΚΘ ΦΛΑΥΙΑ ΑΡΤΕΜΙΣΙΑ ΚΑΛΛΙΚΡΑΤ^Ε ΚΚΛΑΜΝΑΣ ΑΓΟΡΑΣ. ΑΛΛΙΣΤΡΑΤΩ
 ΕΥΣ ΚΗ ΙΟΥΛΙΟΣ ΦΑΙΝΙΛΑΣ ΜΟΙΩΝΙΔΕΥΣ^Σ Π ΦΛΑΜΟΙΡΑΓΕΝΗΣ ΤΙΜΟΔΙΚΟΥ
 ΑΛΓΗΤ^Ω ΚΖ ΙΕΡΟΦΩΝ ΔΩΣΙΘΕΟΥ ΤΛΩΣ ΠΑΦΙΛΙΣΚΟΣ ΑΛΕΞΑΝΔΡΟΥ
 ΚΚ ΚΛΑΥΨΙΚΛΗΣ ΒΚΑΘΡΟΣΙΔΩΝΙΟΥ Β ΚΡΑΤΙΔΑΣ ΝΑΥΣΙΚΟΥ Α

ΚΕ ΑΗ
 ΚΔ ΑΓΙ
 ΚΓ ΛΓ
 Π ΑΡΤ
 ΘΑΚ
 Β ΚΛΑ.
 ΓΑΓΟΡ
 ΔΕΥΚΡ
 ΕΓΟΡ
 ΚΚΛΑ
 ΖΑΓΛ
 ΗΙΟΥ
 ΘΦ
 ΙΡΙ

ΚΑ Φλαύ. Ἀριστίδας Ἀριστίππου	ΚΓ Κλαύ. Μνασαγόρας Καλλιστράτου	Κ Κλα
ράτου ΚΘ Φλαύ. Ἀρτεμισία Καλλικράτε(υς)	ΠΡ Κλαύ. Μνασαγόρας [Κ]αλλιστράτου	Ζ Αγλ 45
εὐς ΚΗ Ἰούλιος Φαινίλας Μοιωνίδεος	Φ Φλαύ. Μοιραγένης Τιμοδίκου	Η Ἰου
Ἀγήτο(υ) ΚΖ Ἱεροφῶν Δωσιθέου Τλωῶς	ΩΑ Φίλισκος Ἀλεξάνδρου	Θ Φ
ΚΚ Κλαύ. Ὑψικλῆς Β καθ' ὑ. Ποσιδωνίου	Β Κρατίδας Ναυσίκου Λ Ἀ	Ι Ρι?
ΚΕ Ἰούλιος Φαινίλας Μοιωνίδεος	Γ Κλαύ. Ἀντίπατρος Δράκοντος	ΙΑ Κλε
να ΚΔ Οὐηρανία Νικάσσα Κλευκρα.	Δ Νόμων Μενεκράτεος	ΙΒ Φιλ 50
ΚΓ Κλαύ. Μνασαγόρας Καλλιστράτο(υ)	Ε Δαμαγόρας Διονυσίου Ρ	ΙΓ Φλα
Κλαρο. Φ Ἰάσων Πυθαγόρα	Κ Ἰού. Μοιραγένης Ζήνωνος Κλα.	ΙΔ Ἀρι
ίου ΑΑ Κλαυδία Δαμο... Κρατίδεος?	Ζ Φλαύ. Ὑψικλῆς Λυσιστράτου	ΙΕ Ἰου
εὐς Β Εὐκράτης Ἀντιλέοντος Ἀσ.	Η Ἰού. Φαινίλας Μοιωνίδεος	ΙΚ Καλ...
Γ Φλαύ. Μελάνθιος Εὐάνδρου	Θ Δαμαγόρας Διονυσίου Ρ	ΙΖ Φλαυ... 55
ου Δ Κλαύ. Ὑψικλῆς Β καθ' ὑ. Ποσ[ιδωνίου]	Ι Φλαύ. Ἀγητος [Κ]λισιμβρότου	ΙΗ Κλαυ
Ε Κλαύ. Φιλοκράτης Ἀγαθ...ράτου	ΙΑ Φλαύ. Ἀλέξανδρος Νόμωνος	ΙΘ Κλαυδ
Κ Οὐηρανία Νικάσσα Κλευκρατ.	ΙΒ Δαμαγόρας Διονυσίου Ρ	Κ Διονυ
Ζ Φλαυίου Δράκοντος Ἀπολ.ίου	ΙΓ Διονύσιο(ς) Β καθ' ὑ. [Θέ]ωνος Κρυ.	ΚΑ Τίτος
θιόπου Η Δημητρίου Κασσιώτα Κλαρο.	ΙΔ Σωμένης Νόμωνος Βρασι.	ΚΘ Διον 60
λωνίου Θ Κλαυ. Ἀντιπάτρος Δράκοντος	ΙΕ Μοσχίων Θ[έ]ωνος καθ' ὑ. Ἀσσου	ΚΗ Κλαυ
Κλ]αρο. Ι Ἀρίστιππος Β Β	ΙΚ Κλαύ. Κλευκράτης Τιμοδίκου	ΚΖ Σωσ
ου Ι[Α] Διονύσιος Β καθ' ὑ. Θέωνος	ΙΖ - - - - -	ΚΚ Κρατ
		ΚΕ Απυ

This inscription contains part of a calendar, *ἡμερολόγιον*, in which each day of a succession of months is entered, according to the usual arrangement, in decades. In the first two decades the numerals proceed in regular order from A to I and from IA to K; in the last decade, after KA the order of the numerals is reversed, ΚΓ being the 28th day of the month and ΚΘ the 22nd. Of the months still preserved on the stone, either wholly or in part, two consist of 30 and three of 29 days.

The last day of each month is indicated by the monogram Φ , = *τριακάς*. The months of 30 days are distinguished by the monogram Π , = *προτριακάς*, (see Ideler, *Handbuch d. Chronologie*, i, p. 415, C. I. 1562) intervening between ΚΓ the 28th and Φ the 30th day. In the Athenian calendar the months of 30 days, called *πληρεῖς*, 'full months,' alternated with the months of 29 days, *κοῖλοι*, 'hollow months,' except in the case of the 3rd and 4th months, Boedromion and Pyanepsion, both of which were full months. Whether in our inscription the same order of succession of full and hollow months prevailed cannot be ascertained, because we do not know what number of months are missing.

On the left of the numeral A, which indicates the first day of the month, is a monogram which we may assume to contain the name of the month. The names of the twelve Rhodian months being known to us, we may decipher these monograms thus:

Α line 53, col. *b*, stands for Ἀρταμίτιος.

Α line 17, col. *c*, stands for Ὑακίνθιος.

Ω line 47, col. *c*, stands for Πάναμος.

Ω or Ω line 39, col. *d*, may be Πάναμος δεύτερος, but the monogram is very indistinct.

There remains one more monogram, line 24, col. *b*, which I have failed to decipher satisfactorily, but it may possibly be Α, representing Ἀγριάνιος. The order of the Rhodian months, which is not known to us at present, would probably have been ascertained approximately, if we had not unfortunately lost the remainder of this inscription.

The next point to be considered is, with what object was the Rhodian calendar engraved on the marble? Opposite to each day in each month is entered a name. These names are all masculine, except in four or five cases, where female names occur (see lines 45, 50, 53, 58, col. *b*; lines 23, 26, 27, 30, 33, col. *c*). The persons so entered are, it is to be presumed, for the most part Rhodian citizens; though it is only in a few cases that the deme seems to be indicated. Only two can be certainly recognised as foreigners by the addition of the ethnic or gentile adjective written in full after their names. After the names Hierophon and Menander, sons of Dositheos (lines 47, col. *b*, 38, col. *c*) we find the word *Τλωῶς*, a Tloan. In line 60, col. *b*, *Δημητρίου Κασσιώτα* must indicate the neighbouring island of Kassos as the place of which Demetrios was a native. In other cases the name or patronymic is followed by a monogram which probably represents a Rhodian deme or dependency in the *Peræa* or adjacent islands.

The number of persons, male and female, entered in the portion of the calendar which is preserved, amounts to 63, of whom nearly half have a Roman *prænomen*.

From the predominance of Flavius among these *prænomena* it may be inferred that the inscription is not earlier than the reign of Vespasian.

Throughout these entries the name is entered in the nominative, followed as usual by the patronymic in the genitive, except in the following instances:—*Φλαυίου Δράκοντος*, col. *b*, line 59, *Δημητρίου Κασσιώτα*, col. *b*, line 60, *Φλαυ. Ἱεροκλεῦς υἱοῦ Μεικνυλαίου*, lines 20, 24, col. *c*. In the case of seventeen persons the same name recurs in more than one entry. The name of Julius Phainilas son of Moionides is entered ten times (see lines 20, 24, 33, 46, 49, col. *b*: lines 5, 18, 36, 37, 54, col. *c*). Flavia Artemisia occurs six times: see line 45, col. *b*: lines 23, 26, 27, 30, 33, col. *c*. Damagoras son of Dionysios (col. *c*, lines 17, 51, 55, 58), Claudius Mnasagoras son of Kallistratos (col. *b*, line 51: col. *c*, lines 14, 44, 45), and Flavius

Moiragenes son of Timodikos (col. *b*, lines 22, 38: col. *c*, lines 40, 46), appear each four times.

καθ' ὅ, line 20 *b* and elsewhere, stands for καθ' ὁδοῖαν. See C. I. 2655.

For what purpose are all these names associated with a calendar, and what are we to infer from the repeated entry of the same name? It is not likely that such a calendar would have been recorded on marble for any other than a religious purpose; and if we assume this, the persons whose names are inscribed must have been members of some religious association, *ἐρανος* or *θίασος*, who had special daily duties to perform in rotation: this hypothesis would explain the recurrence of the same name in some cases, the introduction of female names, and those of persons from foreign cities, for, as we know, such religious associations were not restricted to those who were citizens in the state where the *θίασος* or *ἐρανος* was established: (see Foucart, *Associations religieuses chez les Grecs*, p. 6). In Rhodes and on the neighbouring coasts there were no less than nineteen of such religious societies (see Wescher in *Rev. Archéol. N. S.* x, p. 473; *Journal of Hellenic Studies*, ii, p. 357).

One of the most important of these Rhodian societies, the *ἐρανος* of Haliadai and Haliastai, had a public assembly, *σύνοδος*, which met periodically, and which must have been composed of all the members, τὸ πλῆθος, of the *ἐρανος* (see C. I. 2525, B *b*). If we suppose that, when our inscription was complete, the list of names represented the πλῆθος of such an *ἐρανος*, there remains the question, What were the religious rites or other functions the daily performance of which was thus recorded on the marble? This question could only be solved by the discovery of other inscribed calendars of the same character. So far as I know, the only inscriptions which can be cited, as in any way illustrating the one now under consideration, are the lists of Kyzikene prytanes, C. I. 3661, 3662, 3663, 3664. These lists record the names of certain persons who officiated as prytanes or as sacrificers, ἐπρυτάνευσαν καὶ ἐκαλλίασαν, during a succession of months. The names, however, in these lists are simply entered in succession under each month, not severally arranged, as in our inscription, opposite the successive days of the month; but there seems to be no doubt that those who were prytanes at Kyzikos in one month officiated as sacrificers, ἐκαλλίασαν, in the next month, and the number of such functionaries allotted to each month appears to have been 50 (see C. I. ii, pp. 920, 921).

It may be that the word ἐπιμήνιος was applied to all such functionaries, whether they officiated daily during a month or only on certain appointed days in the month (see C. I. 2448, ii, line 35; iv, lines 15, 31–35; v, lines 12, 27, 35; vi, lines 15, 20, 29, 31; vii, lines 10, 24; C. I. 3137, line 30; 3595, line 1; 3641 *b*, line 5, and Böckh ad loc. ii, p. 1133; Ross, *Inscript. Ined.* ii, No. 175, lines 9, 17; iii, No. 311 D,

line 28; *Bullet. de Corr. Hellén.* vi, p. 266, for examples of this word, which Hesychios s.v. interprets as the equivalent of *ἱεροποιός*). If we had the entire stone of which our inscription is a part, we should know whether it contained similar lists for the entire year, or only for certain months. There are on the stone the remains of four columns of inscription, *a*, *b*, *c*, *d*. If we assume that these columns were of equal length, they must have contained at least eight months, as *b* and *c* each comprise one entire month and part of two others, and in *d* are parts of two months. It is quite possible that the stone may have originally contained twelve months, and some of them may have been engraved on the back, of which, as has been noted in the heading, the surface has been sawn, probably, when the stone was adapted to a Christian building, so that its original thickness is unknown.

I have already suggested that the monograms and abbreviated words which follow the names may indicate demes in Rhodes or elsewhere. The bad state of the stone makes the deciphering of these very difficult. Thus ΣIB , *c*, line 7, if the last letter, which is rather indistinct, is not E, may be Σιβύθιος, the name of a deme or gens which occurs in a Rhodian list of priests of Apollo Erethimios (Ross, *Inscr. Ined.* iii, No. 277, line 24). ΚΥ, *c*, lines 13, 59, may be Κρυασσεύς. Kryassos was a town in the Karian Peræa (C. I. 2552).

ΡΟ, *c*, lines 17, 51, 55, 58, may be Ῥοδιοπολίτης. Rhodiopolis was a Rhodian dependency in Lykia (Ross, *Inscr. Ined.* iii, No. 278).

ΚΑΡΘ, *c*, line 21, may be Καρπαθιοπολίτης (see C. I. 2538, 2539. Ross, *Inscr. Ined.* iii, No. 265).

ΚΑΑ, *c*, line 24, and ΚΛ, *ibid.* lines 20, 52, may represent Κλάσιος, which we find in the list of δημόται given in an inscription from Lindos, *post* No. CCCLVII; *Rev. Archéol. N. S.* xv, p. 210. In like manner ΒΘ, *c*, line 22, may stand for Βουλίδας, ΒΡΑΣΙ, *c*, line 60, for Βράσιος, and ΛΑ, *b*, 37, for Λαδάριος, all of which we find in the same Lindian inscription.

There remain unidentified ΒΑΑ, *c*, line 31, ΑΜΝ or ΑΜΝΙ, *b*, lines 26, 27, 34, ΑΑ, *c*, 48, Β, *b*, line 62, Α, *c*, line 29, ΦΑΤΑ, *c*, lines 34, 35, ΚΑΑΡΟ, *b*, 60, ΕΡΜ, *c*, line 43, and the monogram, *c*, line 39, which may stand for Ἀρχ.

The monogram Β = τὸ β. which constantly occurs after the name, indicates, as usual, that the son bore the same name as his father (see C. I. ii, p. 926; Franz, *Elem. Epigr. Gr.* p. 374; and *ante* CCCXXXVII).

It has been already noted that in four instances only the names entered in our inscription are in the genitive case. I am quite unable to explain this change of case, unless it is meant to indicate that the persons to whom it applies exercised some presidency or other office which distinguished them from the rest. In that case we must understand *ἱερατεύοντος*, *πρυτανεύοντος*, or some other verb, but this explanation does not seem a satisfactory one.

CCCXLV.

On the front of a block of blue marble which has been hollowed so as to form a cistern. Height, 11½ in.; breadth, 1 ft. 6½ in.; thickness, 1 ft. 10 in. Published by Foucart in *Rev. Archéol.* N. S. xiii, p. 153, who states that it was found at Rhodes in a garden above the ruins of the Stadion.

ΕΥΑΛΚΙΔΑΣ ΑΡΙΣΤΟΛΟΧΟΥ
 ΚΑΤΑΥΟΘΕΣΙΑΝ ΔΕ ΑΙΝΕΑ
 ΕΠΑΙΝΕΘΕΙΣ ΚΑΙ ΣΤΕΦΑΝΩΘΕΙΣ
 ΥΠΟ ΤΟ... ΑΜΟΥ ΤΟΥ ΛΙΝΔΟΠΟΛΙΤΑΝ
 5 ΧΡΥ... ΨΙΣΤΕΦΑΝΩ ΠΡΑΤΟΣ
 ΚΑΙ ΥΠ... ΑΣ ΠΑΤΡΑΣ ΤΑΣ ΔΡΥΙΤΑΝ
 ΧΡΥ... ΨΙΣΤΕΦΑΝΩ ΘΕΟΙΣ
 Ε ΊΕΡΕΩΣ ΑΝΤΙΛΟΧΟΥ

Εὐαλκίδας Ἀριστολόχου
κατὰ ὑοθεσίαν δὲ Αἰνέα
ἐπαινεθεῖς καὶ στεφανωθεῖς
ὑπὸ το[ῦ δ]άμου τοῦ Λινδοπολιτᾶν
 5 *χρυ[σέ]ω στεφάνῳ πρᾶτος*
καὶ ὑπ[ὸ] τᾶς πάτρας τᾶς Δρυῖτᾶν
χρυσέῳ στεφάνῳ. Θεοῖς.
ἐπὶ ἱερέως Ἀντιλόχου.

This inscription commemorates Eualkidas son of Aristolochos, son by adoption of Aineas, who received the honour of an *ἐπαινος* and a gold crown from the deme of Lindopolitæ, and also a gold crown from the *πάτρα* of Druitæ. The stone which bears the inscription was, it may be presumed, the pedestal of a statue of Eualkidas (see Ross, *Archäol. Aufsätze*, ii, p. 593).

An inscription from Lindos, published by Ross, *Archäol. Aufsätze*, ii, p. 594, records the dedication of a statue to Aristolochos, son of Aristodoros, priest of Athene Lindia and Zeus Polieus. It is possible, as Foucart suggests, that the Aristolochos of our inscription is the same person.

The word *Λινδοπολίται*, line 4, is translated by Foucart 'les habitants de Lindos.' He regards it as a term applied to those persons who, being citizens of Lindos, resided there, while the word *Λίνδιοι* was applied to the same citizens whether resident at Lindos or elsewhere. He explains in the same way *Καρπαθιοπολίται*. See *Rev. Archéol.* N. S. xiii, p. 153, xiv, p. 329; Ross, *Inscr. Ined.* iii, p. 16. I should be rather inclined to consider *Λινδοπολίται* as a deme perhaps originally composed of Lindian citizens. In a list of the priests of Apollo Erethimios in another Rhodian inscription (Ross, *Inscr. Ined.* iii, p. 30) we find, among other ethnics, *Νεοπολίτας* and *Πολίτας*, which both probably represent Rhodian demes. See Ross, *Hellenika*, p. 117.

Line 6. *ὑπὸ τᾶς πάτρας τᾶς Δρυῖτᾶν*. Foucart translates this 'sa patrie la ville des Δρυῖται.' But *πάτρα* here clearly bears the same sense as in the Kamiros inscription, No. CCCLII, *post*, which contains a list of *πάτραι* entered apparently as the subdivisions of phratriæ. These *πάτραι* will be noticed more fully under No. CCCLII, *post*. I cannot therefore follow Ross, *Hellenika*, p. 117, and Foucart here and in *Rev. Archéol.* N. S. xv, p. 212, in classing the Δρυῖται among the Rhodian demes. Δρυῖτας and Δρυῖτις occur as Rhodian ethnics, Ross, *Hellenika*, p. 102, Nos. 24, 25. These names are probably formed from Δρῦς, which we find in a Prienian inscription, C. I. 2905 A, as the name of a place in Ionia. Compare *ibid.* Δρυῦσσα.

Line 5. *πρᾶτος*. Foucart infers from this word that our inscription is of an earlier date than any of those which confer honours on Lindian citizens, because he considers *Λινδοπολίται* to mean Lindians resident in their native city. But if *Λινδοπολίτης* is the ethnic of a deme, that deme need not necessarily have been in Lindian territory at all; *πρᾶτος* would thus only mean that such honours had never been before conferred by the deme of Lindopolitæ. For the use of *πρᾶτος* in this sense see the Lindian inscription C. I. 2527, Ross, *Archäol. Aufsätze*, ii, p. 614, and an Iasian inscription C. I. 2682. The name of Antilochos, the eponymous priest of Helios here, is not otherwise known according to Foucart.

CCCXLVI.

On a block of blue marble which, when found, was built into the wall of a field to the south-west of St. Stephen's Hill, near Rhodes. Height, 1 ft. 1½ in.; breadth, 1 ft. 1 in.; thickness, 1 ft. 6¼ in. There has been a joint on the top of the stone. The left side is broken away after line 3; the right side is perfect. Published, Ross, *Hellenika*, Pt. II, p. 113, No. 46; Keil in *Philologus*, Suppl. II, 1863, p. 612; Lüders, *Dionys. Künstler*, p. 168, No. 61.

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 ΑΣΤΑΝΤΩΝΤΑΣΓΟ
 Λ.ΟΣΔΟΥΛΩΝΕΥΛΙ
 ΕΝΟΣΓΡΑΜΜΑΤΕΥΣ
 ΜΟΣΙΟΣΙΕΡΑΤ. . Σ
 5 ΔΙΟΣΑΤΑΒΥΡΙΟΥ
 ΤΩΝΚΥΡΙΩΝΡΟ
 ΙΕΘΗΚΕΔΙΙΑ
 ΤΟΥΒΟΥΣ
 'ΟΝ 2

. τὰς πό-
 λ[ι]ος δούλων, Εὐλί-
 μ]ενος, γραμματεὺς
 δα]μόσιος, ἱερατ[εύ]σ-
 5 ας] Διὸς Ἀταβυρίου,
 ὑπὲρ?] τῶν κυρίων Ῥο-
 δίων ἀ]νέθηκε Διὶ Ἀ-
 ταβυρίῳ?]
 ον.

Ross restores the first line, ἀν]αστάντων, supposing that there is here reference to a revolt of the δούλοι mentioned in line 2. As the left side of the stone is preserved for the first three lines, the remainder of the word, of which the termination is contained in ΑΣΤΑΝΤΩΝ, must have been on an upper stone, for the joint of which the bed has been prepared. This upper stone must have contained at least one line, and probably more. The Λ in Εὐλίμενος, line 2, has been misread as Α both by Ross and Keil.

Lines 4, 5. I read ἱερατ[εύ]σ[ας], and the word can hardly be anything else; ἱερατεύσας frequently occurs in Rhodian dedications. Foucart, *Rev. Archéol.* N. S. xiii, p. 352, shows that while ἱερεὺς is applied to a priest actually in office, ἱερατεύσας must be understood to designate those who have been ἱερεῖς. A like distinction may be noted in Rhodian inscriptions, in the case of ταμίας and ταμιεύσας, στραταγός, στραταγήσας. Eulimenos, having been ἱερεὺς of Zeus Atabyrios, is at the time of the dedication γραμματεὺς δαμόσιος. The epithet δαμόσιος is applied to a γραμματεὺς in the Rhodian inscription, cccliii, line 18, *post.* On a Lindian pedestal (Ross, *Archäol. Aufsätze*, II, p. 604, No. 15), the same person is γραμματεὺς μάστρων and ἱερατεύσας Ἀθάνας Λινδίας. What it was that was dedicated by Eulimenos may have been stated in lines 8, 9, but I can make nothing of ΤΟΥΒΟΥΣ ΟΝ. Keil, in *Philologus*, Suppl. II, p. 612, reads Ὑπὲρ Διοσαταβυρι]αστῶν τῶν τὰς πόλιος δούλων Εὐαίφενος γραμματεὺς [δα]μόσιος ἱερατεύ[σας] Διὸς Ἀταβυρίου [διὰ] τῶν κυρίων Ῥο[δίων ἀν]έθηκε Διὶ Ἀ[ταβυρίῳ τὸ πρὸ] τοῦ βοῦ σ[ταθὲν κι]όν[ι]ον, but this restoration,

which has been adopted by Lüders, *Dionys. Künstler*, p. 168, No. 61, is entirely conjectural, nor would there be room for so many letters in line 8. The Διοσαταβυριασταί are mentioned in other Rhodian inscriptions (see *post* No. ccclviii; Ross, *Inscr. Ined.* III, No. 282), but are never elsewhere designated as οἱ τὰς πόλιος δούλοι, and this additional title does not seem a probable one. ΑΣΤΑΝ may however be the termination of some other name denoting a Thiasos or Eranos, of which there were many in Rhodes.

Line 7. τῶν κυρίων Ῥο[δίων]. I have followed Ross and Keil in this restoration, but not without misgiving. It is to be presumed, if we read Ῥο[δίων], that the κύριοι are the Rhodian masters of the δούλοι mentioned in line 2, but such a phrase as οἱ κύριοι Ῥόδιοι seems to me a strange one to find in an inscription of this period. If we could venture to read τῶν κυρίων Ῥό[δου], the reference would be to members of the Imperial family who are not unfrequently styled οἱ Κύριοι ἡμῶν in inscriptions (see C. I. 2971, 4044).

From the mention of Zeus Atabyrios in this inscription, and the natural features of the site where it was found, a platform overlooking the sea, Ross was led to suppose that this hill is the λόφος ἐπιβατὸς ἢ Ἀταβυρίου Διὸς ἱερὸν ἣν καὶ κολοβὸν τειχίον ἐπ' αὐτοῦ mentioned by Appian, *Mithridat.* c. 26, as the hill from which a fire signal was to be given in war. See Ross, *Reisen*, III, p. 106; Guérin, *Voyage dans l'île de Rhodes*, p. 169; and my *Travels*, I, p. 171.

CCCXLVII.

On a fragment of tablet of blue marble, with a moulding on the left side and along the foot, the top and right side broken away.
Height, $5\frac{1}{2}$ in.; width, $9\frac{1}{4}$ in. A. B.

ΠΕΤ ΝΑΓΟ
ΜΕΝΛΖΙΡΑΤΟΣΞΕΞΑΚΓ
ΑΓΗΣΙΠΟΛΙΣΑΓΗΣΙΠΟ
ΚΑΘΥΘΘΕΣΙΑΝΔΕ
5 ΑΓΕΜΑΧΟΥ
ΑΓΗΣΙΑΝΑΞΚΛΙ ΝΙ
ΚΛΕΙΤΑΝΩΡΣΩΚΡΑΤ
ΑΡΙΣΤΟΚΡΙΤΟΣ ΙΕΡΩΝ

Πε
Μενέστρατος Ἐξακ[έστου ?
Ἀγησίπολις Ἀγησιπό[λιος
καθ' ὑοθεσίαν δὲ
5 Ἀγεμάχου
Ἀγησιάναξ Κλι
Κλειτάνωρ Σωκράτ[εως
Ἀριστόκριτος Ἰέρων[ος

Part of a list of names.

CCCXLVIII.

Fragment of a pedestal of blue marble with remains of moulding on the top; the left side of the stone is cut for a joint with two sinkings for cramps. Height, 6 in.; breadth, $10\frac{1}{2}$ in. Published by Ross, Inscr. Ined. iii, No. 285, who states that it was found in a wall in the Christian suburb near another fragment, *ibid.* No. 273. C. T. N.

ΛΙΟΣΖΗΝ
ΕΩΝΕΡΜΙΑΦ
ΤΟΥΤΟΚΑΙ
ΑΛΕΙΩΝΑΛΙ
5 ΑΛΙΩΝ

. λιος Ζην[ο
. εων Ἑρμία
τὸ αὐτὸ καὶ
Ἀλείων Ἀλι .
5

Ross conjectures that this is part of a list of money subscriptions collected at the festival of Ἀλεια, line 4. The Doric form of this word in two Rhodian inscriptions (see *Rev. Archéol. N. S.* xiii, p. 159) is Ἀλῆια, but in another Rhodian inscription of the time of Vespasian (Ross, *Hellen.* i, p. 99, No. 20, line 19), we have νεικήσαντα Ἀλεια, which is therefore the later form of this word.

CCCXLIX.

On a stelè of blue marble. Height, 3 ft. $\frac{1}{2}$ in.; breadth, 1 ft. $3\frac{1}{8}$ in. Ialysos, Rhodes; S. and B. Published in *Transactions of Royal Soc. Lit., N. S.* xi, pp. 435-442; *Hermes*, xiv, pp. 457-460.

ΕΔΟΞΕΤΟΙΣΜΑΣΤΡΟΙΣΚΑΙΙΑΛΥΣΙΟΙ .
ΣΤΡΑΤΗΣΑΛΚΙΜΕΔΟΝΤΟΣΕΙΓΕ
ΟΡΩΣΤΟΙΕΡΟΝΚΑΙΤΟΤΕΜΕΝΟΣ
ΤΑΣΑΛΕΚΤΡΩΝΑΣΕΥΑΓΗΤΑΙΚΑ
5 ΤΑΤΑΠΑΤΡΙΑΕΡΙΜΕΛΗΘΗΜΕΙΝ
ΤΟΥΣΙΕΡΟΤΑΜΙΑΣΟΡΩΣΣΤΑΛΛΙ
ΕΡΓΑΣΘΕΩΝΤΙΤΡΕΙΣΛΙΘΟΥΛΑΡΤ .
ΟΥΚΑΙΑΝΑΓΡΑΦΗΕΣΤΑΣΣΤΑΛΑ
ΣΤΟΤΕΥΑΦΙΣΜΑΤΟΔΕΚΑΙΑΟΥΧΟ
10 ΣΙΟΝΕΝΤΙΕΚΤΩΝΝΟΜΩΝΕΣΦΕ
ΡΕΙΝΟΥΔΕΕΞΟΔΟΙΠΟΡΕΙΝΕΣΤΟΤΕ
ΜΕΝΟΣΚΑΙΤΑΕΡΙΤΙΜΙΑΤΩ . ΠΡΑΣ
ΣΟΝΤΙΠΑΡΑΤΟΝΝΟΜΟΝ . ΕΜΕΙΝΔΕ
ΤΑΣΣΤΑΛΑΣΜΙΑΜΜΕΝΕΡΙΤΑΣΕΞΟ
15 ΔΟΥΤΑΣΕΚΠΟΛΙΟΣΠΟΤΙΠΟΡΕΥΟΜΕ
ΝΟΙΣΜΙΑΝΔΕΥΠΕΡΤΟΙΣΤΙΑΤΟΡΙΟΝ
ΑΛΛΑΝΔΕΕΡΙΤΑΣΚΑΤΑΒΑΣΙΟΣΤΑ .
ΕΞΑΧΑΙΑΣΓ . ΛΙΟ-

ΝΟΜΟΣΑΟΥΧΟΣΙΟΝΕΞΙΜΕΙΝΟΥΔΕ
20 ΕΞΦΕΡΕΙΝΕΣΤΟΙΕΡΟΝΚΑΙΤΟΤΕ
ΜΕΝΟΣΤΑΣΑΛΕΚΤΡΩΝΑΣΜΗΞΙ
ΤΩΙΠΡΟΣΟΝΟΣΗΜΙΟΝΟΣΓΙΝΟΣ
ΜΗΔΕΑΛΛΟΛΟΦΟΥΡΟΝΜΗΘΕΝΜΗ
ΔΕΕΞΑΓΕΤΩΕΣΤΟΤΕΜΕΝΟΣΜΗ
25 ΘΕΙΣΤΟΥΤΩΝΜΗΘΕΝΜΗΔΕΥΡΟΔΗ
ΜΑΤΑΕΞΦΕΡΕΤΩΜΗΔΕΥΕΙΟΝΜΗ
ΘΕΝΟΤΙΔΕΚΑΤΙΣΠΑΡΑΤΟΝΝΟΜΟΝ
ΠΟΙΗΣΗΤΟΤΕΙΕΡΟΝΚΑΙΤΟΤΕΜΕΝΟΣ
ΚΑΘΑΙΡΕΤΩΚΑΙΕΡΙΠΕΙΕΤΩΗΕΝΟ
30 ΧΟΣΕΣΤΩΤΑΙΑΣΕΒΕΙΑΙΕΙΔΕΚΑ
ΠΡΟΒΑΤΑΕΞΒΑΛΗΙΑΠΟΤΕΙΣΑΤΩ
ΠΕΡΕΚΑΣΤΟΥΠΡΟΒΑΤΟΥΟΒΟΛΟΝ
ΟΕΞΒΑΛΩΝΠΟΤΑΓΓΕΛΛΕΤΩΔΕ
ΤΟΝΤΟΥΤΩΝΤΙΠΟΙΕΥΝΤΑΟΧΡΗ
35 ΙΩΝΕΣΤΟΥΣΜΑΣΤΡΟΥΣ

*Εδοξε τοῖς μάστροις καὶ Ἰαλυσίοι[s] | Στράτης Ἀλκιμέδοντος εἶπε | ὅπως τὸ ἱερὸν καὶ τὸ τέμενος | τὰς
 5 Ἀλεκτρώνας εὐαγῆται κατὰ τὰ πάτρια, ἐπιμεληθήμην | τοὺς ἱεροταμίας ὅπως σταλαὶ | ἐργασθῶντι τρεῖς λίθου
 10 Λαρτ[ί]ου καὶ ἀναγραφῇ ἐς τὰς στάλας τό τε ψάφισμα τόδε καὶ ἂ οὐχ ὅσιόν ἐντι ἐκ τῶν νόμων ἐσφέρειν
 οὐδὲ ἐσοδοιορεῖν ἐς τὸ τέμενος καὶ τὰ ἐπιτίμια τῷ πράσσοντι παρὰ τὸν νόμον. [θ]έμειν δὲ | τὰς στάλας, μία μ
 15 μὲν ἐπὶ τὰς ἐσόδου τὰς ἐκ πόλιος ποτιπορευομένοις, μίαν δὲ ὑπὲρ τὸ ἰστιάτοριον, | ἄλλαν δὲ ἐπὶ τὰς κατα-
 βάσιος τᾶ[s] | ἐξ Ἀχαΐας π[ό]λιος.
 20 Νόμος ἂ οὐχ ὅσιον ἐσίμειν οὐδὲ | ἐσφέρειν ἐς τὸ ἱερὸν καὶ τὸ τέμενος τὰς Ἀλεκτρώνας· μὴ ἐσίτω ἵππος,
 25 ὄνος, ἡμίονος, γῆνος | μηδὲ ἄλλο λόφουρον μηθὲν μηδὲ ἐσαγέτω ἐς τὸ τέμενος μηθεὶς τούτων μηθὲν μηδὲ
 ὑποδήματα ἐσφερέτω μηδὲ ὕειον μηθὲν· ὃ τι δὲ κά τις παρὰ τὸν νόμον | ποιήσῃ τό τε ἱερὸν καὶ τὸ τέμενος |
 30 καθαιρέτω καὶ ἐπιρεζέτω ἢ ἔνοχος ἔστω τᾶ ἀσεβείᾳ· εἰ δὲ κα | πρόβατα ἐσβάλῃ, ἀποτεισάτω ὑπὲρ ἐκάστου προ-
 35 βάτου ὀβολὸν | ὃ ἐσβαλὼν· ποταγγελλέτω δὲ | τὸν τούτων τι ποιῶντα ὃ χρήζων ἐς τοὺς μάστρους.

This is a decree of the Mastroi and Ialysians, ordering the consecration, according to the ancient prescription, κατὰ τὰ πάτρια, of the hieron and temenos of the Goddess Alektrona. The Hierotamiae are ordered to engrave the decree on three marble stelæ, and to place one of them at the entrance from the city (to the temenos), another above the Hestiatorion, and a third on the road leading downwards from the city Achaia.

Then follows the law itself, which declares what animals and objects it is not permitted to introduce into the hieron and temenos of Alektrona. The animals are the horse, the ass, the mule, the γῆνος, which was the foal of a mare by a mule, and all other beasts of burthen. No person is to enter the temenos with sandals or with any article made of hog's leather; any one transgressing this prohibition will have to purify the hieron and temenos, and to offer sacrifices, or to be liable to a prosecution for impiety, ἀσεβεία. Any one introducing sheep into the sacred precinct must pay an obolos for each sheep. Any one who thinks proper may denounce such transgressors to the mastroi. In an inscription at Amorgos recording a lease of land belonging to the Zeus Temenites, is a similar prohibition with reference to sheep feeding in a temenos. According to Weil's restoration of lines 33, 34 of this Amorgos inscription in Mittheil. d. deutsch. Inst. i, p. 344, sheep so straying are to be forfeited to the deity of the temenos.

The goddess Alektrona, whose sacred precinct is thus jealously guarded by this law, is evidently identical with Elektryonè, who, according to Diodoros, v, 56, was the daughter of the god Helios and the nymph Rhodos, and who, dying a virgin, was worshipped with heroic honours by the Rhodians. According to Diodoros, Elektryonè had seven brothers called the Heliadæ, two of whom, Kerkaphos and Ochimos, settled in the territory of Ialysos, and there founded the strong city of Achaia, reigning there in succession. Kerkaphos, who succeeded his brother in the kingdom, had three sons, Lindos, Ialysos, Kamiros, each of whom gave his name to the city which he founded. The name Alektrona or Elektryonè, as Diodoros gives it, is evidently derived from the same root as ἡλέκτωρ, the name of the sun in Homer, Ἠλεκτρώων, ἡλεκτρον, Ἠλέκτρα. See G. Curtius, Grundzüge, 4th edition, p. 136, No. 24; and on the form Ἠλεκτρύωνη, Wilamowitz-Möllendorff, in Hermes, xiv, pp. 458-460. On small gold and copper coins of Rhodes of the third century

B.C., is a radiated female head, ornamented with a stephanè and earrings. This has been thought to be a personification of Ῥόδος, but it has been pointed out by Mr. Percy Gardner that the solar character of the type would be more appropriate to Alektrona. See Numism. Chronicle, N. S. xviii, p. 272.

Line 3. τὸ ἱερὸν καὶ τὸ τέμενος. Here these two sacred precincts are clearly distinguished. The hieron is usually considered to be the sacred ground round the temple, ναός, corresponding with the Close of a cathedral. The temenos was probably an outer precinct.

Line 7. λίθου Λαρτ[ί]ου. The word Λάρτιος is unknown to the Lexicographers, but occurs in two other Rhodian inscriptions; one from Rhodes published by Röhl, in the Mittheilungen d. deutsch. Inst. in Athen, 1877, p. 228, l. 7, ἐπὶ βάσιος λίθου Λαρτίου not δ' ἀρτίου, as Röhl reads; the other from Hierapytna in Krete, published in Cauer, Delectus, p. 56, l. 99, ὅπως ἐργασθῇ πέτρας Λαρτίας. The epithet Λάρτιος must denote either the kind of stone to be employed, or, more probably, the locality whence it was to be obtained. The stone on which the Ialysos decree is engraved is the blue marble, commonly called 'fœtid limestone,' from the smell which it emits when fractured, and which was often used for inscriptions.

Line 10. ἐντί for ἐστί. On this rare Doric form see G. Curtius in Leipziger Studien, iv, p. 216.

Line 16. ἰστιάτοριον. A banqueting hall for festivals. ἰστιάτοριον occurs Herod. iv, 35.

Line 18. ἐξ Ἀχαΐας. This is the name of the strong fortress in the Ialysian territory, mentioned by Diodoros, v, 57, and in a fragment of the Rhodian writer, Ergeias, preserved in Athenæus, viii, p. 360. See also the Scholiast to Pindar, Olymp. vii, 34, Δίδυμος δὲ φησι καὶ τετάρτην εἶναι πόλιν τὴν νῦν Ἀχαιῶν καλουμένην, where we must read Ἀχαιῶν (see Hermes, xiv, p. 456, note 3). Its site has not yet been identified.

Line 25. The prohibition of the wearing of sandals within the temenos reminds us of the injunction to Moses, Ex. iii, 5, 'Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.'

In the Andania decree regulating the Mysteries of the Great Gods (Foucart-Lebas, Pt. II, p. 161, No. 326 a), it is ordered (§ 3) that those who celebrate the Mysteries shall be bare-footed, and in the procession no one is to wear shoes, unless they are made either of felt or of the skins of the victims offered in the festival.

The *μάστοροι*, mentioned in the first and last lines, are Rhodian magistrates whom we shall find mentioned in the decrees from Kamiros and Lindos (see Nos. CCCLI and CCCLVII, *post*, and the note on these inscriptions).

According to the fragment of Ergeias in Athenæus, to which I have already referred, there was a Phœnician settlement at Achaia in Rhodes, governed by Phalanthos, which was taken after a long siege by the Greek settler, Iphiklos. According to another tradition, preserved by Diodoros, v, 58, Kadmos, having dedicated a temenos to Poseidon in Rhodes, left some Phœnicians there to have care of it, and these united with the Ialysians in one community. He adds that the priests in Ialysos are said to have

traced the descent of their hereditary priesthood back to these Phœnician settlers.

This stelè was found by Mr. Consul Biliotti in the course of excavations a little to the east of the hill now called Philereino, and on which must have stood the Akropolis of Ialysos.

Mr. Biliotti states that the stelè when found was standing upright in its original socket, about six feet below the surface of the ground, but that no trace of foundations could be found near it. It may be that the spot where the stelè was standing was its original site on the road leading from the Akropolis to the temenos in the plain below, *τῆς ἐσόδου τῆς ἐκ πόλιν ποτιπορευομένοις*.

CCCL.

On a fragment of a block of blue marble. Length, 1 ft. 9½ in.; breadth, 1 ft. 4 in. The surface below line 10 has been chiselled away. Theologos near Rhodes; C. T. N.; Ross, *Hellenika*, ii, p. 111, No. 43.

- - - - -
- - - - -
- - - - -
Ι ΛΥΣΛΥΖ
5 ΗΣΑΝΔΡΟΣΔΑΙ^ν
· ΛΕΙΣ · · ΑΣΠΟΥΚΛΕ
· ΞΥΠΟΜΠΟΣΣΩΣΙΤ · Μ
· · ΠΙΚΩΝΤΙΜΑΠΟΛΙΟΣ
ΑΠΟΛΩΝΟΣΕΡΕΘΙΜΙΟΥ · · ΑΡ
10 ΙΑΣΤΟ · Β ΕΡΙΝΑΕΟ

(σιν
ος Φιλοκράτους
'Αλεξίδ[α]μος 'Αλεξιμβροτίδ[α]
· · · · · ραος Λυσ(εναίτου?)
5 'Αγ]ήσανδρος Δαμ(οκρίνους
Π]λεις[τ](ί)ας Πολυκλε(ύς
Θ]ύπομπος Σωσιτ(ί)μου
'Ιπ]πικῶν Τιμαπόλιος
'Απόλωνος 'Ερεθιμίου (καὶ) 'Αρ(τ[έ]μιδος
10 'Ονό]μαστο(ς) Β 'Εριναέο(ς)

When this inscription was copied by Ross it was much more complete. Part of the first three lines, now altogether wanting, and line 10, were then still preserved, and rather more of several other lines was legible. In the cursive I have added what may be supplied from Ross's copy. The letters no longer extant which he transcribed are separated from the rest by curved brackets.

On the site of Theologos, whence this inscription was obtained, several other inscriptions were found. See Ross, *Inscript. Ined.* iii, p. 27, Nos. 276, 277, and his *Hellenika*, ii, p. 112, No. 44, also his *Reisen*, iii, p. 100. One of these inscriptions, No. 277, contains part of a list of priests of Apollo Erethimios. The name of the same Deity occurs also in our fragment and in *Hellenika*, No. 44. Hence Ross has identified

the place where these inscriptions were found as the site of the temple of Apollo Erethimios, which is mentioned by Strabo, xiii, p. 613: 'Ρόδιοι δὲ 'Ερυθιβίου 'Απόλωνος ἔχουσιν ἐν τῇ χώρᾳ ἱερὸν, τὴν ἐρυσίβην καλοῦντες ἐρυθίβην. Compare Eustath. ad Hom. Il. i, p. 34, ed. Rom. 1542-50; and Hesychios, s. v. 'Ερεθύμιος· ὁ 'Απόλλων παρὰ Λυκίοις· καὶ ἐορτὴ 'Ερεθύμια, where the orthography of 'Ερεθύμιος nearly corresponds with that of the inscriptions from Theologos. We may assume with Ross that the three forms, 'Ερυθίβιος, 'Ερεθύμιος, and 'Ερεθίμιος are simply dialectic varieties of one and the same word. See note on *post* CCCLI, line 10, Ahrens, *De Dialect. Dorica*, p. 85, and Roscher in G. Curtius, *Studien*, iii, pp. 129-143, for the interchange of μ and β; and for the convertibility of ε, ι, and υ, Ahrens, *ibid.* pp. 120-123.

Our fragment is probably part of a list of *ιερείς*, like the one in Ross, *Inscr. Ined.* iii, No. 276.

Line 10. The last word in this line is read by Ross, *Ἐριναεύς*, the ethnic of *Ἐρινεός*, which he supposes to have been a deme in the district of Lindos, as the genitive *Ἐριναέως* occurs on a Lindian inscrip-

tion (see his *Archäol. Aufsätze*, ii, p. 615, No. 26), but on the stone I see *O* or *Ω* after the *E*. *Ἐρινῆς* occurs in the Karian tribute lists (see Köhler, *Urkunden*, p. 185). *Ἐρινεός* or *Ἐρινεῖός* with the ethnic *Ἐρινεεύς* and *Ἐρινεάτης* is mentioned by Stephanus Byzantinus, s. v., as a place in Doris, also in Achaia and in Italy.

CCCLI.

On a stelè of white marble. Height, 1 ft. 2½ in.; breadth, 1 ft. 1¾ in. Kamiros; S. and B. *Transactions of Royal Soc. Lit.* xi, p. 436; *Bullet. de Corr. Hell.* iv, p. 144.

ΕΔΟΞΕΚΑΜΙΡΕΥΣΙΤΑΣΚΤΟΙΝΑΣΤΑΣΚΑΜΙΡΕΩΝΤΑΣ
ΕΝΤΑΙΝΑΣΩΙΚΑΙΤΑΣΕΝΤΑΙΑΠΕΙΡΩΙΑΝΑΓΡΑΨΑΙΡΑΣΑΣ
ΚΑΙΕΧΘΕΜΕΙΝΕΣΤΟΙΕΡΟΝΤΑΣΑΘΑΝΑΙΑΣΕΣΤΑΛΛΑΙ
ΛΙΘΙΝΑΙΧΩΡΙΣΧΑΛΚΗΣΕΞΗΜΕΙΝΔΕΚΑΙΧΑΛΚΗΤΑΙΣ
5 ΑΝΑΓΡΑΦΗΜΕΙΝΑΙΚΑΧΡΗΙΩΝΤΙΕΛΕΣΘΑΙΔΕΑΝΔΡΑΣ
ΤΡΕΙΣΑΥΤΙΚΑΜΑΛΛΑΟΙΤΙΝΕΣΕΡΙΜΕΛΗΘΗΣΕΥΝΤΙΤΑΥ
ΤΑΣΤΑΣΠΡΑΞΙΟΣΩΣΤΑΧΙΣΤΑΚΑΙΑΠΟΔΩΣΕΥΝΤΑΙ
ΤΩΙΧΡΗΙΩΝΤΙΕΛΑΧΙΣΤΟΥΓΡΑΡΑΣΧΕΙΝΤΑΝΣΤΑΛΛΑ
ΚΑΙΤΑΣΚΤΟΙΝΑΣΑΝΑΓΡΑΨΑΙΚΑΙΕΓΚΟΛΑΨΑΙΕΝΤΑΙΣΤΑ
10 ΛΑΙΚΑΙΣΤΑΣΑΙΕΝΤΩΙΠΕΡΩΙΤΑΣΑΘΑΝΑΣΚΑΙΠΕΡΙΒΟΛΙΒΩ
ΣΑΙΩΣΕΧΗΙΩΣΙΣΧΥΡΟΤΑΤΑΚΑΙΚΑΛΛΙΣΤΑΤΑΔΕΤΕ
ΛΕΥΜΕΝΑΕΣΤΑΥΤΑΡΑΝΤΑΤΟΝΤΑΜΙΑΝΠΑΡΕΧΕΙΝ
ΕΓΔΕΤΑΥΤΑΝΤΑΝΚΤΟΙΝΑΝΑΠΟΔΕΙΚΝΥΕΙΝΤΟΥΣ
ΚΤΟΙΝΑΤΑΣΜΑΣΤΡΟΝΕΝΤΩΙΠΕΡΩΙΤΩΙΑΓΙΩΤΑΤΩΙ
15 ΕΝΤΑΙΚΤΟΙΝΑΙΚΑΤΑΤΟΝΝΟΜΟΝΤΟΝΤΩΝΡΟΔΙΩΝ
ΤΟΥΤΟΙΔΕΣΥΝΛΕΓΕΣΘΩΝΕΝΚΑΜΙΡΩΙΕΙΣΤΟ
ΙΕΡΟΝΤΑΣΑΘΑΝΑΙΑΣΟΚΚΑΤΟΙΙΕΡΟΠΟΙΟΙΠΑΡΑΓ-
ΨΩΝΤΙΚΑΙΑΘΡΕΟΝΤΩΤΑΙΕΡΑΤΑΚΑΜΙΡΕΩΝ
. . . ΤΡΑΗΡΑΝΤΑΑΙΤΙ

Ἔδοξε Καμιρεῦσι, τὰς κτοῖνας τὰς Καμιρέων τὰς | ἐν τῇ νάσῳ καὶ τὰς ἐν τῇ ἀπείρῳ ἀναγράφαι πάσας |
5 καὶ ἐχθέμειν ἐς τὸ ἱερὸν τῆς Ἀθαναίας ἐστάλα | λιθίνῃ χωρὶς Χάλκης, ἐξήμειν δὲ καὶ Χαλκήταις | ἀναγρα-
φήμειν αἶκα χρήζοντι, ἐλέσθαι δὲ ἄνδρας | τρεῖς αὐτίκα μάλα οἵτινες ἐπιμεληθῇσιν ταύτας τὰς πράξις ὡς
τάχιστα, καὶ ἀποδωσέωνται | τῷ χρήζοντι ἐλαχίστου παρασχέιν τὰν στάλαν | καὶ τὰς κτοῖνας ἀναγράφαι καὶ
10 ἐγκολάψαι ἐν τῇ στάλῃ καὶ στᾶσαι ἐν τῷ ἱερῷ τῆς Ἀθανᾶς καὶ περιβολιβῶσαι ὡς ἔχῃ ὡς ἰσχυρότατα καὶ κάλ-
λιστα, τὰ δὲ τελευμένα ἐς ταῦτα πάντα τὸν ταμίαν παρέχειν, | ἐγ δὲ ταυτῶν τῶν κτοινῶν ἀποδεικνύειν τοὺς |
15 κτοινάτας μᾶστρον ἐν τῷ ἱερῷ τῷ ἀγιωτάτῳ | ἐν τῇ κτοίνα κατὰ τὸν νόμον τὸν τῶν Ῥοδίων, | τοῦτοι δὲ συνλεγέσθων
ἐν Καμίρῳ εἰς τὸ | ἱερὸν τῆς Ἀθαναίας ὅκκα τοὶ ἱεροποιοὶ παραγέ[ν]ωντι καὶ ἀθρεύντω τὰ ἱερὰ τὰ Καμιρέων [τὰ
δα|μο]τελῇ? πάντα αἶ τι . . .

This decree orders that the *κτοῖναι* of the Kami- reans both in the Island and on the Continent are to be inscribed on a marble stelè, and set up in the Hieron of Athena. The *κτοῖναι* of Chalkè are not included in this order, but the people of that island may, if they demand it, also have their *κτοῖναι* entered in the register. Three commissioners are to be at once elected, who are to superintend the carrying out of the decree, and are to contract for providing a stelè, for which the lowest tender is to be accepted. The contractor is to inscribe the *κτοῖναι* on the stelè, to erect it in the Hieron of Athena, and to fix it firmly all round with lead. The treasurer is to defray the cost of all these operations. The *κτοινᾶται* or members of the *κτοῖναι* are to select in each *κτοῖνα* a *μᾶστρος*, who is to be appointed in the most holy Hieron in the *κτοῖνα*, according to the law of the Rhodians.

The first question which presents itself in this

decree is, who and what are the *κτοινᾶται* and *κτοῖναι*. The word *κτοῖνα* is not found in ordinary Greek Lexicons. It is however clear from this and another Rhodian inscription published by Martha in *Bullet. de Corr. Hell.* iv, p. 139, that it is used in the sense of a district or other local division of land. Again, the mention of the *μᾶστρος*, line 14, and the *ἱεροποιοί*, line 17, seems to point to some religious rites in connection with the *κτοῖναι*. I had already come to this conclusion, when I stumbled on the following entry in Hesychios, placed out of its true alphabetical order:—

κτοῖναι, ἢ κτοῖναι, χωρήσεις προγονικῶν ἱερέων ἢ δῆμος μεμερισμένος. The gloss is somewhat obscure. If the words had been *χωρήσεις προγονικῶν ἱερῶν*, we might have interpreted them 'the marking out or defining sacred precincts inherited from ancestors,' or 'the places set apart for the celebration of rites inherited from ancestors.' It is possible that *ιερέα*,
κ κ

which in the Septuagint bears the sense of festival or sacrifice, may be used here in the genitive plural, in the sense of 'rites.' M. Martha, loc. cit. p. 144, hesitates between this alternative and altering the reading to *ιερώων*. The second part of the gloss, *δημος μεμερισμένος*, suggests that the *κτοῖναι* were certain districts or allotments set apart for religious uses within the limits of demes. M. Martha considers the *κτοῖνα* the equivalent of the Attic deme, but does not seem certain. He states, p. 143, that the word *κτοῖνα* occurs also on an inscription from Karpathos, which he promises to publish shortly, and which, it is to be hoped, will throw further light on the meaning of this nearly forgotten term. The *μάστρος* who is to be appointed by the *κτοινᾶται* is one of a board of magistrates, which we find mentioned in other Rhodian decrees. In four instances the *μάστροι* precede the name of the people who enact the decree, occupying the place usually assigned to the *βουλῇ* in Greek decrees: thus we have *ἔδοξε μάστροις καὶ Ἰαλυσίοις*, ante No. CCCXLIX, *ἔδοξε μάστροις καὶ Λινδίοις*, post CCCLVII. Compare two other Lindian decrees, Ross, Archäol. Aufsätze, ii, p. 615, No. 26, and his Hellenika, p. 113, No. 47. In a Kamiros decree, post No. CCCLIII, line 8, and in two Lindian inscriptions, Ross, Hellenika, p. 116, No. 47 c, line 7, and Archäol. Aufsätze, ii, p. 604, No. 15, there is mention of a *γραμματεὺς μάστρων*, and *μάστροι* bestow a crown on a public functionary in the fragment of a Lindian decree, Ross, Inscr. Ined. iii, p. 17, No. 271. In a decree recently discovered at Delphi, Bullet. de Corr. Hell. v, p. 162, lines 20-23, the officers charged with the duty of punishing those who misappropriate certain moneys dedicated to Apollo are the *μάστροι*, and the persons so accused are said to be *κατάμαστροι ἱερῶν χρημάτων φωρᾶς*, 'guilty of embezzlement of sacred money.' In these cases the *μάστροι* are to inscribe the names of the offenders on the registers of the city as having incurred a debt eight times the amount of the money which had been misappropriated.

Aristotle, Fragm. Polit. 191, ed. Didot, as quoted by Harpokration, s. v., *μαστήρες*, states that there were *μάστροι* at Pellenè, and defines their office as *ἀρχὴ τις ἀποδεδειγμένη ἐπὶ τὸ ζητεῖν τὰ κοινὰ τοῦ δήμου*, and states that their functions were analogous to those of the Athenian *ζητηταί* and the *μαστήρες* elsewhere. Hesychios, s. v., says *μάστροι* *παρὰ Ῥοδίοις βουλευτῆρες*, where the restoration proposed by Bernhardt, ad Suid. ii, 1, p. 723, *βουλευταὶ οἱ καὶ μαστήρες* seems probable. (See Schmidt, Hesychios, iii, p. 75, note.) It appears from another gloss in Hesychios, ibid. line 370, that the accounts of magistrates, *αἱ τῶν ἀρχόντων εὐθυναί*, were called *μαστρίαι*. This is confirmed by the Andania inscription, Foucart-Lebas, Pt. II, p. 172, line 51, where *ὑπόμαστροι* is applied to those who have to render an account in the sense of *ὑπεύθυνοι*. From a comparison of all these stray notices of *μάστροι* it may be inferred that they were a board of magistrates in Rhodian and probably in many Doric cities who controlled the administration of property belonging to the temples, and were apparently an audit board for other public accounts.

In this capacity they took cognizance of all embezzlement of sacred funds as at Delphi, and at Lindos and Ialysos their names preceded that of the city in the heading of certain decrees which related to religious matters.

After ordering the election of a *μάστρος* by the *κτοινᾶται*, our decree goes on to say, line 16, *τοῦτοι δὲ συνλεγέσθων ἐν Καμίρῳ εἰς τὸ ἱερὸν τᾶς Ἀθαναίας ὄκκα τοὶ ἱεροποιοὶ παραγέ[ν]οντι καὶ ἀθρεόντω τὰ ἱερὰ τὰ Καμιρέων [τὰ δαμο]τελῇ πάντα*. When I originally published this inscription (Transactions of Royal Soc. Lit. xi, p. 436), I assumed, but not without hesitation, that *τοῦτοι* referred to the *κτοινᾶται* mentioned in the clause of the decree immediately preceding, and according to strict grammatical rule, such would be the proper antecedent. I cannot help suspecting, however, that there is a latent meaning in the preceding clause which the decree fails to convey to us, but which may have been sufficiently obvious to those for whom the decree was drawn up.

If we assume that the words *ἐν τῇ κτοῖνᾳ* are the equivalent of *ἐν ἐκάστῃ κτοῖνᾳ*, and that each *κτοῖνα* elected one *μάστρος* as their delegate, then the *τοῦτοι* would refer not to the *κτοινᾶται* but the *μάστροι* whom they elected, and the object of their assembling in the Hieron of Athena would be such an inspection and supervision as seems to be implied in the word *ἀθρεόντω*, and such as we might *a priori* expect to have been the special duty of the *μάστροι*. It is uncertain whether the word *ἱερά* here is to be taken in its more usual sense, 'the sacred precinct round temples,' or as 'sacred rites.' As the inspection is to take place at the coming of the *ἱεροποιοί*, I am inclined to think that *ἱερά* refers rather to rites than to sacred places. Compare the Lindian inscription, post No. CCCLVII, line 41, *μ]ὴ μετέχωντι τῶν ἐν Λίνδῳ ἱερῶν οἱ μὴ καὶ πρότερον μετείχον*.

In the last line I restore *[τὰ δαμο]τελῇ πάντα*, after which followed *αἷ τι [πάσχωσιν*, or some such verb.

The *ἱεροποιοί*, mentioned line 17, are sacred ministers who at Athens, and probably in other Greek states, were charged with the duty of conducting the sacrifices. See Böckh, Staatshaush. 2nd ed. i, pp. 303, 304; Ussing, Inscript. Gr. Ined. p. 48; Corpus Inscript. Attic. ii, Pt. I, No. 163; ibid. No. 581; Etym. Magnum, s. v. *ἱεροποιοί*; Schol. ad Demosthen. adv. Mid. ed. Meier, § 115 and § 171. In a Kamiros inscription (Bullet. de Corr. Hell. v, p. 336) twelve *ἱεροποιοί* join in a dedication with *ἱερεῖς* and other personages. We find them also in a list of sacred ministers inscribed on one of the marbles of the temple of Apollo Erethimios in Rhodes (Ross, Inscript. Ined. iii, No. 276). In a Lindian inscription, post No. CCCLVII, *ἱεροποιοί*, together with the *ἱερεῖς* and the *ἱεροθυταί*, are elected under the supervision of certain commissioners chosen *ad hoc* by the Lindian people. As they are mentioned in this decree after the *ἱερεῖς* and the *ἱεροθυταί*, it may be inferred that at Lindos they were inferior in rank to the other two classes of ministers. The same precedence is given to the *ἱερεῖς* in an inscription from Kos (Rayet, Inscript. inéd. de Cos, Pt. I, p. 26), in which the names of seven *ἱεροποιοί* follow that of a hieres of Apollo.

For other references relating to *ιεροποιοί*, see C. I. 76, 2056, 2157, 2221 b, 2266, 2953 b, 3657; K. F. Hermann, *Lehrbuch d. gottesdienstl. Alterthümer*, 2nd ed. § 11, 10, and § 62, 18; Pollux, viii, 107. At Delos they had charge of the treasures. See Homolle, in *Bullet. de Corr. Hell.* vi, pp. 1-166.

We find from this inscription that some of the *κτοῖναι* were in the small island of Chalkè, which lies on the west of Rhodes, and was probably subject to it at all times (see Pliny, *Hist. Nat.* xvii, 4, § 31). In the matter of registering their *κτοινᾶται* at Kamiros, the people of Chalkè appear to have been left free, as would be natural if the *κτοῖναι* were local divisions, having reference to common rites.

The *κτοῖναι* in the *ἄπειρος*, line 2, must have been on that part of the coast of Asia Minor lying opposite to Rhodes, and called the Peraia. This belonged to the Rhodians from a very early period, till they were deprived of their independence by the Romans.

This inscription is written in a strong Doric, in which may be noted, line 4, *ἐξήμειν*, line 3, *ἐχθέμειν*. The infinitive termination *μειν* for *μεν*, is considered

by Ahrens (*De dial. Dorica* p. 315) peculiar to Rhodes and its colonies in Sicily. See C. I. 5491, 5475, 2525 b, 2905, and Meister, in G. Curtius, *Studien*, iv, p. 421.

Line 6, *ἐπιμεληθησεῦντι*, line 7, *ἀποδωσεῦνται*, compare *τελεύμενα*, line 12, and *κρινεῦντι*, *διαλυσεῦντι*, *ὑπαρξεῦντι* in an inscription from Kalymna, C. I. 2671.

Line 8, *χρήξοντι* for *χρήζοντι*.

Line 10, *περιβολιβῶσαι* for *περιμολιβῶσαι*; *μόλιβος*, *μολιβῶ* are given in the Lexicons as poetic forms of *μόλυβδος*, *μολυβδόω*. For the interchange of *μ* and *β*, see Roscher, in G. Curtius, *Studien*, iii, pp. 129-143, and *ante* No. CCCL.

Line 16, *τοῦτοι* for *οὔτοι*. See G. Curtius, *Leipziger Studien*, iv, p. 319.

Line 17, *παραγένωντι* for *παραγέωνται*. See G. Curtius, *ibid.*

Lines 3 and 17, we have *Ἀθαναίᾱς*, line 10, *Ἀθανᾱς*; the first would, probably, be the older form. Line 3, *ἐστάλα* for *ἐν στάλα*. Compare *ἐστήλη*, C. I. A. ii, Pt. 1, No. 581, line 29, and *ante* CCCXLII.

CCCLII.

On a fragment of a slab of blue marble, broken both at top and bottom and down the middle of the slab. The sides are perfect. Height, 10½ in.; breadth, 1 ft. 8 in. Kamiros; S. and B.

	<i>a.</i>	<i>b.</i>	<i>c.</i>
			υ ΔΕΙΟΙ
			ΙΟΙ
			ΝΔΡΩΝΕΙΟΙ
5			ΔΕΞΙΩΝΙΔΑΙ
		ΡΕΙΟΙ	ΕΥΡΥΘΕΜΙΕΙΟΙ
		ΛΕΩΝΠΑΤΡΑΙ	ΔΑΜΗΤΙΔΑΙ
		ΛΡΣΑΓ ΡΕΙΟΙ	ΛΥΚΩΝΕΙΟΙ
		ΒΩΛΑΙ ΑΙ	ΤΙΜΟΚΡΙΤΕΙΟΙ
10	ΙΟΙ	ΑΡΙΣΤΟ ΜΙΔΑΙ	ΡΟΙΜΑΝΟΡΕΙΟΙ
	ΛΙΟΙ	ΑΛΘΑΙΜΕ	ΡΥΛΛΩΝΕΙΩΝΠΑΤΡΑΙ
	ΛΕΩΝΠΑΤΡΑΙ	ΑΜΦΙΝΕΩ	ΑΙ ΜΑΙΩΝΙΔΑΙ
	ΛΟΙΚΙΚΥΔΙΔΑΙ	ΕΥΤΕΛΙΖ	ΜΕΛΑΝΔΡΕΙΟΙ
	ΛΑΡΜΥΛΙΩΝΕΙΟΙ	ΑΜΦΙΝΕΙΣ	ΕΥΩΝΑΚΤΙΔΕΙΟΙ
15	ΚΟΣΜΟΛΕΙΟΙ	ΝΑΙΝΙΕΙΟΙ	ΤΙΜΟΦΙΛΕΙΟΙ
	ΜΟΡΜΑΔΕΙΟΙ	ΚΡΙΝΙΕΙΟΙ	ΑΓΑΘΟΒΟΥΛΙΔΑΙ
	ΜΕΙΔΙΕΙΟΙ	ΚΛΕΥΓΕΝΕΙΟ	ΝΙΚΩΝΕΙΟΙ
	ΑΡΙΣΤΑΡΧΕΙΟΙ	ΕΥΑΝΟΡΕΙΟΙ	ΒΟΥΚΟΛΕΙΩΝΠΑΤΡΑΙ
	ΑΛΘΑΙΜΕΝΙΔΟΣ	ΧΥΤΡΙΕΙΩΝΠΑΤΡΑΙ	ΚΡΗΤΙΝΑΔΑΙ
20	ΑΜΦΙΝΕΩΝΠΑΤΡΑΙ	ΙΦΙΚΛΙΔΑΙ	ΔΩΡΙΑΔΑΙ
	ΙΠΡΟΤΑΔΑΙ	ΧΑΡΙΔΑΜΙΔΑΙ	ΑΓΗΣΙΔΙΚΕΙΟΙ
	ΓΡΑΙΑΔΑΙ	ΚΑΛΛΙΔΑΜΕΙΟΙ	ΜΕΙΔΑΓΟΡΕΙΟΙ
	ΘΩΙΑΔΑΙ	ΘΑΡΣΙΑΔΑΙ	ΞΑΙΑΔΑΙ
	ΘΩΙΑΔΑΙ	ΚΡΗΤΙΝΑΔΑΙ	ΑΡΙΣΤ
25	ΘΩΙΑΔΑΙ	ΜΗΤΥΛΕΙΟΙ	Υ
	ΘΩΙΑΔΑΙ	ΚΡΗΤΙΝΑΔΑΙ	
	ΘΑΡΣΙΑΕΙΟΙ	ΛΗΧΕΙΩΝ	
	ΧΥΤΡΙΕΙΩΝΠΑΤΡΑΙ	ΚΑ	
	ΚΡΗΤΙΝΑΔΑΙ		
30	ΒΟΥΚΟΛΙΑ		
	ΒΟΥΚΟ		
	ΒΑ		

		<i>a.</i>	<i>b.</i>	<i>c.</i>
				δαιοι
				οι
				Ἀ]νδρώνειοι
5				Δεξιωνίδαι
			ρειοι	Εὐρυθεμίειοι
			εων Πάτραι	Δαμητίδαι
			Θα]ρσαγ[ό]ρειοι?	Λυκῶνιοι
			Βωλαι . . . αι	Τιμοκρίτειοι
10		οι	Ἀριστο . . . μιδαι	Ποιμανόρειοι
		ιοι	Ἀλθαιμ[ένιδο]ς	Πυλλωνείων Πάτραι
		λεων Πάτραι	Ἀμφινέω[ν Πάτρ]αι	Μαιωνίδαι
		λοι Κικυδίδαι	Εὐτελίδ[αι	Μελάνδρειοι
		Χαρμυλιώνειοι	Ἀμφινεῖς	Εὐνακτίδειοι
15		Κοσμόλαιοι	Ναινίειοι	Τιμοφίλαιοι
		Μορμάδαιοι	Κρινίειοι	Ἀγαθοβουλίδαι
		Μειδίειοι	Κλευγένειο[ι	Νικῶνιοι
		Ἀριστάρχαιοι	Εὐανόρειοι	Βουκολείων Πάτραι
		Ἀλθαιμένιδος	Χυτρίων Πάτραι	Κρητινάδαι
20		Ἀμφινέων Πάτραι	Ἰφικλίδαι	Δωριάδαι
		Ἰπποτάδαι	Χαριδαμίδαι	Ἀγαισιδίκειοι
		Γραιάδαι	Καλλιδάμειοι	Μειδαγόρειοι
		Θωάδαι	Θαρσιάδαι	. . . ιάδαι
		Θωάδαι	Κρητινάδαι	Ἀριστ
25		Θωάδαι	Μητύλαιοι	- - - -
		Θωάδαι	Κρητινάδαι	
		Θαρσίλαιοι	Ληχείων Π[άτραι	
		Χυτρίων Πάτραι	Κλ	
		Κρητινάδαι		
30		Βουκολίδ[αι		
		Βουκο[λίδαι		
		Βου[κολίδαι		

This inscription contains a list of *πάτραι* ranged under larger classes, e.g. *Ἀμφινέων πάτραι*, *a*, line 20; *Χυτρίων πάτραι*, *a*, line 28.

The word *πάτρα* occurs occasionally in inscriptions in the sense in which it is used here. Thus a Thasian decree, C. I. 2161, confers citizenship on a certain Polyaretos and his kinsfolk, *ἵεναι δὲ αὐτοὺς καὶ [ἐπὶ] πάτρην ἣν ἂν πείθωσι*. In C. I. 1535, a dedication of a statue is made by *ἡ πάτρα τῶν Προσφυμαίων*. In the Rhodian inscription *ante* No. CCCXLV, we have seen that one Eualkidas receives a gold crown from the demos of Lindopolitæ and another *ἀπὸ τῆς πάτρας τῆς Δρυϊτᾶν*. The decree from Olymos (Waddington-Lebas, Pt. v, No. 334) speaks of *τὰς φυλὰς καὶ συγγενείας καὶ πάτρας*.

The meaning of *πάτρα* is thus defined in a fragment of Dikaiarchos preserved in Steph. Byzant. s.v.: *Πάτρα, ἐν τῶν τριῶν τῶν παρ' Ἑλλήσι κοινωνίας εἰδῶν, ὡς Δικαίάρχος, ἃ δὴ καλοῦμεν πάτραν, φρατρίαν, φυλὴν. ἐκλήθη δὲ πάτρα μὲν εἰς τὴν δευτέραν μετάβασιν ἐλθόντων ἢ κατὰ μόναν ἐκάστῃ πρότερον οὖσα συγγένεια, ἀπὸ τοῦ πρεσβυτάτου τε καὶ μάλιστα ἰσχύσαντος ἐν τῇ γένει τὴν ἐπωνυμίαν ἔχουσα*. This passage is thus paraphrased by Cornwell Lewis (preface to Müller's Dorians, i, p. ix): 'Patra was the name of the second stage of relationship among different persons, the first having been merely the affinity between man and wife. Its title was derived from the most ancient and powerful of

the race, as, for instance, the *Æacidæ* or *Pelopidæ*.' In this sense *πάτρα* is used both by Homer and by Pindar (see the passages quoted by Buttmann, in *Abhandl. d. berlin. Akad. d. Wissen. phil. hist. cl.* 1818, 1819, p. 12; Wachsmuth, *Hellen. Alterthumsk.* i, p. 801), and may be considered the equivalent of *γένος*. Dikaiarchos goes on to say that a *φρατρία*, the next stage of relationship, was a combination arising out of intermarriage of persons belonging to different *πάτραι*.

When, for instance, a daughter married out of her own *πάτρα*, she lost the right of taking part in the religious rites, *πατριωτικὰ ἱερά*, of her *πάτρα*, being admitted in exchange into the rites of the *πάτρα* into which she married.

This intermarriage between members of different *πάτραι* led to a fresh bond of union called *φρατρία*; the members of which, though not all descended from the same parents, were in virtue of their collateral kinship participators in certain religious rites common to the *phratria*; all these *phratriæ* were distributed in the several tribes, *φυλαί*, which the city, *πόλις*, contained (see Wachsmuth, loc. cit. p. 802).

The combined evidence of inscriptions and of the passage in Dikaiarchos justifies us in assuming that the names under which the several *patræ* are arranged represent either *φρατρίαι*, such as Dikaiarchos mentions, or analogous groups of *πάτραι*

called by some other name. Thus the Amphineoi, *a*, line 20, and *b*, line 12; the Chytrieioi, *a*, line 28; the Lecheioi, *b*, line 27; the Pylloneioi, *c*, line 10; the Boukoleioi, *c*, line 18, would all be *φρατρίαι*, or analogous bodies in which the *πάτραι* ranged under them were associated by community of religious rites and by ties of relationship. The name *Ἀλθαίμενιδος*, which in *b*, line 11, and *a*, line 19, precedes the entry *Ἀμφινέων πάτραι*, would thus indicate the name of the *φυλή* to which all these groups of *πάτραι* belong. It should be noted that under the heading *Ἀμφινεῖς* we find four *πάτραι* called *Θωάδαι*, lines 23–26 *a*, while the *Κρητινάδαι* occur twice under the Chytrieioi, *b*, lines 24 and 26, and again under the Boukoleioi, *c*, line 18. The mutilated entries, *a*, lines 30, 31, 32, all probably contained the same name, *Βουκολίδαί*. This recurrence of the same *πάτρα* in the same and in different *φρατρίαι* may be accounted for if we suppose that the lineal descendants of the same father and mother married members sometimes of their own, sometimes of other *phratriæ*. As the heading and ending of this inscription are wanting, we can only conjecture what was the object of this list of *πάτραι*. Most probably it concerned religious rites, access to which was restricted to the members of certain families, and the list may have been embodied in a decree declaring that these and no other families were so privileged. See the Koian inscription, Rayet, *Inscr. Inéd. de Kos*, p. 31, No. 10, the Olymos decree already cited, and the Lindian decree, *post* No. CCCLVII, line 42.

Two difficulties remain: *b*, line 12, we have *Ἀμφινέω[ν πάτρ]αι* as a heading, and two lines below *Ἀμφινεῖς* among the *πάτραι* under this heading. Are

we to suppose that in this instance the *phratria* took its name from a particular *πάτρα*, or is the coincidence accidental? Again, why does the entry *Ἀμφινέων πάτραι* occur twice (*a*, line 20, and *b*, line 12), and why is there like repetition of *Χυτρίων πάτραι* (*a*, line 28, and *b*, line 19)? This recurrence suggests that some particular function was discharged by *phratriæ* in rotation.

Another question here arises. What was the relation of the *κοῖναι* mentioned in the preceding decree, No. CCCLI, to these groups of *πάτραι*? We must wait for the publication of the inscription from Karpathos promised by M. Martha (*Bullet. de Corr. Hellén.* iv, p. 143) for the elucidation of this question.

Line 13 *a*, *ΛΟΙ* seems the termination of a name preceding *Κικυδίδαί*. No double name occurs in any other entry.

Line 23 *c*. This name has been erased.

The name of the tribe *Ἀλθαίμενις*, entered twice in this list, is evidently derived from Althaimenes, of whom Diodoros (v, 59) relates that he fled from Krete to Rhodes, and establishing himself at Kamiros built a temple of Zeus Atabyrios on Mount Atabyron. Having by misadventure killed his own father Katreus, king of Krete, on his landing at Rhodes, Althaimenes became an outcast and died of grief, or, according to Apollodoros, iii, 2, § 1, was swallowed up by the earth. The Rhodians afterwards worshipped him with divine honours. This legend makes it probable that a Kretan colony settled at Kamiros in very early times. The connection with Krete is further indicated by the statement in Steph. Byzantinus, s. v. *Ἱεράπυτνα*, that Hierapytna was anciently called Kamiros. See Höck, *Kreta*, ii, pp. 364–366.

CCCLIII.

On a circular convex shield of white marble, encircled by a rim, the left side broken away. Diameter, 1 ft. 5½ in. Kamiros, Rhodes; S. and B.

ΟΚΡΑΙΛΥΣΘ
 ΙΑΙΝΕΤΟΥΣΙΑΥΡΙΟΥ
 ΓΑΓΗΣΑΝΤΟΣΕΚΡΑΝΤΩΝ
 ΧΩΡΑΣΤΑΣΕΝΤΑΝΑΣΣΩΙΚΑ
 5 ΣΑΜΕΝΟΥΕΝΤΟΙΣΑΦΡΑΚΤΟΙΣΚ/
 ΑΝΤΟΣΕΝΚΑΜΕΙΡΩΙΚΑΙΠΕΡΟΓΟΙΗ
 ΑΙΕΞΙΕΡΙΣΤΕΥΣΑΝΤΟΣΚΑΙΓΕΝΟΜΕΝΟΥ
 ΑΣΤΡΩΝΚΑΙΣΤΕΦΑΝΩΘΕΝΤΟΣΧΡΥΣΕ
 ΡΟΤΕΤΩΝΜΑΣΤ . . ΝΑ΄ΣΚΑΙΥΡΟΑΣΚΛΑ
 10 ΥΘΙΑΣ . ΤΑΝΚΑΙΕΡΜΑΙΣΤΑΝΚΑΙΥΡΟΣΕΡΑΡΓΙ
 ΝΕΝΚΑΜΕΙΡΩΚΑΙΥΡΟΠΥΡΓΑΙ . ΛΑΝΚΟΙΝΟ
 ΤΩΝΕΝΛΕ . . ΙΚΑΙΥΡΟΝΑΚΟΡΕΙΩΝ
 ΑΙΑΡΟΣΤΑΛΕΝΤΟΣΙΕΡΟΠΟΙΟΥΕΙΣ
 ΞΙΣΛΗΜΝΟΝΚΑΙΔΙΔΥΜΕΙΟΝΚΑΙ
 15 ΤΟΣΕΙΣΑΛΕΞΑΝΔΡΕΙΑΝ
 ΝΕΝΤΟΣΥΡΟΤΑΣΒΟΥΛΑΣ
 ΟΙΣΤΕΦΑΝΩΙ
 ΑΤΕΥΣΔΑΜΟΣΙΟΣ
 ΟΥΑΡΧΟΝΤΑ
 20 ΔΙΙΤΕΑ΄

Ἀριστ]οκράτης? Πο.
 Ἀριστ]αινέτου? Σιλυρίου
 στρα]ταγήσαντος ἐκ πάντων
 ἐπὶ τᾷς] χώρας τᾷς ἐν τᾷ νάσσῳ κα[ι
 5 στρατευ]σαμένου ἐν τοῖς ἀφράκτοις κα[ι
 ἱεροθυτήσ]αντος? ἐν Καμείρῳ καὶ ἱεροποιή-
 σαντος κ]αὶ ἐξιεριστεύσαντος καὶ γενομένου
 γραμματέως τῶν μ]άστρων καὶ στεφανωθέντος χρυσέ-
 φ στεφάνῳ ὑ]πὸ τε τῶν μάστ[ρων] δις καὶ ὑπὸ Ἀσκλη-
 10 πιαστᾶν καὶ κοινο]ῦ Θιασ[ι]τᾶν καὶ Ἑρμαῖστᾶν καὶ ὑπὸ Σεραπι-
 αστᾶν τῶ]ν ἐν Καμείρῳ καὶ ὑπὸ Πυργα[νι]δᾶν κοινο[ῦ
 καὶ] τῶν ἐν Λέ[ρῳ] καὶ ὑπὸ Νακορείων
 κ]αὶ ἀποσταλέντος ἱεροποιοῦ εἰς
 καὶ εἰς] Λῆμνον καὶ Διδυμεῖον καὶ
 15 πρεσβεύσαν]τος εἰς Ἀλεξανδρείαν
 καὶ τειμα]θέντος ὑπὸ τᾷς βουλᾶς
 καὶ τοῦ δάμου χρυσέ]φ στεφάνῳ
 γραμ]ματεὺς δαμόσιος
 ... ου ἄρχοντα
 20 Δὺ Τελεί[φ

In the Louvre is a smaller marble shield from Kamiros inscribed with a dedication to the gods by Aleximachos, son of Aristainetos. See Longpérier, in *Bullet. Archéol. de l'Athénæum Français*, 1855, p. 76; Fröhner, *Inscript. Grecques du Louvre*, No. 27; and cccxxxiv *ante*, which gives a similar dedication on a marble shield from Kos. See also the dedication C. I. 2654, which Böckh attributes to Knidos.

The inscription before us is a fragment of a decree of the demos of Kamiros in honour of some person whose name is broken away, and contains the recital of his services. He was one of the strategi in Rhodes (ἐν τᾷ νάσσῳ, line 4), and served in a naval expedition; he filled the high office of ἱεροποιός, and was rewarded with a gold crown by the Mastri, and also by the Asklepiastæ and other societies; he was sent as hieropoios to Lemnos and to the Didymeion, and also served in a mission to Alexandria, probably as πρεσβεύς. A gold crown was conferred on him by the Boulè.

Line 2. Ἀριστ]αινέτου. This restoration is suggested by the fact that on the shield from Kamiros in the Louvre, already referred to, the person honoured is Aleximachos, son of Aristainetos.

Line 3. στρα]ταγήσαντος ἐκ πάντων. We have the same expression in the Louvre dedication already referred to. Longpérier (*Bull. Arch. de l'Athén. Fran.* 1855, p. 76) cites as illustration παῖδας ἐκ πάντων, C. I. 232, and τῶ κατὰ πάντων, *ibid.* No. 425, expressions applied to athletes who had been successful against all antagonists. Fröhner (*Inscr. Gr. du Louvre*, p. 37), supposes the phrase ἐκ πάντων on the Louvre shield to be the equivalent of χειροτονηθεὶς στραταγὸς ὑπὸ πάντων. Neither explanation seems satisfactory.

Line 4. ἐπὶ τᾷς] χώρας. The restored words are supplied by the Rhodian dedication, C. I. 2524.

ἐν τᾷ νάσσῳ. Compare ἐν τᾷ νάσσῳ καὶ ἐν τᾷ ἀπείρῳ, in line 2 of cccli *ante*.

Line 5. στρατευ]σαμένου ἐν τοῖς ἀφράκτοις. Compare the Rhodian honorary decrees, C. I. 2525, στρατευσά-

μενον ἐν τε τ[α]ῖς ἀφ[ρά]κτοις [καὶ] ταῖς καταφράκτοις ναυσὶ κατὰ πόλεμον, and *Rev. Archéol. N. S.* xi, p. 219, στρατευσάμενον κατὰ πόλ[εμον] ἐν τε ταῖς καταφράκτοις ναυσὶ καὶ ἐν τριημιολίαις. On this latter passage Foucart (*Rev. Archéol. N. S.* xi, p. 220) observes that κατὰ πόλεμον is not a mere pleonasm, but that it marks the distinction between service in war and expeditions carried on in time of peace as part of the military training of the ephebi, to which latter also the expression στρατευσάμενοι was applied. It should be noted here that there would have been no room for the words κατὰ πόλεμον on the missing portion of our shield.

Line 6. ἱεροποιή[σαντος]. For the functions of the ἱεροποιοί, see *ante*, cccli. The missing word at the beginning of this line may be either ἱεροθυτήσ]αντος or δαμιουργήσ]αντος. See the Kamiros dedication published by Foucart, *Rev. Archéol. N. S.* xiv, p. 337.

Line 7. ἐξιεριστεύσαντος. In another Kamiros inscription, *Bullet. de Corr. Hellén.* v, p. 337, line 15, we have ἀρχιρίστας, where the reading seems certain. The evidence of these two inscriptions justifies Kuster in reading ἱερίστας in the following passage in Hesychios, s.v. ἀγνίτης. ὁ ἀγνισθεὶς μύσους, ἢ ὁ καθάρας τινά: τοὺς δὲ αὐτοὺς καὶ ἱερίστας τινὲς ἔλεγον καὶ τὸ καθαίρειν ἱερίζειν. Schmidt (*Hesych. i*, p. 27) is therefore wrong in substituting ἱερείστας for Kuster's conjecture. The verb ἱεριστεύω is not found in the Lexicons.

Line 9. For the Mastri, see *ante*, No. cccli. The γραμματεὺς μάστρων occurs in a Lindian dedication (*Ross, Archäol. Aufsätze*, ii, p. 604).

Lines 10-12. The Asklepiastæ, the κοινόν of Thiasitæ, Hermaïstæ, Serapiastæ, Pyrganidæ, Nakoreioi, here mentioned, do not appear elsewhere in Rhodian inscriptions. A temenos dedicated to Asklepios is mentioned in an inscription found at Embonas, three hours distant from Kamiros. For similar religious associations in Rhodes or the neighbouring coasts, see Wescher, *Rev. Archéol. N. S.* x, p. 473. Foucart (*Rev. Archéol. N. S.*

xi, p. 222, note 4) states that the Hermaistæ occur in a Tralles inscription, unedited in 1865, when he wrote this. They are also found in a dedication at Delos (Homolle, in Bull. de Corr. Hellén. iv, p. 190).

Line 18. γραμματεὺς δαμόσιος. This functionary

is mentioned in the Rhodian inscription ante CCCXLVI.

Line 19. I can make nothing of this line.

Line 20. Διὶ τελεῖ[φ]. A dedication to 'Εστία and Ζεὺς Τέλειος found at Kamiros is published by Foucart, Rev. Archéol. N. S. xiv, p. 337.

CCCLIV.

On a fragment of stelè of blue marble, the left side only complete. Height, 8½ in.; breadth, 1 ft. 1 in. Kamiros, Rhodes; S. and B.

	ΟΥΛΟΣΛΛ		β]ουλος
	ΜΟΛΑΣΝΙΚΩΝ		Δα]μόλας Νίκων[ος
	ΠΑΝΤΙΑΣΑΓΗΣΙΟΣ		Φαντίας 'Αγήσιος
	ΤΙΜΩΝΕΥΡΥΔΙΚΟΥΔΑΜΟΚΡ/		Τίμων Εὐρυδίκου Δαμοκρά[της
5	ΡΙΣΤΑΝΑΞΤΙΜΑΚΡ . . ΞΥΣ	5	'Α]ριστάναξ Τιμακρ[άτ]εως
	ΚΑΘΥΘΘΕΣΙΑΝΔΕΑΡΙΣΤΑΙΩΝΟΣ		καθ' ὑθεσίαν δὲ 'Αρισταίωνος
	ΗΜΕΡΙΟΣΑΓΡΙΟΥ		'Ημέριος 'Αγρίου
	ΑΚΕΣΤΟΡΙΔΑΣΘΕΥΙ ΕΝΕΥ-		'Ακεστορίδας Θευγένεως
	ΕΥΦΡ. ΝΟΡΑ ΑΙ		Εὐφρ[ά]νωρ? Α . .
10	ΔΑΜΟΣΘ	10	Δαμοσθ[ένης
	ΔΑ		- - - - -

Part of a list of names; lines 5-10 are in smaller letters than lines 1-4.

CCCLV.

On a fragment from a block of white marble, the top and right edge complete. Height, 2¾ in.; breadth, 1 ft. 3 in. Kamiros, Rhodes; S. and B.

ΛΟΞΕΝΟΠΟΣ
ΑΙΔΕΣΑΡΙΣΤ

Φι]λοξένο Ποσ
... π]αῖδες 'Αριστ

The letters in this fragment are earlier in character than those of the other inscriptions from Kamiros. The right side of the stone is finished for a joint.

CCCLVI.

On a fragment from the front of a square cista, broken off at the second line of the inscription. Height, 3½ in.; breadth, 1 ft. 1½ in. Kamiros, Rhodes; C. T. N.

ΕΡΜΑΙΟΥ

'Ερμαίου

CCCLVII.

On a stèle of blue marble. Height, 3 ft. 1 $\frac{1}{4}$ in.; breadth, 1 ft. 5 $\frac{3}{4}$ in. Found at Massari, near Lindos, and obtained by me from Dr. Barmann of Rhodes. Published by Foucart, Rev. Archéol. N. S. xv, p. 204.

ΕΔΟΞΕΜΑΣΤΡΟΙΣΚΑΙΛΙΝΔΙΟΙΣΕΡΙΣΤΑΤΑΝ
ΕΠΕΙΔΗΕΡΙΣΤΑΤΑΙΑΙΡΕΘΕΝΤΕΣΥΠΟΛΙΝΔΙΩΝ
ΑΝΑΞΑΝΔΡΟΣΠΑΓΩΝΟΣΚΑΜΥΝΔΙΟΣ
ΛΥΣΙΑΣΛΥΣΙΚΡΑΤΕΥΣΛΑΔΑΡ . . ΟΣ
5 ΕΥΒΟΥΛΟΣΕΥΘΥΜΑΧΟΥΠΑΓΙΟΣ
ΚΑΙΤΟΙΑΙΡΕΘΕΝΤΕΣΑΝΔΡΕΣ
ΣΥΝΑΓΩΝΙΞΑΣΘΑΙΤΑΙΣΔΙΚΑΙΣ
ΠΑΥΞΑΝΙΑΣΠΟΛΥΣΙΛΛΟΥΒΡΑΣΙΟΣ
ΑΣΤΥΜΕΔΩΝΑΝΔΡΟΣΘΕΝΕΥΣΛΙΝΔΟΠΟΛΙΤΑΣ
10 ΑΓΗΣΑΝΔΡΟΣΠΟΛΥΑΡΑΤΟΥΑΡΓΕΙΟΣ
ΕΠΙΚΡΑΤΗΣΑΓΗΣΙΔΑΜΟΥΚΛΑΣΙΟΣ
ΤΕΛΕΣΩΝΔΑΜΟΣ . ΤΗΝΕΥΣΚΛΑΣΙΟΣ
ΦΙΛΙΩΝΑΝΔΡΟΣ . . . ΕΥΣΛΙΝΔΟΠΟΛΙΤΑΣ
ΕΠΙΚΡΑΤΗΣΠΑΓΣ . ΏΣΚΑΜΥΝΔΙΟΣ
15 ΔΙΔΥΜΑΚΛΗΣΦΙΛ . . ΟΥΛΙΝΔΟΠΟΛΙΤΑΣ
ΑΓΗΣΙΛΟΧΟΣΑΓ . . . ΝΔΡΟΥΚΑΤΤΑΒΙΟΣ
ΑΡΧΙΝΟΜΟΣΦΙΛΟΦΡΟΝΟΣΚΛΑΣΙΟΣ
ΑΡΧΟΚΡΑΤΗΣΣΤΡΑΤΟΚΛΕΥΣΒΟΥΛΙΔΑΣ
ΚΑΛΛΙΣΤΡΑΤΟΣΝΙΚΟΣΤΡΑΤΟΥΝΕΤΤΙΔΑΣ
20 ΑΛΕΞΙΜΑΧΟΣΚΛΕΑΝΔΡΙΔΑΛΑΔΑΡΜΙΟΣ
ΑΛΕΞΙΜΑΧΟΣΜΙΚΥΛΟΥΑΔΑΡΜΙΟΣ
ΕΥΚΛΗΣΑΦΑΙΣΤΙΩΝΟΣΑΡΓΕΙΟΣ
ΔΕΙΝΙΑΣΑΝΘΑΓΟΡΑΛΙΝΔΟΠΟΛΙΤΑΣ
ΙΠΡΑΣΟΣΜΙΚΙΩΝΟΣΛΙΝΔΟΠΟΛΙΤΑΣ
25 ΚΑΛΛΙΓΝΩΤΟΣΔΑΜΟΣΘΕΝΕΥΣΚΛΑΣΙΟΣ
ΑΡΙΣΤΟΜΑΧΟΣΑΛΕΞΑΡΧΟΥΡΕΔΙΕΥΣ
ΦΑΙΝΙΠΡΟΣΕΠΙΚΡΑΤΕΥΣΚΛΑΣΙΟΣ
ΝΙΚΑΓΟΡΑΣΑΡΙΣΤΟΓΕΝΕΥΣΝΕΤΤΙΔΑΣ
ΦΙΛΟΚΡΑΤΗΣΔΑΜΟΚΡΑΤΕΥΣΛΙΝΔΟΠΟΛΙΤΑΣ
30 ΚΛΕΑΓΟΡΑΣΚΟΜΑΤΑΚΛΑΣΙΟΣ
ΑΓΗΣΙΣΤΡΑΤΟΣΕΥΔΙΚΟΥΒΟΥΛΙΔΑΣ
ΡΙΣΤΟΚΡΑΤΗΣΘΕΥΓΕΝΕΥΣΚΛΑΣΙΟΣ
ΞΕΝΟΦΩΝΚΛΕΙΤΩΝΟΣΒΡΑΣΙΟΣ
ΦΑΕΘΩΝΦΙΛΟΚΡΑΤΕΥΣΛΑΔΑΡΜΙΟΣ
35 ΑΛΚΙΜΕΔΩΝΦΙΛΙΩΝΟΣΛΙΝΔΟΠΟΛΙΤΑΣ
ΟΝΟΜΑΚΛΗΣΜΕΛΑΝΩΡΟΥΛΙΝΔΟΠΟΛΙΤΑΣ
ΘΕΑΙΔΗΤΟΣΠΟΛΥΧΑΡΜΟΥΝΕΤΤΙΔΑΣ
ΑΝΔΡΕΣΑΓΑΘΟΙΕΓΕΝΟΝΤΟΣΥΝΔΙΑΦΥΛΑΞΑΝΤΕΣΛΙΝΔΙΟΙΣΟΡΩΣ
ΤΑΙΑΙΡΕΞΙΕΣΓΙΝΩΝΤΑΙΕΝΛΙΝΔΩΙΤΩΝΙΕΡΕΩΝΚΑΙΙΕΡΟΘΥΤΑΝΚΑ .
40 ΙΕΡΟΡΟΙΩΝΚΑΙΤΩΝΑΛΛΩΝΤΩΝΕΡΙΤΑΚΟΙΝΑΤΑΣΣΟΜΕΝ' . ΨΕΞ
ΑΥΤΩΝΛΙΝΔΙΩΝΚΑΘΑΚΑΙΕΝΤΟΙΣΝΟΜΟΙΣΓΕΓΡΑΡΤΑΙΚΑ . ΙΗΜΕΤΕ
ΧΩΝΤΙΤΩΝΕΝΛΙΝΔΩΙΕΡΩΝΟΙΜΗΚΑΙΠΡΟΤΕΡΟΝΜΕΤΕΙΧΟΝΔΕΔΟ
ΧΘΑΙΤΟΙΣΜΑΣΤΡΟΙΣΚΑΙΛΙΝΔΙΟΙΣΕΡΑΙΝΕΣΑΙΑΥΤΟΥΣΟΤΙΑΝΔΡΕΣ
ΑΓΑΘΟΙΕΓΕΝΟΝΤΟΠΕΡΙΤΑΙΕΡΑΤΑΛΙΝΔΙΩΝΚΑΙΑΝΑΓΡΑΨΑΙΤΟΔΕΤΟ
45 ΨΑΦΙΣΜΑΕΣΣΤΑΛΑΝΛΙΘΙΝΑΝΚΑΙΘΕΜΕΙΝΕΣΤΟΙΕΡΟΝΤΑΣΑΘΑΝΑ .
ΟΡΩΣΠΑΣΙΝΤΟΙΣΕΡΙΓΙΝΟΜΕΝΟΙΣΦΑΝΕΡΟΙ'ΗΙΟΤΙΛΙΝΔΙΟΙΤΩΝΑ
ΓΑΘΩΝΑΝΔΡΩΝΜΝΑΜΑΝΠΟΙΕΥΝΤΑΙΕΣΤΟΝΑΠΑΝΤΑΧΡΟΝΟΝΤΟ
ΔΕΑΝΑΛΩΜΑΤΟΕΣΤΑΝΣΤΑΛΑΝΚΑΙΤΑΝΑΝΑΓΡΑΦΑΝΟΙΕΡΕΥΣ . . .
ΑΘΑΝΑΣΤΕΛΕΣΑΤΩΡΩΣΔΕΑΣΤΑΛΑΤΕΘΗΕΣΤΟΙΕΡΟΝΤΑΣ
50 . ΘΑΝΑΣΤΟΙΕΡΙΣΤΑΤΑΙΕΡΙΜΕΛΗΘΕΝΤΩΤΟΙΕΝΑΡΧΑΙΕΟΝΤΕΣ.

- "Εδοξε μάστροις καὶ Λινδίοις ἐπιστατᾶν
 ἐπειδὴ ἐπιστάται αἰρεθέντες ὑπὸ Λινδίων
 Ἀνάξανδρος Πάγωνος Καμύνδιος
 Λυσίας Λυσικράτεως Λαδάρ[μι]ος
 5 Εὐβουλος Εὐθυμάχου Πάγιος
 καὶ τοὶ αἰρεθέντες ἄνδρες
 συναγωνίζασθαι ταῖς δίκαις
 Πανσανίας Πολυζάλου Βράσιος
 Ἀστυμέδων Ἀνδροσθένης Λινδοπολίτας
 10 Ἀγήσανδρος Πολυαράτου Ἀργεῖος
 Ἐπικράτης Ἀγησιδάμου Κλάσιος
 Τελέσων Δαμοσ[θέ]νεως Κλάσιος
 Φιλίων Ἀνδροσ[θέ]νεως Λινδοπολίτας
 Ἐπικράτης Πάγω[ν]ος Καμύνδιος
 15 Διδυμακλῆς Φιλί[ν]ου Λινδοπολίτας
 Ἀγησίλοχος Ἀγ[ησά]νδρου Καττάβιος
 Ἀρχίνomos Φιλόφρονος Κλάσιος
 Ἀρχοκράτης Στρατοκλεῦς Βουλίδας
 Καλλίστρατος Νικοστράτου Νεττίδας
 20 Ἀλεξίμαχος Κλεανδρίδα Λαδάρμιος
 Ἀλεξίμαχος Μικύλου Λαδάρμιος
 Εὐκλῆς Ἀφαιστίωνος Ἀργεῖος
 Δεινίας Ἀνθαγόρα Λινδοπολίτας
 Ἰππασος Μικίωνος Λινδοπολίτας
 25 Καλλίγνωτος Δαμοσθένης Κλάσιος
 Ἀριστόμαχος Ἀλεξάρχου Πεδιεύς
 Φαίνιππος Ἐπικράτεως Κλάσιος
 Νικαγόρας Ἀριστογένεως Νεττίδας
 Φιλοκράτης Δαμοκράτεως Λινδοπολίτας
 30 Κλεαγόρας Κομάτα Κλάσιος
 Ἀγησίστρατος Εὐδίκου Βουλίδας
 Πιστοκράτης Θευγένεως Κλάσιος
 Ξενοφῶν Κλείτωνος Βράσιος
 Φαέθων Φιλοκράτεως Λαδάρμιος
 35 Ἀλκιμέδων Φιλίωνος Λινδοπολίτας
 Ὀνομακλῆς Μελανώπου Λινδοπολίτας
 Θεαίδητος Πολυχάρμου Νεττίδας
 ἄνδρες ἀγαθοὶ ἐγένοντο συνδιαφυλάξαντες Λινδίοις ὅπως
 ταὶ αἰρέσεις γίνωνται ἐν Λίνδῳ τῶν ἱερέων καὶ ἱεροθυτᾶν κα[ὶ]
 40 ἱεροποιῶν καὶ τῶν ἄλλων τῶν ἐπὶ τὰ κοινὰ τασσομέν[ω]ν ἐξ
 αὐτῶν Λινδίων καθὰ καὶ ἐν τοῖς νόμοις γέγραπται κα[ὶ] μὴ μετέ-
 χωντι τῶν ἐν Λίνδῳ ἱερῶν οἱ μὴ καὶ πρότερον μετεῖχον· δεδό-
 χθαι τοῖς μάστροις καὶ Λινδίοις ἐπαινεῖσαι αὐτοὺς ὅτι ἄνδρες
 ἀγαθοὶ ἐγένοντο περὶ τὰ ἱερὰ τὰ Λινδίων καὶ ἀναγράψαι τόδε τὸ
 45 ψάφισμα ἐς στάλαν λιθίναν καὶ θέμειν ἐς τὸ ἱερὸν τᾶς Ἀθάνας
 ὅπως πᾶσιν τοῖς ἐπιγινομένοις φανερόν ᾗ ὅτι Λίνδιοι τῶν ἀ-
 γαθῶν ἀνδρῶν μνάμαν ποιεῦνται ἐς τὸν ἅπαντα χρόνον· τὸ
 δὲ ἀνάλωμα τὸ ἐς τὴν στάλαν καὶ τὴν ἀναγραφὰν ὁ ἱερεὺς [τᾶς
 Ἀθάνας τελεσάτω· ὅπως δὲ ἂν στάλα τέθῃ ἐς τὸ ἱερὸν τᾶς
 50 Ἀθάνας τοὶ ἐπιστάται ἐπιμεληθέντω τοὶ ἐν ἀρχᾷ ἔοντες.

This is a decree of the μάστροι and Lindians in honour of a Commission composed of ἐπιστάται and other persons associated with them who had been chosen to superintend the elections of the ἱερεῖς and other ministers of religion, and to take care that these persons are chosen according to law, and only from among the citizens of Lindos, ἐξ αὐτῶν Λινδίων (lines 40, 41). The commissioners were also charged to prevent any persons from taking part in the Lindian Sacred Rites, ἱερά, who had not formerly enjoyed this privilege. The decree is ordered to

be engraved on a marble stelè and set up in the Hieron of Athenè Lindia.

M. Foucart has edited this inscription from a copy given him by Dr. Barmann, which on collation with the stone exhibits many inaccuracies, of which the following may be noted:—

Line 3. Ἐ[ρ]ά[τ]ωνος for Πάγωνος.

Line 5. Ποσ . . . for Πάγιος. This line is wrongly transposed to below line 7.

Line 14. Παπ . . . s for Πάγω[ν]ος.

Line 15. Μ ου for Φιλί[ν]ου.

Line 26. This line omitted.

Line 40. This line is incorrect after *ἄλλων*.

Line 47. [*μνεί*] *άν* for *μνάμαν*.

In several lines single letters are omitted which are perfectly legible on the stone.

Line 1. **Ἐδοξε μάστροις καὶ Λινδίοις*. In editing this inscription (Rev. Archéol. N. S. xv, p. 209) M. Foucart considers the *μάστροι* in the heading as the senate of Lindos. It is however clear from the evidence of inscriptions, *ante* Nos. CCCXLIX, CCCLI, that the *μάστροι* were not peculiar to Lindos, but that they exercised authority in religious matters both at Ialysos and Kamiros, in which latter city they were elected by the *κοιινάται*. Their authority is marked by their position in the heading both of Lindian and Ialysian decrees in which they precede the demos. See *ante* No. CCCLI, where I have collected the evidence as to *μάστροι* in Rhodes or elsewhere, so far as I could gather it from inscriptions or notices in ancient authors. After *ἐπιστάτῶν* at the end of this line *γνώμα* must be understood, as Foucart remarks. It may have been omitted by an oversight of the lapidary.

In a Lindian decree, Ross, Hellenika, p. 113, No. 547, we have the complete form, *ἔδοξε μάστροις καὶ Λινδίοις ἐπιστάτῶν γνώμα*. These *ἐπιστάται*, 'inspectors' or 'superintendents,' are mentioned in connection with religious ministration in other Rhodian inscriptions. On a marble found on the site of the temple of Apollo Erethimios they are associated with *ἐπίσκοποι*, *ἱεροποιοί*, and other ministers of the temple in a list in which they take precedence of all the rest. See Ross, Inscr. Ined. iii, No. 276. That the office was elective we know from our inscription, line 2, and its permanency is proved by the expression *τοὶ ἐν ἀρχῇ ἔόντες*, line 50. Here and in the inscription, Ross, Inscr. Ined. iii, No. 276, the number of *epistatæ* is three.

The *ἐπιστάται* mentioned in another Lindian inscription, Ross, Archäol. Aufs. ii, p. 599, No. 9, are described as *τοὶ πεμφθέντες ὑπὸ τοῦ δάμου*. These were probably commissioners who were appointed for some special purpose, as they were not Lindian citizens. See Ross, *loc. cit.* p. 600. In the island of Megistè (Castel Rosso), on the Lykian coast, Ross copied a dedication to Apollo Megisteus by two *epistatæ*. See his Hellenika, p. 67. **Ἐπιστάται* occur elsewhere in inscriptions in connection with *ἱεροποιοί* and with temples. See C. I. 76, 160, 2266.

Line 3. *Καμύνδιος*. This name occurs in another Rhodian inscription (Ross, Arch. Aufs. ii, p. 612, No. 22), and on one from Karpathos (Bull. de Corr. Hellén. iv, p. 271).

Lines 6, 7. *καὶ τοὶ αἰρεθέντες ἄνδρες συναγωνίζασθαι ταῖς δίκαις*. The *δίκαι* which these commissioners are appointed to conduct are, it may be presumed, suits against those who claimed rights in respect to the *ἱερά*, to which they were not entitled; see lines 41, 42. The expression *συναγωνίζασθαι* shows, as Foucart remarks, that they were the assessors of the *ἐπιστάται* in these causes. On the right to participate in sacrifices alluded to here, see Waddington-Lebas, v, § 2, p. 105, No. 339; Rayet, Inscr. Inéd. de Kos,

pp. 52-56; Foucart, Rev. Archéol. N. S. xv, p. 216; Foucart-Lebas, ii, § 1, p. 2.

Line 9. *Λινδοπολίτας*. This name, which recurs lines 15, 23, 24, 29, and in a Rhodian inscription, Bullet. de Corr. Hellén. v, p. 334, may be compared with *Νεοπολίτας* which we find in the inscription from the temple of Apollo Erethimios (Ross, Inscr. Ined. iii, No. 277), and which Ross *ad loc.* considers to be the name of a Rhodian Deme. He supposes that *Πολίτας*, which occurs in the same inscription, designates a citizen of Rhodes itself, the dominant *πόλις* in the island. *Καρπαθιοπολίτας* occurs in Rhodian inscriptions, C. I. 2538, 2539, and Ross, Inscr. Ined. iii, p. 15, No. 265; also in a Karpathian inscription, Bullet. de Corr. Hellén. iv, p. 271.

Line 19. *Νεττίδας*, which recurs lines 28, 37. An inscription published by me in the Journal of Hellenic Studies, ii, p. 354, records a decree bestowing a crown on a certain Sosikrates, son of Kleonymos of Netteia, and ordering that the record of this decree be engraved on a stelè and set up at Netteia in the Hieron of Zeus Patröos. I copied this inscription at Apolakkia in Rhodes in 1853; it was then lying among the stones collected for building a church at Apolakkia, and it had been found with other marbles at a short distance from that village. The site of Netteia was therefore probably very near Apolakkia (see my Travels and Discoveries, i, p. 198). This village is near the south-west coast of the island and may very well have been included in the territory of Lindos (see the map in my Travels, frontispiece to vol. i).

Lines 20, 21, 34. *Λαδάρμιος*. This deme occurs in an inscription (C. I. 2513) which was copied by Fourmont, and in his notes is entered as having been in a Consul's house at Chios. Böckh places it under Kos, but it is more probably Rhodian (see C. I. 2545). In a mountainous district of Rhodes, about half-way between the two coasts, is a village called Laerma, the name of which may be a corruption of Ladarmia. It is a little to the north-west of Lindos.

Line 22. **Ἀργεῖος*. This occurs in another Rhodian inscription (Foucart, in Rev. Archéol. N. S. xiii, p. 360, No. 30). Argos must have been a Rhodian deme. There is a district in Kalymnos still called **Ἀργος*.

Line 26. *Πεδιεύς*. Foucart identifies the inhabitants of this deme with the *Πεδιεύς ἐν Λίνδῳ* in the lists of Karian tributaries (see Köhler, Urkunden, p. 192). *Πεδιεύς* occurs in Rhodian inscriptions, Ross, Hellen. p. 104, No. 31, and Bullet. de Corr. Hellén. v, p. 334. In another Rhodian inscription, Rev. Archéol. N. S. xiii, p. 369, No. 32, we have the feminine, *Πεδι[άδος]*.

Line 39. *ἱεροθυτῶν*. *ἱεροθύται* are mentioned in the following Rhodian inscriptions: the treaty between Hierapytna and Rhodes, Naber in Mnemosyne, 1852, i, p. 79; Ross, Archäol. Aufsätze, ii, pp. 589-618, Nos. 9, 16, 17; Foucart, Rev. Archéol. N. S. xi, p. 219, No. 1; *ibid.* xv, p. 218, No. 61. They appear to have been a college of at least fifteen presided over by an *ἀρχιεροθύτης* (see Ross, Arch. Aufs. *ibid.* Nos. 9, 16). Among the honours accorded to public benefactors was *σίτησις ἐν ἱεροθυτείῳ* (Ross, Arch. Aufs. *ibid.*

Nos. 1, 21, 22), which must have been a favour analogous to the *στήσεις ἐν πρυτανείῳ* of other Greek states. Pausanias (iv, § 32, 1) speaks of a *ἱεροθύσιον* where were statues of all the Hellenic Gods. See Vischer, *Kleine Schriften*, ii, p. 29; Foucart, in *Rev. Archéol.* N. S. xv, p. 215. It may be inferred from our inscription and from those already cited from the Mnemosyne and from Ross (*Arch. Aufs.* ii, p. 605, No. 16), that the *ἱεροθύται* ranked after the *ἱερεῖς* and before the *ἱεροποιοί*. See also C. I. 1297. In Agrigentum, Segesta, and Melita the *ἱεροθύτας* was the eponymous magistrate. See C. I. 5491, 5546, 5752. According to Pausanias (viii, § 42, 5) three *ἱεροθύται*, chosen from the *ἄστοί*, were associated with the *ἱέρεια* in a sacrifice to Demeter at Phigalia. On

the functions of the *ἱεροθύται* see Vischer, *Kleine Schriften*, ii, p. 30. He thinks that they were not priests but rather ministers representing the state in matters relating to worship (Cult-beamte). In that capacity they invited guests to the *κοινὴ ἐστία*. In the treaty between Rhodes and Hierapytna already referred to, the *ἱερεῖς* and *ἱεροθύται* are ordered to pray to the Rhodian Gods.

Line 40. *ἐπὶ τὰ κοινά*. By *κοινά* are evidently meant *κοινὰ ἱερά*.

ἐξ αὐτῶν Λινδίων. This must be connected with *ταὶ αἰρέσεις*, line 39. All these functionaries were to be chosen from Lindian citizens, just as in the already cited passage of Pausanias, viii, § 42, 5, the *ἱεροθύται* are chosen from the *ἄστοί*.

CCCLVIII.

On a circular altar or pedestal of white marble, which has been hollowed out, probably to form a mortar with a hole at the bottom. Externally the upper part of the inscription has been cut away so as to form a conical foot to the mortar. Diameter, 1 ft. 9 $\frac{3}{4}$ in. Found at Mallona, near Lindos, in 1862; S. and B. Wescher, *Rev. Archéol.* N. S. x, p. 462; Foucart, *Les Associations Relig.* p. 229; Lüders, *Die Dionysisch. Künstler*, p. 167, No. 55.

Ο Ε Σ /
 Δ - - - - - Ε Ν Τ Α Υ Π Ο
 ΤΟΥ ΚΟΙΝΟΥ ΔΙΟΝΥΣΙΑΣΤΑΝΑΘΑΝΑΙΣΣΤΑΝΔΙΟΣ
 ΑΤΑΒΥΡΙΑΣΤΑΝΕΥΦΡΑΝΟΡΙΩΝΤΩΝΣΥΝΑΘΗΝΑΙΩΚΝΙΔΙΩ
 5 ΧΡΥΣΕΩΣΤΕΦΑΝΩΚΑΙΑΝΑΓΟΡΕΥΣΕΣΙΝΙΣΣΤΟΝΑΕΙΧΡΟΝΟΝ
 ΕΠΗΡΕΑΣΘΕΝΤΟΣΔΕΤΟΥΚΟΙΝΟΥΠΕΡΙΤΩΝΤΟΠΩΝΚΑΙ
 ΑΝΑΛΩΘΕΙΣΑΝΙΣΣΤΑΠΡΑΓΜΑΤΑΖΦΝΚΑΙΤΑΥΤΕΣΗΠΑΝ
 ΓΕΙΛΕΤΟΤΩΚΟΙΝΩΚΑΙΦΙΛΟΤΕΙΜΗΘΕΝΤΟΣΕΙΣΕΥΑΡΕΣΤΗ
 ΣΙΝΤΩΝΕΡΑΝΙΣΣΤΑΝΠΛΕΟΝΑΚΙΣΚΑΙΕΠΑΝΓΕΙΛΑΜΕΝΟΥΕΙΣΕ
 10 ΠΙΣΚΕΥΑΝΤΟΥΤΟΠΟΥΖΡΚΑΙΑΛΛΕΣΕΠΑΝΓΙΛΑΜΕΝΟΥΙΣΤΑ
 ΟΙΚΗΤΗΡΙΑΖΡΚΑΙΑΛΛΑΣΕΠΑΝΓΙΛΑΜΕΝΟΥΕΙΣΕΝΘΗΜΑΤΛΟΠΛΟ
 ΣΙΟΣΤΟΥΤΟΠΟΥΖΡΚΑΙΤΑΣΓΥΝΑΙΚΟΣΑΥΤΟΥΑΡΕΤΗΣΜΕΝΤΕΙΜΛΘΕΙ
 ΣΑΣΥΠΟΤΟΥΚΟΙΝΟΥΤ.....ΣΙΑΣΤΑΝΑΘΑΝ...ΣΤΑΝΔΙΟΣΑΤΑΒΥΡΙΑΣΤΑΝ
 ΕΥΦΡΑΝΟΡΙΩΝΤΩΝ ΑΘΕΙΣΑΣΤΩΚΟΙΝΩ
 15 ΑΘΑΝΑ ΝΑΛΩΜΑΤΩΝ Ε

- - - - -
 καὶ τειμα]θέντα ὑπὸ
 τοῦ κοινου τοῦ Διονυσιαστῶν Ἀθαναιστῶν Διο-
 αταβυριαστῶν Εὐφρανορίων τῶν σὺν Ἀθηναίῳ Κνιδίῳ
 5 χρυσεῷ στεφάνῳ καὶ ἀναγορεύσεσιν ἰς τὸν αἰὲ χρόνον·
 ἐπηρεασθέντος δὲ τοῦ κοινου περὶ τῶν τόπων καὶ
 ἀναλωθισῶν ἰς τὰ πράγματα Ζφν καὶ ταῦτες ἦπαν-
 γείλετο τῷ κοινῷ καὶ φιλοτειμηθέντος εἰς εὐαρέστη-
 σιν τῶν Ἑρανισστῶν πλεονάκεις καὶ ἐπανγυλαμένου εἰς ἐ-
 10 πισκευὰν τοῦ τόπου Ζφ?ε καὶ ἄλλας ἐπανγυλαμένου ἰς τὰ
 οἰκητήρια Ζρ καὶ ἄλλας ἐπανγυλαμένου εἰς ἐνθήματα ὀπλό-
 σιος? τοῦ τόπου Ζρ καὶ τῆς γυναικὸς αὐτοῦ Ἀρετῆς μὲν τειμαθεί-
 σας ὑπὸ τοῦ κοινου τ[οῦ Διονυ]σιαστῶν Ἀθαν[αῖ]στῶν Διοσαταβυριαστῶν
 Εὐφρανορίων τῶν [σὺν Ἀθηναίῳ Κνιδίῳ καὶ . . .]αθείσας τῷ κοινῷ
 15 Ἀθανα[ῖ]στῶν ἀ]ναλωμάτων

This inscription exhibits great carelessness in the orthography, and must be of a late period. Thus we have a double *σ* in *Ἀθαναιστῶν*, line 2; *ἰς* for *εἰς*, lines 4, 6; *Ἑρανισστῶν*, line 8; *ταῦτες* for *ταύτας*, line 6; *ἄλλες* for *ἄλλας*, line 9; *ἦπανγείλετο*, line 7, is a barbarous form for *ἐπηνγείλατο*, and this verb is left without a nominative case.

The inscription is part of a decree bestowing

honours on some benefactor of several religious associations at Rhodes.

Lines 1-5. We are told that this benefactor, whose name must have been in the missing upper part of the decree, was honoured with a golden crown and perennial proclamations by the *κοινόν* of the Dionysiai, the Athanaistai, and Diosatabyriastai Euphranorioi, who were associated with the Knidian Athenaios.

In line 6 foll., it is stated that the community from whom the decree emanates had been molested about certain localities which doubtless had been used by the *κοινόν* for the celebration of their religious rites. This had led to litigation, *πράγματα* (line 7), the cost of which was 550 drachmæ. This sum had been furnished by the person honoured in the decree, who had also given 560 drachmæ for setting the ground in order, *εἰς ἐπισκευὰν τοῦ τόπου* (line 10), for the lodgings, *οἰκητήρια* (line 11), 100 drachmæ, and an equal sum for a purpose which, from the illegible condition of the last word in line 11, cannot be explained.

I have already noticed the Religious Associations of Rhodes. See *ante* CCCXLIV, and the Netteian decree (Journal of Hellenic Studies, ii, pp. 357-360). The epithet *Εὐφρανόριοι* attached to the *Διοστα-βυριασταί* here may have been derived from the Euphranor who is mentioned in the Netteian decree.

Line 6. *περὶ τῶν τόπων*. Compare C. I. 2525 b, line 120: *καὶ ταῖς ἐπιχύσεσι ἐπὶ τῶν τόπων εἰς τὸν αἰὲ χρόνον*.

Line 7. *Λϕν*. The siglum *Λ* which here represents the drachma is explained in Pseudo-Galen. *περὶ μέτρων*, c. ii; ap. Hultsch, *Metrol. Script. Reliqu.* i, p. 220: *Αἱ δὲ δύο γραμμαὶ συνάπτουσαι κατὰ θάτερον πέρας ὥστε γωνίαν ποιεῖν δραχμὴν σημαίνουνσι Λ*. With this siglum may be compared the *Ι'* which oc-

curs in a Knidian inscription, to denote the drachma. (See my *Hist. Disc.* ii, p. 756, No. 41.)

Line 11. *εἰς τὰ οἰκητήρια*. These were probably houses where certain officers and members of the *κοινόν* were lodged either during the celebration of certain festivals or permanently. Such lodges would be in the vicinity of the temple or other place of worship of the *κοινόν*.

εἰς ἐνθήματα ΟΠΛΟσιος τοῦ τόπου. I can only read the first four letters thus, *ΟΠΛΟσιος*. Wescher reads *ἐνθήματα (οἰκή)σιος*, but the letters which I print in uncials are certainly not *ΟΙΚΗ*. Foucart suggests *κοσμή]σιος*, but that is equally at variance with the stone. The word may be a blundered form of *ὅπλις*, 'equipment.' The barbarous ignorance of the lapidary has been already noticed. *ἐνθήματα* is probably used here in the same sense in which we find *ἐνθεμα* in an inscription, C. I. 3599, lines 13, 15: *τοὺς δὲ τραπεζίτας, ἐπεὶ διαγεγραμμέ[να ἢ τὰ διά]φορα, ἔχειν ἐνθεμα [δ]ιδόντας τό[κ]ον αὐτῶν δέκατον . . . τοὺς δὲ [τραπεζίτας] ἔχειν ἐνθεμα τὰς μυρίας . . . Ἀλεξανδρείας*. In this passage the word clearly means money deposited with a banker.

The litigation mentioned, line 6 of our inscription, may have made it necessary to deposit a sum in court, pendente lite, or as a security or indemnity in contingencies which might arise.

CCCLIX.

On the end of a blue marble cist found near Rhodes. Height, 7½ in.; width, 1 ft. 1½ in. C. T. N.

ΠΑΥΣΑΝΙΑΣ

Πανσανίας

ΠΑΥΣΑΝΙΑ

Πανσανία

ΡΥΝΧΙΔΑΣ

Ῥυνχίδας.

Ῥυνχίδας. This is the ethnic of a deme otherwise unknown. In the inscription from Embonas in Rhodes, published by Martha, *Bull. de Corr. Archéol.*

iv, p. 138, we find, line 4, *τὰς γὰρ τὰς ἐν Ῥογκ[ύ]φ*. This may be the same deme.

CCCLX.

Round a marble cup. Height, 5½ in.; diameter, inclusive of handles, 9¼ in. Rhodes; C. T. N.

ΑΠΟΤΑΦΩΝΤΑΦΩΝ

Ἀποτάφων ταφών.

These words are inscribed round the body of the cup, which is encircled with an ivy wreath in relief. It is solid, has two handles, and resembles in form the skyphos of fictile art. On the top are two leaves of the vine or plane in slight relief; in the centre of each leaf a small hole has been drilled, probably for the attachment of some object in metal. The bottom of the foot of the cup presents a fractured surface shewing that it has been broken off from a support of some kind. This support would probably be a small column. The word *ἀπόταφοι* is thus explained by Hesychios s. v. *οἱ συνηριστευκότες τοῖς ἐλευθέροις δοῦλοι, καὶ μὴ*

συνταφέντες αὐτοῖς. Suidas, s. v., gives a different explanation. The *ἀπόταφος* according to him is *ὁ ἀπεστερημένος τῶν προγονικῶν τάφων ὄντω Δείναρχος*. It would seem from a comparison of these two passages that the word *ἀπόταφος* was in the time of Deinarchos applied to those who were deprived of the right of burial in the tombs of their forefathers, and that slaves who had earned their liberty were also called *ἀπόταφοι* because they had the privilege of a separate place of burial. In our dedication *ταφών* must be understood as the Doric contracted form of *ταφείων*, 'a burying ground,' which occurs in two Palmyrene inscriptions, C. I. 4507; Waddington-

Lebas, Pt. vi, § 8, Nos. 2619, 2621; in another Palmyrene inscription, No. 2625, *ibid.*, we have *ταφαιών*. The Rhodian inscription, *Bullet. de Corr. Hellén.* iv, p. 139, contains the grant of a burial ground to certain eranists, which is marked off by

boundaries, *ὡς ὅροι κεῖνται*. I think it more than probable that the vase on which our inscription is engraved is broken off from a small pillar which marked the boundary of such a burial ground, or surmounted a large tomb; see C. I. 534, 535.

CCCLXI.

On a tablet of white marble. Length, 1 ft. $\frac{1}{2}$ in.; height, 6 $\frac{1}{4}$ in. Rhodes; A. B.

ΑΙΓΥΠΤΟΥ ΜΕΔΕΟΥΣΙΒΑΘΥΚΛΗΡΟΙΟΣΑΙΣΤΗΣ
ΞΕΙΝΕΠΤΑΡΑΠΡΟΠΥΛΩΙΤΟΥΣΔΕΘΕΤΟΙΑΚΟΡΟΣ
ΒΩΜΟΥΣΑΘΑΝΑΤΟΙΣΙΝΕΠΤΕΙΓΕΡΑΣΑΥΤΟΙΑΝΑΚΤΕΣ
ΚΕΔΝΟΙΣΕΥΡΩΠΑΣΤΑΙΣΙΝΕΝΕΙΜΑΝΙΣΟΝ
5 ΜΟΥΝΩΙΕΝΑΙΣΕΙΟΙΣΙΤΟΔΕΚΛΕΟΣΑΦΘΟΝΟΝΩΝΗΡ
ΕΓΜΑΚΑΡΩΝΑΝΥΣΑΙΦΑΤΙΔΙΚΑΙΟΣΥΝΑΙ

*Αἰγύπτου μεδέουσι βαθυκλήριο Σαῖστος,
Ξεῖνε, παρὰ προπύλῳ τούσδε θέτο ζάκορος
Βωμοὺς ἀθανάτοισιν, ἐπεὶ γέρας αὐτοῖ ἀνακτες
Κεδνοῖς Εὐρώπας παισὶν ἐνειμαν ἴσον
5 Μούνῳ ἐν αἰζείοισι· τόδε κλέος ἀφθονον ὦνῆρ
ἐγ μακάρων ἀνύσαι φατὶ δικαιοσύνα.*

This is a dedication of altars to two or more of the Ptolemies, kings of Egypt, who are here styled *Αἰγύπτου μεδέοντες* and *ἀθάνατοι*, from which latter epithet we may infer that they were deceased at the time of the dedication. The person who erects the altars is one Saistes, who is styled a *ζάκορος*, *id. qu. νεώκορος*, a sacred minister in some temple, probably the one near the *πρόπυλον* of which the altars were placed. The inscription goes on to state the motive for the dedication. Saistes had alone of his compeers received from the kings an honour equal to that bestowed on the trusty sons of Europe.

The concluding words of the dedication are not clear, but if we connect *ἐγ μακάρων* with *κλέος*, the sense seems to be this: 'he declares that he achieved through justice this ample renown bestowed by the Blessed ones.' We may assume that Saistes was an Egyptian. The name occurs neither in the Index to Böckh's Corpus nor in Pape's Lexicon of names. What the honour was which was con-

ferred on him alone among his countrymen is not stated. If we translate the expression *ἐν αἰζείοισι*, 'among warriors,' the distinction may have been his enrolment into some corps such as *διάδοχοι πρὸς τὴν αὐλήν*, who were originally composed exclusively of Macedonians (see Polyb. xv, 29. 1, 2, and Lumbruso, *Économie Politique de l'Égypte sous les Lagides*, p. 224). The word *δικαιοσύνα* may mean 'through the justice of his Royal benefactors,' or 'on account of his own justice.'

The inscription, so far as I can judge from the form of the letters, would not be later than the time of Ptolemy Euergetes I.

It should be noted that, though this inscription was obtained by Mr. Consul Biliotti at Rhodes, I am not aware of any evidence that it was found there. The mention of a *πρόπυλον*, line 2, would rather lead me to suppose that this marble was brought from Alexandria in some Greek ship, and sold at Rhodes.

CCCLXII.

On a fragment of white marble, broken on all sides. Height, 9 $\frac{1}{2}$ in.; width, 3 in. Rhodes; A. B.

ΜΟΣ
ΛΣ
ΙΑΑ
ΙΘΝ
5 ΙΝ
ΥΤΟ
ΝΚΑΙ
ΥΓΓ
/

CCCLXIII.

On a circular piece of blue marble, the back of which is convex, and is roughly tooled. Diameter, 8 in. Kassos; Ross, Inscr. Ined. iii, No. 262, and his Reisen, iii, p. 36; C. T. N.

ΛΥΞ

ΙΔΑ

ΜΟΞ

Λυσίδαμος.

Ross, in his Reisen, iii, pp. 35, 36, states that he saw at Kassos several inscribed stones similar in form and dimensions. See his Arch. Aufsätze, i, p. 65, and Beaudouin, in Bullet. de Corr. Hellén. iv, p. 123. The place where they were found, about half an hour's distance from the port, was strewn with the ruins of an ancient city, and is still called τὸ Πόλιν. These inscribed stones were found in ancient

tombs. From their form it seems probable that they were used to close the mouth of a pithos or other receptacle for the ashes of the dead. Ross suggests that the omission of the name of the father in this and the other inscription published by him may have been caused by want of space, but this does not seem a sufficient reason, because smaller letters might have been used. The writing is of a good period.

CCCLXIV.

On a slab of blue marble, broken across at line 16. Height, 2 ft.; breadth, 1 ft. 4 in. Karpathos; S. and B. Wescher in Revue Archéol. N. S. viii, p. 469; Vercoutre, ibid. N. S. xxxix, pp. 317-320.

ΟΙΟΥΒΡΥΚΟΥ...ΙΟΥΣΕΙΡΕ ΕΡΕΙΔΗΙ Η...
 ..ΙΤΟΣΜΗΤΡΟΔΩΡΟΥΣΑΜΙΟΣΔΕΔΑΜΟΣΙΕΥ
 ..ΣΕΤΗΥΠΕΡΤΑΕΙΚΟΣΙΕΚΤΕΝΩΣΤΕΚΑΙΦΙΛΟ
 5 ..ΜΩΣΘΕΡΑΡΕΥΩΝΔΙΑΤΕΤΕΛΕΚΕΙΡΑΝΤΑΣ
 .ΑΤΑΤΕΤΑΝΕΜΠΕΙΡΙΑΝΚΑΙΤΑΝΑΛΛΑΝΑΝΑ
 ΣΤΡΟΦΑΝΑΝΕΓΚΛΗΤΟΝΑΥΤΟΝΠΑΡΕΣΧΗΤΑΙ
 ΛΟΙΜΙΚΑΣΤΕΔΙΑΘΕΣΙΟΣΓΕΝΟΜΕΝΑΣΚΑΙΠΟΛΛΩΝ
 ΕΙΣΤΟΥΣΕΣΧ, ΤΟΥΤ'ΙΝΔΥΝΟΥΣΕΜΠΡΕΣΟΝΤΩΝ
 10 ΟΥΜΟΝΟΝΤΩΝΔΑΜΕΤΑΝΑΛΛΑΚ'ΑΙΤΩΝΠΑΡΟ.ΚΕΥΝ
 ΤΩΝΤΑΝΓΑΣΑΝΕΚΤΕΝΕΙΑΝΚΑΙΚΑΚΟΠΑΘΙΑΝ
 ΓΑΡΕΧΟΜΕΝΟΣΠΑΡΑΙΤΙΟΣΓΕΓΟΝΕΙΤΑΣΣΩΤΗΡ.
 ΑΣΠΡΟΤΟΥΤΕΜΙΣΘΩΘΗΜΕΙΝΔΙΑΤΡΙΒΩΝΕΝ.....
 ..ΠΟΛΛΟΥΣΤΩΝΔΑΜΕΤΑΝΕΝΕΡΙΚΙΝΔΥΝΟ...
 15 .ΙΑΘΕΣΕΣΙΓΕΝΟΜΕΝΟΥΣΕΣΩΣΕΝ.ΣΘΟΝΟ.
 ..ΤΑ.ΤΝΟΤΕΥΝΟΙΚΟΣΤΕΚΑΙΔΙΚΑΙΩ...
 ..ΖΙΟΝΤΩΝΚΑΤΟΙΚΕΥΝΤΩΝΕΝΤΩΙΠΕΡΙΠΟΛ.
 ΩΙΕΙΣΠΟΡΕΥΟΜΕΝΟΣΔΙΑΤΕΤΕΛΕΚΕΙΟΡΩΣΟΥΝ
 ΚΑΙΟΔΑΜΟΣΟΒΡΥΚΟΥΝΤΙΩΝΦΑΙΝΗΤΑΙΕΥΧΑΡΙ
 20 .ΤΟΣΚΑΙΤΟΥΣΑΓΑΘΟΥΣΤΩΝΙΑΤΡΩΝΤΙΜΩΝ
 ΚΥΡΩΘΕΝΤΟΣΤΟΥΔΕΤΟΥΥΑΦΙΣΜΑΤΟΣΔΕΔΟΧΘΑ.
 .ΖΙΔΑΜΩΙ ΕΡΑΙΝΕΣΑΙΜΗΝΟΚΡΙΤΟΝΜΗΤΡΟΔΩΡΟΥ
 ΣΑΜΙΟΝ ΚΑΙΣΤΕΦΑΝΩΣΑΙ ΧΡΥΣΕΩΙΣΤΕΦΑΝΩΙ
 ΙΑΙΑΝΑΓΟΡΕΥΣΑΙΕΝΤΩΙΑΓΩΝΙΤΩΝΑΣΚΛΑΡΕΙ
 25 ΩΝ ΟΤΙΟΔΑΜΟΣΟΒΡΥΚΟΥΝΤΙΩΝΕΡΑΙΝΕΙΚΑΙ
 ΣΤΕΦΑΝΟΙΧΡΥΣΕΩΙΣΤΕΦΑΝΩΙΜΗΝΟΚΡΙΤΟΝ
 ΜΗΤΡΟΔΩΡΟΥΣΑΜΙΟΝΕΜΠΕΙΡΙΑΣΕΝΕΚΑΚΑΙΚΑΛΟΧΑ
 .ΑΘΙΑΣ ΕΞΕΣΤΩΔΕΜΗΝΟΚΡΙΤΩΙΚΑΙΕΙΣΤΑΣΠΑΝΑ
 .ΥΡΕΙΣΠΑΡΑΓΙΝΕΣΘΑΙΑΣΣΥΝΤΕΛΟΥΝΤΙΒΡΥΚΟΥΝΤΙ
 30 ΟΙ ΤΟΔΕΓΕΝΟΜΕΝΟΝΤΕΛΕΣΜΑΕΙΣΤΟΝΣΤΕΦΑΝ.Ν
 ΤΕΛΕΣΑΤΩΟΤΑΜΙΑΣΜΕΤΑΔΕΤΑΝΚΥΡΩΣΙΝΤΟΥΔ
 .ΟΥΥΑΦΙΣΜΑΤΟΣΕΛΕΣΘΩΟΔΑΜΟΣΠΑΡΑΧΡΗΜΑ
 .ΙΔΡΑΘΔΕΑΙΡΕΘΕΙΣΑ...Η.ΑΣΘΩΕΝΤΩΙΣΥΜΠΑΝΤ.
 .ΑΜΩΙΤΑΝΔΟΣΙΝΤΟΥΣΤΕΦΑΝΟΥΚΑΙΩΣΤΕΑΝΑΘΕ
 35 ΜΕΙΝΕΙΣΤΟΙΕΡΟΝΤΟΥΡΟΤΕΙΔΑΝΟΣΤΟΥΡΟΡΟΜΙΟΥ
 ΣΤΑΛΑΝΑΙΘΙΑΝ ΚΑΙΑΝΑΓΡΑΨΑΙΕΙΣΑΥΤΑΝΤΟ
 ΥΑΦΙΣΜΑΚΑΘΟΤΕΤΙΜΑΚΕΙΟΔΑΜΟΣΟΒΡΥΚΟΥΝΤΙΩΝ
 ΜΗΝΟΚΡΙΤΟΝΜΗΤΡΟ.ΩΡΟΥΣΑΜΙΟΝΤΟΔΓ Ν Ε

----- ό δεινα]
 θίου Βρυκού[ντ]ιος εἶπε, ἐπειδὴ [Μ]η[νό-
 κρ]ιτος Μητροδώρον Σάμιος, δεδαμοσιευ-
 κῶ]ς ἔτη ὑπὲρ τὰ εἴκοσι ἐκτενῶς τε καὶ φιλο-
 5 τί]μως θεραπεύων διατετελέκει πάντας
 κ]ατά τε τὴν ἐμπειρίαν καὶ τὴν ἄλλαν ἀνα-
 στροφὰν ἀνέγκλητον αὐτὸν παρέσχηται,
 λοιμικᾶς τε διαθέσιος γενομένης καὶ πολλῶν
 εἰς τοὺς ἐσχάτους κινδύνους ἐμπεσόντων
 10 οὐ μόνον τῶν δαμετᾶν ἀλλὰ καὶ τῶν παρο[ι]κεύν-
 των, τὴν πᾶσαν ἐκτένειαν καὶ κακοπαθίαν
 παρεχόμενος παραίτιος γηγόνει τᾶς σωτηρ[ί-
 ας, πρὸ τοῦ τε μισθωθῆμιν διατρίβων ἐν [τᾷ πόλ-
 15 εἰ] πολλοὺς τῶν δαμετᾶν ἐν ἐπικινδύνο[ις]
 δ]ιαθέσει γενομένους ἔσωσε, μ[ι]σθὸν ο[ὐ]
 δεξάμ]ενος, εὐνοϊκῶς τε καὶ δικαίως [πρὸς ἑ-
 κα]στον τῶν κατοικούντων ἐν τῷ περιπολ[ί-
 φ εἰσπορευόμενος διατετελέκει· ὅπως οὖν
 καὶ ὁ δᾶμος ὁ Βρυκουντίων φαίνεται εὐχάρι-
 20 σ]τος καὶ τοὺς ἀγαθοὺς τῶν ἱατρῶν τιμῶν,
 κυρωθέντος τοῦδε τοῦ ψαφίσματος δεδόχθα[ι]
 τ]ῷ δάμῳ ἐπαινέσαι Μηνόκριτον Μητροδώρον
 Σάμιον καὶ στεφανῶσαι χρυσέῳ στεφάνῳ,
 καὶ ἀναγορεῦσαι ἐν τῷ ἀγῶνι τῶν Ἀσκληπιεί-
 25 ων ὅτι ὁ δᾶμος ὁ Βρυκουντίων ἐπαινεῖ καὶ
 στεφανοῖ χρυσέῳ στεφάνῳ Μηνόκριτον
 Μητροδώρον Σάμιον ἐμπειρίας ἔνεκα καὶ καλοκα-
 γ]αθίας· ἐξέστω δὲ Μηνοκρίτῳ καὶ εἰς τὰς πανα-
 γ]ύρεις παραγίνεσθαι ἅς συντελοῦντι Βρυκούντι-
 30 οἰ· τὸ δὲ γινόμενον τέλεσμα εἰς τὸν στέφαν[ο]ν
 τελεσάτω ὁ ταμίας, μετὰ δὲ τὴν κύρωσιν τοῦδε
 τ]οῦ ψαφίσματος ἐλέσθω ὁ δᾶμος παραχρῆμα
 ἄ]νδρα, ὁ δὲ αἰρεθεὶς α[ιτ]η[σ]άσθω ἐν τῷ σύμπαντ[ι]
 δ]άμῳ? τὴν δόσιν τοῦ στεφάνου καὶ ὥστε ἀναθέ-
 35 μιν εἰς τὸ ἱερὸν τοῦ Ποτειδᾶνος τοῦ Πορθμίου
 στάλαν λιθίναν καὶ ἀναγράψαι εἰς αὐτὴν τὸ
 ψάφισμα καθ' ὃ τιτιμάκει ὁ δᾶμος ὁ Βρυκουντίων
 Μηνόκριτον Μητροδώρον Σάμιον, τὸ δὲ [γε]ν[όμ]ε[νον]
 τέλεσμα] - - - - -

On collation of Wescher's text with the stone I found that it was incorrect in several places. Among the Dorisms which this inscription presents may be remarked *μισθωθῆμιν*, line 13, for *μισθωθῆναι*, *συντελοῦντι*, line 29, for *συντελοῦσι*, and *Ποτειδᾶνος*, line 35, for *Ποσειδῶνος*.

This is an honorary decree by which the demos of Brykountii grants a golden crown to Menokritos, son of Metrodoros, a Samian, for his services as a physician during more than twenty years. At an earlier period, before he received a salary, he gave his services gratuitously while residing in Karpathos, and cured many persons of dangerous illnesses.

The name *Βρυκούντιοι* occurs three times in the Athenian tribute lists, see *Corpus Inscr. Att.* i, No. 37, p. 22, and Nos. 231, 233, pp. 114, 116. *Βρυκούντιος* as an ethnic occurs in a Rhodian inscription (Foucart, *Rev. Archéol.* N. S. xiv, p. 328), and in a number of inscriptions found on a site in the north of Karpathos, which is called to this day ἡ *Βουργοῦντα*. See Ross, *Reisen*, iii, p. 62; Wescher, *Rev. Arch.* N. S. viii, p. 473; and for the description of the ruins on this site, Beaudouin, in *Bullet. de Corr. Hell.* iv,

pp. 274-283, who quotes a description of Karpathos written in modern Greek by Emmanuel Manolakakè, and published at Athens, 1878. According to Strabo, x, p. 489, Karpathos had four cities, the names of two of which, Nisyros and Poseidion, have been handed down to us by ancient geographers. The other two must have been Brykountii and Arkesia, which latter is known to us by the Athenian tribute lists, and also by an inscription found in Karpathos.

Line 3. *δεδαμοσιευ[κῶ]ς*. Physicians hired by the state were called *δημόσιοι*. See *ante* cxliii, line 15, note, and Vercontre, in *Rev. Archéol.* xxxix, p. 107.

Line 5. *διατετελέκει*; so line 12, *γγεγόνει*; line 37, *τετιμάκει*; cf. *ante* ccxcix b, lines 10, 17, 27. On this form of the perfect with present inflexion see G. Curtius, *Greek Verb*, Eng. Transl. p. 393, §§ 179, 180.

Line 13. *διατρίβων ἐν [τῷ πόλει]*. This restoration is suggested by the words *ἐν τῷ περιπολ[ί]φ*, line 17. The *πόλις* can hardly be any other than that of the *Βρυκούντιοι*, but in that case it is singular that, line 10, *δαμετᾶν* is used where we should expect *πολιτᾶν*.

Line 33. *ὁ δὲ αἰρεθεὶς α[ιτ]η[σ]άσθω ἐν τῷ σύμπαντ[ι] δ]άμῳ*. We find a similar formula in the decree of

the Rhodian Euthalidai published by me in the *Journal of Hellenic Studies*, ii, p. 354, lines 18-20, *Εὐθαλίδαι ἐλέσθωσαν ἄ[νδρα], ὃ δὲ αἰρεθεὶς αἰτησάσθω τὰν βουλὰν καὶ [τὸ]ν δᾶμον δεδῶσθαι Εὐθ[α]λίδαις κ.τ.λ.*

The expression ἐν τῷ σύμπαντι δάμῳ occurs in another Karpathan inscription in which certain persons are chosen as *ἱεραγωγοὶ ὑπὸ τοῦ σύνπαντος δάμου*. See Beaudouin, *loc. cit.* p. 262, who argues from the evidence of this inscription that ὁ σύμπας δῆμος refers not to a single city, but to the four Karpathan cities as represented in one common assembly. So too in the case of the Lindian inscriptions (Ross, *Archäol. Aufsätze*, ii, p. 611, Nos. 20, 24), in which ὁ σύμπας δᾶμος is distinguished from τὸ πλῆθος τῶν *Λινδίων*, Ross supposes that this collective demos was an assembly of all the Rhodians, as distinguished from the popular assembly, πλῆθος, of a single city. Foucart (*Rev. Archéol. N. S.* xvi, p. 27) rejects this interpretation, and maintains that by πλῆθος we must understand the Lindian plebs, and by ὁ σύμπας δᾶμος the assembly of all the citizens of Lindos and of the surrounding villages. Our decree, however, taken in connection with the other Karpathan inscription already referred to, inclines me to think that Ross was right in his view.

It is ordered in our inscription, lines 31-35, that after the confirmation, *κύρωσις*, of the decree conferring the crown and the *ἔπαινος*, the demos is to elect a person who in the common assembly, ὁ σύμπας δᾶμος, is to apply for permission to bestow the crown and to dedicate a stelè inscribed with the decree in the temple of Poseidon Porthmios. Adopting

M. Beaudouin's view, we may infer that the decrees of a single Karpathan city required in certain cases the sanction of the common assembly of the Karpathan Tetropolis. For similar instances of decrees requiring the sanction of a higher authority, see the note on CLX, *ante*, p. 25, and the decree of the Rhodian Euthalidæ, already referred to (*Journal of Hellenic Studies*, ii, p. 359).

The festivals to which the Brykountii contribute, *πανηγύρεις ἃς συντελοῦντι Βρυκοῦντιοι*, line 29, would probably be religious festivals celebrated by the four cities conjointly. The temple of Poseidon Porthmios, in which our decree is to be set up, line 35, was, probably, the gathering place of these festivals, and the dedication to that deity (*Bullet. de Corr. Hellén.* iv, p. 262), by *ἱεραγωγοί*, may be connected with the same *πανηγύρεις*.

The father of the Menokritos honoured in this decree is Metrodoros, a name which, as Wescher points out, occurs several times in the extant notices of Greek physicians. There was a Pythagorean of this name (*Iamblichos, Pythag.* 34), also a Metrodoros, pupil of Sabinus, the commentator on Hippokrates. A third physician of this name was one of the freedmen of Cicero (*Cic. ad Attic.* xv, ep. 1; *ad Fam.* xvi, ep. 20).

On honours paid to physicians, see *ante* CXLIII and CCLVIII, also the Delian inscription, *Bullet. de Corr. Hellén.* iv, p. 349, and one from Kos, *ibid.* v, p. 204. See also Vercoutre, *La Médecine publique dans l'antiquité Grecque* in *Rev. Archéol. N.S.* xxxix, pp. 99, 231, 309, 348.

CHAPTER V.

MELOS, DELOS, IOS, SIPHNOS, TENOS.

CCCLXV.

On a votive tablet of white marble, on which is sculptured in relief a female left leg, turned to the left, and cut off above the knee. Height, 1 ft. $\frac{3}{4}$ in.; breadth, $7\frac{3}{4}$ in. Melos; Blacas Collection. C. I. 2429; *Annali dell' Inst. Arch. Rom.* i, p. 341.

ΑΣΚΛΗ
ΠΙΩ
ΚΑΙ
ΥΓΕΙΑ
5 ΤΥΧΗ
ΕΥΧΑΡΙΣ
ΤΗΡΙΟΝ

Ἀσκληπιῶ καὶ Ὑγείᾳ Τύχῃ εὐχαριστήριον.

This votive tablet was found with two others also dedicated to Asklepios, and with the celebrated Blacas head, which is commonly called Asklepios, but which Overbeck, *Griech. Kunst-mythologie*, ii, p. 89, maintains to be a Zeus. All these objects, together with seven or eight fragments of female statuettes, appear to have been found together in a grotto. See *Annali*, *loc. cit.* pp. 341, 342. In the first letter of Ὑγείᾳ the aspirate is indicated by two dots as in *ante* Part I, cxxv, line 2.

CCCLXVI.

On the upper moulding of an altar or base of dark volcanic stone rudely carved. Height, 4 ft.; breadth, 1 ft. 7 in. Melos; presented by W. R. Hamilton, Esq. C. I. 2434; Röhl, *Inscript. Gr. Antiquissimæ*, p. 117, No. 420; Ross, *Inscr. Ined.* iii, p. 2.

ΔΑΝΟΚΡΕΟΝ
ΑΝΕΘΗΚΕ

Δαμοκρέων
ἀνέθηκε.

This inscription belongs to the class which Kirchhoff (*Studien*, 3rd ed. p. 62) places in the latter half of the sixth century B.C. The Θ appears to have a bar across, but this may be the result of fracture of the stone.

CCCLXVII.

On a sepulchral stelè of white marble, with relief representing a male figure standing to the front and holding out with his right hand a bunch of grapes above the head of a cock which stands on the ground. The figure wears the himation. The top of the stelè is wanting, and the sculpture and inscription much worn away. Height, 1 ft. 5 in.; breadth, 1 ft. 1½ in. Melos; presented by Dr. Jarvis, 1833.

ΛΟΟ ΠΙΑ
ΑΡΟΛΙΤΑΥΠΕ
ΧΑΙΡΕ

π]αροδίτα?
χαῖρε.

CCCLXVIII.

On a fragment of grey marble, broken on all sides. Height, $6\frac{1}{4}$ in.; breadth, $6\frac{3}{4}$ in. Delos; presented by Sir Walter Trevelyan, 1874. Stuart, Ant. Ath. 2nd ed. iii, p. 128; C. I. 2288.

ON
ΑΕΤΤΙΙ
ΓΕΝΟ^Λ
ΩΝΚ^Λ
5 ΨΝΑΛ^Λ
ΤΟΙΚΟ

This is a fragment of a dedication made by the strangers resident in Delos in honour of some one who had filled the office of *ἐπιμελητής* in that island. The more complete text, as given C. I. 2288, is as follows: . . . δ[ω]ρον *Ζήνωνος* *Ἀθμ*ονέα, *ἐπιμελητῆ*[ν] *Δήλου* *γενόμενον* [*Ἀθ*]ηναίων *καὶ* *Ρ*[ω]μαίων *καὶ* τ[ω]ν *ἄλλων* *ξένων* *οἱ* *κα*τοικοῦντες *καὶ* [*πα*]ρεπιδημοῦ[ν]τες *ἐν* *Δήλῳ* *ἀρετῆς* *ἐνεκεν* *καὶ* *δικαιοσύνης* *ἀνέθηκαν*. The fragment in the Museum here given is said to have been brought away from Delos by an English naval

officer many years ago. The marble therefore must have been broken up since it was copied by Stuart. The letters underlined in the above transcript from Böckh are those preserved in the Museum fragment. The *ἐπιμελητής* *Δήλου* was an officer appointed by the Athenians to regulate the government of that island, after B.C. 166, when the Delians were expelled and their territory occupied by Athenian citizens. See C. I. 1338, 2286, 2288, and i, p. 611*b*, and Lebègue, *Recherches sur Délos*, pp. 147-149, and 310-312.

CCCLXIX.

On a tablet of white marble. Height, $6\frac{1}{4}$ in.; breadth, $4\frac{1}{2}$ in. Delos; formerly in the Collection of the Earl of Belmore. C. I. 2290.

ΖΩΓΛΟΣΤΥΡΙΟΣ
ἸΠΟΛΛΩΝΙ
ΑΡΙΣΤΗΡΙΟΝ
ΕΠΙΚΟΝ

Ζ[ω]γλος Τύριος Ἀπόλλωνι [χ]αριστήριον Ἐπικόφ.

The first word in this dedication may be read *Ζωγλος*. This name, which is not given by Pape, is probably Semitic. Böckh reads *Τωγλος*, but

the two horizontal strokes are quite clear on the stone.

Line 4. Ἐπικόφ for Ἐπηκόφ.

CCCLXX.

On a tablet of white marble. Height, 8 in.; breadth, 8 in. Delos; presented by A. E. Impey, Esq.

ΑΝΕΜΟΙΣ
ΑΠΩΣΙΚΑΚΟΙΣ

Ἀνέμοις ἀπωσικάκοις.

The word *ἀπωσικάκος* corresponding to the Latin *averruncus* occurs in an inscription, Osann, p. 485, C. I. 5991, *ἀπωσικάκοις θεοῖς*.

CCCLXXI.

On a small stelè of white marble surmounted by a pediment, in the centre of which is incised a Maltese cross; below the inscription is incised an ivy tendril. Height, 11½ in.; breadth, 10 in. Ios; C. I. 6953.

ΛΥΣΑΝΔΡΟΣ
ΞΕΝΩΝΟΣ
ΓΡΑΜΜΑΤΙΚΟΣ
ΔΙΔΑΣΚΑΛΕ
5 ΧΑΙΡΕΑΓΙΔΟΣ

Λύσανδρος | Ξένωνος | Γραμματικὸς | διδάσκαλε | χαίρε Ἀγιδος.

According to Pash van Krienen, *Descriz. dell' Archipelago*, pp. 41, 159, this was formerly at Ios. The letters throughout have been retouched by a modern hand.

CCCLXXII.

On a circular cist of white marble, which has been hollowed out to form a mortar. Height, 1 ft. ¾ in.; diameter, 1 ft. 1¾ in. Siphnos; C. I. 7004.

ΦΑΙΝΑΡΙΣΤΗΣ
ΤΗΣΦΙΛΟΦΑΝΟΥΣ

Φαινάριστης | τῆς Φιλοφάνους.

Böckh reads *Φαιναρέτης*, but the letters are distinct. According to Pash van Krienen, *Descriz. dell' Archipelago*, pp. 165 and 116, this was formerly at Siphnos.

CCCLXXIII.

On the upper part of a stelè of white marble, both edges nearly complete. Height, 1 ft.; breadth, 10 in. Tenos; E. C. I. 2329.

ΤΩΙΔΙ . . .
ΠΡΥΤΑΝΕΙ ΉΕΡΕΙΔΗΑ .
ΜΩΝΙΟΣΑΜΜΩΝΙΟΥΑΝΗΡΑΓΑΘ . .
ΕΣΤΙΝΚΑΙΕΥΝΟΥΣΤΩΙΔΗΜΩΙ
5 ΤΩΙΤΗΝΙΩΝΚΑΙΔΙΑΤΕΛΕΙΧΡΕΙ . .
ΠΑΡΕΧΟΜΕΝΟΣΚΑΙΚΟΙΝΕΙΤΕΙΠΟΛ . .
ΚΑΙΚΑΘΙΔΙΑΝΤΟΙΣΕΝΤΥΓΧΑΝΟΥΣ . .
ΑΥΤΩΙΑΝΑΔΕΔΕΚΤΑΙΔΕΚΑΙ . . .
ΘΕΑΡΟΔΟΚΙΑΝΤΩΝΔΗΛΙΩΝΑΓΑ
10 ΘΕΙΤΥΧΕΙΔΕΔΟΧΘΑΙΤΕΙΒΟΥΛΕΙΚ . .
ΤΩΙΔΗΜΩΙΕΡΓΑΙΝΕΣΑΙΤΕΑΥΤΟ .
ΑΙΣΤΕΦΑΝΩΣΑΙΘΑΛΛΟΥΣΤΕΦΑΙ . .
... ΖΗΕΡΩΙΤ . . ΤΟΥΡΟΣΕΙΔΩΝΟΣΚΑΙΤΗΣ
ΑΜΦΙΤΡΙΤΗΣΑΡΕΤΗΣΕΝΕΚΕΝΚΑΙ
15 ΕΥΝΟΙΑΣΤΗΣΕΙΣΤΟΝΔΗΜΟΝΤΟΝ
ΤΗΝΙΩΝΕΙΝΑΙΔΕΑΥΤΟΝΚΑΙΤΟΥΣΕΙ
ΓΟΝΟΥΣΑΥΤΟΥΡΡΟΣΕΝΟΥΣΚΑΙΕ .
ΕΡΓΕΤΑΣΤΗΣΠΟΛΕΩΣΔΕΔΟΣΘΑ .
ΔΕΚΑΙΠΡΟΕΔΡΙΑΝΕΝΤΟΙΣΑΓΩΓΩΝ
20 ΟΙΣΣΥΝΤΕΛΕΙΗΡΟΛΙΣΚΑΙΠΡΟΣ
ΔΟΝΠΡΟΣΤΗΝΒΟΥΛΗΝΚΑΙΤΟΝΔΗ
ΜΟΝΕΑΝΤΟΥΔΕΗΤΑΙΑΝΑΓΡΑΨΑΙ
... ΤΟΔΕΤΟΥΗΦΙΣΜΑΕΙΣΤΗΛΗΝ . .
... ΥΚΑΙΣΤΗΣΑΙΕΙΣΤΟΙΕΡΟΝΤΟ .
25 ... ΖΝΟΣΚΑΙΤΗΣΑΜΦΙΤΡΙΤΗΣ . . .
... ΙΑΡΗΝΑΙΟΙΕΙΔΕΣ ΣΙΝ

τῷ δ[ήμῳ
πρυτάνεω[ν γνώμ]ῃ· ἐπειδὴ Ἀ[μ-
μώνιος Ἀμμωνίου ἀνὴρ ἀγαθ[ός
ἐστιν καὶ εὖνους τῷ δ[ήμῳ
5 τῷ Τηνίων καὶ διατελεῖ χρεῖ[ας
παρεχόμενος καὶ κοινεῖ τεὶ πόλ[ει
καὶ καθ' ἰδίαν τοῖς ἐντυγχάνουσιν
αὐτῷ, ἀναδέδεται δὲ καὶ τ[ὴν
θεαροδοκίαν τῶν Δηλίων, Ἀγα-
10 θεῖ Τύχει, δεδόχθαι τεὶ βουλευεῖ κ[αὶ
τῷ δ[ήμῳ ἐπαινεῖσαι τε αὐτὸν
κ]αὶ στεφανῶσαι θαλλοῦ στεφάν[ω
ἐν τ]ῷ ἱερῷ τ[ῷ] τοῦ Ποσειδῶνος καὶ τῆς
Ἀμφιτρίτης ἀρετῆς ἐνεκεν καὶ
15 εὐνοίας τῆς εἰς τὸν δῆμον τὸν
Τηνίων, εἶναι δὲ αὐτὸν καὶ τοὺς ἐ[κ-
γόνους αὐτοῦ προξένους καὶ ἐ[κ-
εργέτας τῆς πόλεως· δεδόσθαι
δὲ καὶ προεδρίαν ἐν τοῖς ἀγῶσιν
20 οἷς συντελεῖ ἡ πόλις καὶ πρόσο-
δον πρὸς τὴν βουλὴν καὶ τὸν δῆ-
μον εἰάν του δέηται· ἀναγράψαι
δὲ] τόδε τὸ ψήφισμα εἰς στήλην [λι-
θίνην] καὶ στήσαι εἰς τὸ ἱερὸν το[ῦ
25 Ποσειδ]ῶνος καὶ τῆς Ἀμφιτρίτης· [ἵνα
δὲ κα]ὶ Ἀθηναῖοι εἰδῶσιν [τὰ ἐψηφισμένα
Ἀμμωνίῳ, τοὺς ἄρχοντας ἀποστεῖλαι εἰς
Ἀθήνας τόδε τὸ ψήφισμα, σφραγισμένους
τῇ δημοσίᾳ σφραγίδι.]

This inscription has been much rubbed on both margins, and some of the letters given in Böckh's transcript have consequently been effaced.

Line 7. *καθ' ἰδίαν*. On the Heraklean tablets we find *Fidios* with the digamma, as Böckh remarks here. See Ahrens, de Dial. Dor. p. 42.

In this decree the Senate and Demos of Tenos grant the proxenia to Ammonios, son of Ammonios, an Athenian, and further honour him with a crown. This decree is ordered to be set up in the temple of Poseidon and Amphitritè in Tenos. It appears from line 8 that Ammonios, among other special services rendered to the people of Tenos, enter-

tained the Theoria sent by them to Delos on the occasion of the great Delian festival. See C. I. 158, § 1, and i, p. 822. He must therefore have been one of the Athenian citizens who colonized Delos, and thus Böckh is right in restoring the concluding clause of this decree, by the analogy of CCCLXXV, *post*, in which a copy of the decree sealed with the seal of the Demos is ordered to be sent to the city to which the person honoured belongs. The temple of Poseidon and Amphitritè here mentioned was celebrated in antiquity (see Strabo, x, p. 487, and Tacit. Annal. iii, 63).

CCCLXXIV.

On the lower part of a stelè of white marble, the left edge complete from line 2. Height, 1 ft. 3½ in.; breadth, 1 ft. 1 in. Tenos; E.; C. I. 2331.

ΙΟΝΞΙΗ
ΡΟΝΑΡΧΗΝΕΝΙΛΙ
ΤΗΣΑΜΦΙΤΡΙΤΗΣΟΤΑ
ΝΗΓΥΡΙΝΣΥΝΤΕΛΕΙΗΠΟΛΙΞΑ
5 ΠΟΣΙΔΕΙΩΝΚΑΙΔΙΟΝΥΣΙΩΝΤΩΙΑΓΩΝΙ
ΓΩΙΑΩΝΕΙΝΑΙΔΕΑΥΤΟΝΚΑΙΤΟΥΣΕΚΓΟΝΟΥΞ
ΤΟΥΠΡΟΞΕΝΟΥΣΚΑΙΕΥΕΡΓΕΤΑΣΤΗΣΠΟΛΕΩ.
ΑΝΑΓΡΑΨΑΙΔΕΚΑΙΤΟΥΨΗΦΙΣΜΑΤΟΔΕΕΙΣΣΤΗΛΗ.
ΛΙΘΙΝΗΝΚΑΙΣΤΗΣΑΙΕΙΣΤΟΙΕΡΟΝΤΟΥΠΡΟΞΕΙΔΩ
10 ΝΟΣΚΑΙΤΗΣΑΜΦΙΤΡΙΤΗΣ

[καὶ ἀναγορεύσαι
τὸν στέφανον τὸν ἄρχοντα τὴν στεφανηφό-
ρον ἀρχὴν ἐν (τῷ) [ἱερῷ τοῦ Ποσειδῶνος καὶ
τῆς Ἀμφιτρίτης ὅτα[ν αὐτοῖς τὴν πα-
νήγυριν συντελεῖ ἡ πόλις κ[αὶ οἱ νησιῶται? καὶ
5 Ποσιδείων καὶ Διονυσίων τῷ ἀγῶνι [τῶν τρα-
γῳδῶν· εἶναι δὲ αὐτὸν καὶ τοὺς ἐκγόνους [αὐ-
τοῦ προξένους καὶ εὐεργέτας τῆς πόλεως
ἀναγράψαι δὲ καὶ τὸ ψήφισμα τόδε εἰς στήλη[ν
λιθίνην καὶ στήσαι εἰς τὸ ἱερὸν τοῦ Ποσειδῶ-
10 νος καὶ τῆς Ἀμφιτρίτης.

This fragment contains the latter part of a decree of the Senate and Demos of Tenos granting the proxenia and a crown to some benefactor. Böckh restores the three first lines as referring to the *ἀναγόρευσις* of the crown in the temple of Poseidon and Amphitritè.

Line 2. ἐν (τῷ) [ἱερῷ. The traces of letters after EN lead me to the conclusion that the lapidary has here omitted ΤΩΙ before ΙΕΡΩΙ.

Lines 3, 4. ὅτα[ν αὐτοῖς τὴν πανήγυριν συντελεῖ ἡ πόλις κ[αὶ οἱ νησιῶται. The νησιῶται in this restoration are that confederation of the Cyclades mentioned C. I. 2273, 2283 c, 2334, and in six other inscriptions found at Delos, published by M. Homolle, 'La Confédération des Cyclades,' in Bullet. de Corr. Hellén. iv, pp. 320-334. This κοινόν or confederation probably dates from the beginning of the third century

B.C.; we have evidence of its existence down to the end of that century, and perhaps a little beyond it. See Homolle, *loc. cit.* pp. 332, 333.

The panegyris mentioned line 4 is evidently that great festival which Strabo, x, p. 487, calls the Posidonia, and at which a great concourse of worshippers from the adjacent islands was gathered together in the Hieron of the temple of Poseidon and Amphitritè. It must have been at this panegyris that the contests took place which are mentioned *ante* No. CCCLXXIII, as ἀγῶσιν οἷς συντελεῖ ἡ πόλις κ.τ.λ. The Posideia and Dionysia mentioned line 5 and *post* CCCLXXV, CCCLXXVI, also C. I. 2330, were probably, as Böckh remarks, festivals of inferior importance, and in which the Tenians alone may have had the right to participate.

CCCLXXV.

On the lower part of a stèle of white marble, right edge nearly complete. Height, 1 ft. 3 in.; breadth, 1 ft. 2 in.
Tenos; E.; C. I. 2332.

ΝΗΦΟΡΟΙ
ΩΝΟΣΚΑΙΤΗΛΑΙΙ
ΤΗΝΠΑΝΗΓΥΡΙΝΣΥΝΤ
ΤΑ.Κ.ΙΠΟΣΙΔΕΙΩΝΚ ΝΕ
5 ΙΤΩΝΤΡΑΓΩΙΔΩΝΕ . . . ΔΕΑΥΤΟΝΠΡΟΞΕΝ
ΟΝΚΑΙΕΥΕΡΓΕΤΗΝΤΟΥ. . ΕΤΕΡΟΥΔΗΜΟΥΔΕΔ.
ΣΦ.Ι.ΕΛ.ΤΩΙΚΑΙΠΡΟΕΔΡΙΑΝΕΝΤΟΙΣΑΓΩΣΙΝΟΙΣ
Η. . . ΣΣΥΝΤΕΛΕΙΚΑΙΠΡΟΣΟΔΟΝΠΡΟΣΤΗΝΒΟΥΛ
ΑΙ. . . . ΜΟΝΕΑΝΤΟΥΔΕΗΤΑΙΠΡΩΤΩΙΜΕ
10 ΓΡΑΨΑΙΔΕΚΑΙΤΟΥΗΦΙΣΜΑΤΟΔΕΕΙΣ
Σ ΝΗΝΚΑΙΣΤΗΣΑΙΕΙΣΤΟΙΕΡΟΝΤΟΥΡΟ
ΚΑΙΤΗΣΑΝΦΙΤΡΙΤΗΣΙΝΑΔΕΚΑΙΙΕΡΑ
ΕΙΔΩΣΙΝΤΑΕΨΗΦΙΣΜΕΝΑΑΜΦΕΡΩΝΙ
. . . Τ.ΥΣΑΡΧΟΝΤΑΣΑΠΟΣΤΕΙΛΑΙΕΙΣΙΕΡΑΠΥΤΝΑΝ
15 ΤΟΔΕΤΟΥΗΦΙΣΜΑΣΦΡΑΓΙΣΑΜΕΝΟΥΣΤΗΙΔΗ
ΜΟΣΙΑΙΣΦΡΑΓΙΔΙ

[καὶ ἀναγο-
[ρεῦσαι τὸν στέφανον τὸν ἄρχοντα τὴν στεφ-
α]νηφόρο[ν ἀρχὴν ἐν τῷ ἱερῷ τοῦ Ποσει-
δ]ῶνος καὶ τῆς Ἀ[νφιτρίτης, ὅταν αὐτο-
ῖς] τὴν πανήγυριν συντ[ελεῖ ἡ πόλις καὶ οἱ νησιῶ-
τα[ι] κ[α]ὶ Ποσιδείων κ[αὶ] Διονυσίῳ]ν ἐ[ν τῷ ἀγῶν-
5 ι τῶν τραγῳδῶν· ἐ[ῖναι] δὲ αὐτὸν πρόξεν-
ον καὶ εὐεργέτην τοῦ [ἡμ]ετέρου δήμου· δεδ[ό-
σθ[α]ι [τ]ε α[ὐ]τῷ καὶ προεδρίαν ἐν τοῖς ἀγῶσιν, οἷς
ἡ [πόλις] συντελεῖ, καὶ πρόσοδον πρὸς τὴν βουλ-
ὴν κ[αὶ] [τὸν δῆ]μον, εἴαν του δέηται, πρώτῳ με-
10 τὰ τὰ ἱερά· ἀνα]γράψαι δὲ καὶ τὸ ψήφισμα τόδε εἰς
σ[τήλην λιθί]νην καὶ στήσαι εἰς τὸ ἱερὸν τοῦ Πο-
σειδῶνος] καὶ τῆς Ἀνφιτρίτης· ἵνα δὲ καὶ Ἱερα-
πύτνιοι] εἰδῶσιν τὰ ἐψηφισμένα Ἀμφερωνί-
δῃ] τ[ο]ὺς ἄρχοντας ἀποστεῖλαι εἰς Ἱεραπύτναν
15 τόδε τὸ ψήφισμα σφραγισμένους τῇ δη-
μοσίᾳ σφραγίδι.

In this decree the proxenia, a crown, and other honours, are granted to Ampheronides, who, it is to be presumed, was a citizen of Hierapytna, as a copy of the decree sealed with the seal of the demos is to be sent to that city, lines 13-16.

The stone is in very bad condition, but I have

succeeded in decyphering a few more letters than appear in Böckh's transcript.

Lines 3, 4. Böckh's restoration here, *νησιῶται*, is confirmed by the fact that *TA* is legible on line 4, *init.* On the *κοινόν* of the *νησιῶται*, see *ante* CCCLXXIV.

CCCLXXVI.

On a fragment of a slab of white marble, the left edge complete from line 5. Height, 11 in.; breadth, 7 $\frac{3}{4}$ in.
Tenos; E.; C. I. 2333.

HNIC
KAIKO . . H
ΟΥΣΙΝΑΥΓ
ΞΑΙΗΓΗΣΙΚΛΗ
5 ΝΩΣΑΙ . ΩΙΕΚΤΟΥΝΟΜΟ
ΚΕΓΚΑΙΦΙΛΟΤΙΜΙΑΣΤΗ
ΓΟΡΕΥΣΑΙΑΥΤΩΙΤΟΝΑΙ
ΡΟΝΑΡΧΗΝΕΝΤΩΙΘΕΑΓ
ΣΙΩΝΤΩΙΑΓΩΝΙΤΩΝ
10 ΤΟΓΚΑΙΕΚΓΟΝΟΥΣΤΡΟ
ΤΗΣΠΟΛΕΩΣΤΗΣΤΗΝΙ
ΚΑΙΠΟΛΙΤΕΙΑΓΚΑΙΓΗ
ΚΑΙΠΡΟΣΦΥΛΗΓΚΑΙΦΡΑ
ΟΡΟΙΑΝΑΜΒΟΥΛΩΝΤΑΙΚ
15 ΑΓΩΣΙΝΟΙΣΗΡΩΛΙΣΣΥΝ
ΤΗΜΒΟΥΛΗΓΚ / ΗΝ

- - - - -
Τ]ηνίω[ν
καὶ κο[ιν]ῇ [τῇ πόλει καὶ καθ' ἰδίαν τοῖς
ἐντυγχάν]ουσιν αὐτ[ῷ]. Ἀγαθῇ Τύχῃ, δεδῶχθαι
ἐπαιν]έσαι Ἡγησικλῇ [τοῦ δεινός, καὶ στεφα-
5 νῶσαι [τ]ῷ ἐκ τοῦ νόμο[υ στεφάνῳ ἀρετῆς ἔνε-
κεγ καὶ φιλοτιμίας τῇ[s εἰς τὴν πόλιν καὶ ἀνα-
γορεῦσαι αὐτῷ τὸν ἀρχοντα τὴν στεφανηφό-
ρον ἀρχὴν ἐν τῷ θεάτ[ρῳ Ποσιδείων καὶ Διονυ-
σίων τῷ ἀγῶνι τῶν τ[ραγοιδῶν· εἶναι δὲ αὐ-
10 τὸν καὶ ἐκτόνους προ[ξένους καὶ εὐεργέτας
τῆς πόλεως τῆς Τηνί[ων, δεδῶσθαι δ' αὐτοῖς
καὶ πολιτείαγ καὶ γῆς [καὶ οἰκίας ἐγκτησιν
καὶ πρὸς φυλῆγ καὶ φρα[τρίαν προσγραφῆναι
ὁποῖαν αὐμ βούλωνται, κ[αὶ] προεδρίαν ἐν τοῖς
15 ἀγῶσιν οἷς ἡ πόλις συντ[ελεῖ καὶ πρόσοδον πρὸς
τὴν βουλῆγ κ[αὶ] τὸν δ]ῆμ[ον κ.τ.λ.

This is the latter part of an honorary decree conferring a crown, the proxenia, and other privileges on Hegesikles, whose nationality would doubtless be given in the preamble of the decree now missing. Böckh's restorations, which are based on *ante* CCCLXXIII and CCCLXXV, have been followed here

with one exception. Line 7 he reads in the uncial . . ΤΩΙ, but restores αὐτ[όν]; but on the stone ΑΥΤΩΙ is quite clear. In line 1, and several other lines, I have added letters not to be found in Böckh's text, but still legible on the stone.

Ω

1 ΝΟΝΤΟΧΛΗΡΙΑΝ ΤΗ ΚΙΛΙΚΙΑΙΤΡΟΙΣ ΔΟΞΕΙΣ ΠΑΡΧΟ
 ΣΟΝΑΡΙΑΝ ΤΟΣΘΕΣ ΔΗΜΟΣΑΡΤ ΜΙΣΙΝ
 ΤΟΝ ΣΙΜΟΣΚΑΙΑ/Υ ΕΥΚΑ ΛΟΧΟΥΕΚ ΑΕΛΣ
 ΟΙΚΙΑΟΙΣΓΕΙΤΟΝΕΣΕΥΣ ΔΡΑΧΜ ΓΥΡΙΟ
 5 ΣΙ Γ ΣΙΑΣ ΕΝΕΙΚΑΙΝΕΑΙΜΙΝ Δ ΞΚΑΛΛ ΓΑΡΕΤΗ
 ΟΥΕ ΟΥΚΥΡΙΟΣΑΝΔΡΟΓΕΝΗΣΜ ΤΗΤΗΣΕΠΤΡΙΑΤΟΤΙ
 ΤΕΙ ΛΑΤΟ ΓΕΘΕΤΟΤΕΙΣΙΜΑΧΟΣΠΑΡΑ ΕΥΤΕΛΕΙΑΣΑΡΓΥΡ
 ΕΙΜΥΡΤΛΣΙΟΣΕΣΧΑΤΙΛΤΕΙΚΑΛΛΙΣΤΑΡΕΤΗ ΤΗΙΑΥΤΟΥ ΕΥ
 ΥΠΙΛΝΟΣΗΡΑΚΛΕΙΔΟΥΕΠΡΙΑ ΔΟΜΗΜΕΝΑΠ
 10 ΡΓΥΡΙΟΥ ΑΤΟΝ ΠΡΑΞΙΑΣ/ Δ ΣΑΝΔΡΟΣΑΡΙΣ
 ΛΙΓΕΙΤ ΘΕΟΦΑΝΤΟΣΑΡΙΣΤΕΡΑΣΕΙΣΙΟΝΙ ΛΗΣ ΟΜΜΕΡΟΣΚΑ
 ΑΚΕΥΣΑΡΑΤΟΣΚΟΣ? ΑΜΑΚΛΗΤΟΥΕΣΧΑΤΙΛΤΗΣ ΕΞΛΙ ΛΡΙΣΕΚΑΤΕΡΟ
 ΘΡΥΗΣΙΟΥΕΠΤΡΙΑΤΟΤΑΧΛΗΡΙΑΤΑΕΝΣΙΧΝΕΙΠΑΝΤΑΟΣΑΕΠΤΡΙΑΤΟΝΙΚΟΔΡΟΜΟΣΠΑΡΑ
 ΑΤΟΣΗΡΑΚΛΕΙΟΥΚΛΥΜΕΝΕΥΣΠΑΡΑΣΤΡΑΤΙΟΥΠΑΝΤ ΛΕΟΝΤΟΣΘΡΥΗΣΙΟΥΕΠΤΡΙΑΤΟΟΙΚΟΤ
 15 ΗΡΠΑΝΤΑΛΕΛΝΣΤΡΑΤΙΟΥΑΠΕΛΛΑΙΛΝΟΣΠΕΜΠ ΕΙΕΠΙΔΕΚΑ ΑΞΙΟΝΙΚΗΠΥΘΟΚΡΙ
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 ΟΚΡΙΤΟΣΤΙΜΟΜΑΧΟΥΦΥΛΗΣΗΡΑΚΛΕΙΔ ΑΡΑΚΡΙΝΥΛΙΟΥΑΙΚΥΡΙΟΥΣΛΜΒΡΟΤΟΥΣΤΡΥΜΟ
 ΛΤΑΣΙΜΟΥΟΙΣΓΕΙΤΛΝΜΟΥΧΙΛΝΘΕΑΙΝΕΤΟΥ ΟΝΑΚΕΥΣΔ ΛΑΝΑΡΓΥΡΙΟΥΤΕΤΡΑΚΟΣΙΛΝΗΡΗΣ
 ΣΕΣΧΑΤΙΛΤΗΣΕΠΡΙΑΤΟΤΗΝΟΙΚΙΑΝΚΑΙΤΑΧΛΡΙΑΤΑΕΝΕΛΑ.ΟΥΝΤΙΠΑΝΤΑΟΣΑΕΠΡΙΑΤΟΑΙΝΙΚΩ
 ΤΙΔΟΥΠΕΙΣΙΣΤΡΑΤΙΔΗΣΑΓΑΘΑΡΧΟΣΑΛΚΜΕΛΝΟΣΕΣΧΑΤΙΛΤΑΙΠΟΣΙΔΕΛΝΟΣΠΕΜΠΤΕΙΔΙΧΟΜΗ
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 ΜΗΚΛΗΣΦΑΝΟΚΛΕΟΥΣΠΑΡΑΤΗΡΝΙΚΗΣΙΛΑΣΑΣΤΙΟΥΥ.ΥΜ...Ε. ΣΠΟΣΙΔΕΛΝΟΣΟΓΔΟΕΙΙΣΤΑΜΕ
 ΣΚΛΕΟΣΘΕΝΟΥΣΙΑΚΙΝΘΙΔΟΣΚΑΙΚΥΡΙΟΥΙΣ ΚΛΕΟΥΣΚΛΕΟ ΝΘΕΛΤ ΧΛΡΙΟΝΤΟΚΑΛΟΥ
 ΕΚΑΤΟΝΕΙΚΟΣΙΠΑΡΑΤΗΡΕΣΙΣΟΚΛΗΣΚΛΕ ΘΕΝΟΥΣΙΑΚΙΝ ΗΣΚΛΕΟΝΙΚΟΥΚΛΕΟΔΛΡΟΣΙ
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 ΣΑΤΕΕΠΡΙΑΤΟΟΡΘΕΥΣΠΑΡΑΠΟΛΥΚΡΑΤΟΥΣΤΟΥΕ ΤΟΥΣΟΙΣΓΕΙΤΟΝΕΣΠΛΕ
 ΑΡΑΤΕ ΕΣΙΚΛΕΟΥΣΕΥΚΛΕΟΥΣΗΡΑΚΛΕΙΔΟΥΕΠΡΙΑΤ Λ ΣΟΙΚΙΑΣΚΑΙΤΑΧΛΡΙΑΤΑΕΝ
 ΟΥΟΙΣΓΕΙΤΟΝΕΣΠΛΕΙΣΤΑΡΧΟΣΑΡΤΥΜΑΧΟΣΚΑ ΛΑΣΕΣΧΑΤ ΛΣΠΑΣΑΣΟΣΑΙΗΣΑΝ
 ΠΙΘΛΝΟΣΤΟΥΕΝΤΛ ΠΥ Γ ΛΙΤΟΥΚΕΡΑΜΟ ΗΣΤΟΤΕΤΑΡΤΟΜΜΕΡΟΣΚΑΘΑΙ
 ΝΤΟΝΕΝΤΑΙΣΟΙΚΙΑΙΣΚΑΙΟΝ ΑΛΕΤΗΝΚΑΙΟΛΜ ΔΡΑΧΛΝΑΡΓΥΡΙΟΥΤΡΙΣΧΙΛΙΛΝΕΠΤ
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 ΑΑΡΙΣΤΙΟΣΑΡΙΣΤΙΟΣΕΣΧΑΤΙΛΤΟ ΛΟΣΣΙΜΟΣΑΡΙΣΤΙΟ ΗΣΕΠΡΙΑΤΟΤΑΣΟΙΚΙΑΣΚΑΙΤΟΝΚΕΡΑΜ
 ΓΕΙΤΟΝΕΣΑΛΕΞΙΝΟΣΚΑΛΛΙΟ ΑΤΗΣΙΣΟΔΗ ΛΑΝΑΡΓΥΡΙΟΥΤΕΤΡΑΚΙΣ
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 ΜΕΡΟΠΟΥΘΕΣΤΙΑΔΛΝΘΙΣΚΥΡΙΟ ΣΣΙΜΛΝΟΣΘΡΥΗΣΙΟΣΕΠΡΙΑΤΟΤ

ΕΝΕΛΑΙΟΥΝΤΙΚΑΙΤΗΣΕΞΧΑΤΙΑΣΚΑΙΤΗΣΟΙΚΙΑΣΚΑΙΤΟΥΠΥΡΓΟΥΛΝΓΤΡΙΑΤΟΑΜΦΥΛΙΣ.Α...
 ΧΜΛΝΑΡΓΥΡΙΟΥΕΠΤΑΚΟΣΙΛΝΠΤΕΝΤΗΚΟΝΤΑΣΥΝΕΓΓΑΙΝΟΥΣΗΣ ΛΕ ΕΑΣ ΗΣΚΛΕ.ΘΕ \ ΑΤ
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 ΔΙΑΚΟΣΙΛΝΠΤΕΝΤΗΚΟΝΤΑΠΑΝΤΑΟΣΑΕΠΤΡΙΑΤΟΠΕΙΣΙΚΡΑΤΗΣΠΑΡΑΘΡΑΛΝΟΘΡΑΣ ΟΥΛ
 65 ΚΑΙΜΕΣΛΙΠΑΝΤΕΣΚΑΙΧΛΡΙΣΕΚΑΣΤΟΣΠΑΝΤΟΣΤΟΥΑΙΙΥΡΙΟΥ ΑΡΤΕ..ΣΙΛΝΟΣΚΑ/
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 ΝΕΣΣΙΜΙΑΣΚΤΗΤΛΝΔΡΑΧΜΛΝΑΡΓΥΡΙΟΥΤΕΤΡΑΚΟΣΙΛΝΑΡΤΕΙ.ΣΙΛΝ.Σ Α -
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 ΛΙΦΛΝΤΟΣΟΙΣΓΕΙΤΟΝΕΣΚΤΗΤΛΝΣΙΜΙΑΣΔ ΑΧΜΛΝ Ρ ΡΙΟΥΤΕ Α ΟΝΤ
 70 ΠΟΥΕΣΧΑΤΙΛΤΗΣΜΕΤΑΚΥΡΙΟΥΕΠΑΝΔΡΟΥΚΛΕΑΝΟΡ Σ ΛΕΛΣΠΑΡ ΕΛΣΑ- ΑΛ
 ΠΑΡΑΤΙΜΟΘΕΑΣΔΡΑΧΜΛΝΟΚΤΑΚΟΣΙΛΝΠΕ ΤΗΚΛΝΤΑ ΛΣ.ΑΣΦΑΝΗΝΤΑΕΣ ΑΤΙΛ
 ΤΙΛΤΟΥΚΑΙΚΥΡΙΟΥΦΙΛΑΡΧΙΔΟΥΙΑΚΙ.ΘΕΛΣΕΡΙΑΤΟΤ Ν ΚΙ Τ ΝΕΝ-ΣΕΙΗΕΣΤΙΝΕΝΤ
 ΑΡΙΣΤΟΘΕΟΥΔΟΝΑΚΕΥΣ Ε...ΤΗΣΗΡΑΚΛΕΙΟΥΕΛΕΙΘΥ ΕΥΣΑΡΧΙΣ Ρ Γ -
 ΗΝΠΡΟΤΕΡΟΝΕΥΒΟΥΛΟΥΗΝΕΠΤΡΙΑΤΟΠΡΑΞΙΑΣΠΑΡΕΥΒ ΛΟΥΚΑ ΑΔΑΝΕΙΟΝΕΠ ΡΧΟΝΤΟΣΑ
 75 ΔΡΑΧΜΛΝΑΡΓΥΡΙΟΥΕΚΑΤΟΝΣΥΝΕΦΙΟΝΤΟΣΚΑΤΑΤΟ Α Ι ΣΥΝΟΜΟ ΟΥΝΤΟΣΠΥΘΟ
 ΚΛΥΜΕΝΙΣΜΕΤΑΚΥΡΙΟΥΚΛΕΟΜΗΔΟΥ ΘΟΤΡΑΤΙΔΟΥΗΡ ΚΛΕ Δ Α ΕΣΧΑΤΙΛ-
 ΛΡΟΝΚΑΙΥΠΟΤΥΠΟΝΔΡΑΧΜΛΝΑΡΓΥΡΙΟΥΕΚΑΤΟΝΟΙΣΓΕΙΤΛΝΦΙΛΑΡΧΙΔΗΣΚΛΕΟΞΕΝΟΥΙΑΚΙΝΘΕΥΣ
 ΡΑΚΟΥΚΑΙΘΕΣΠΙΕΛΣΗΡΑΙΛ ΟΣΔΕΥΤΕΡΑΙΙΣΤΑΜΕΝΟΥ ΣΛΣ ΕΝΗΣΣΛΣΙΚ ΑΤΟΥΣΘΡΥΗΣΙΟΣΙ
 ΚΙΑΝΚΑΙΤΑΧΛΡΙΑΤΑΕΜΒΑΛΑΝΕΙΛΙΙ ΤΑΚΑΙΤΑΥΔΑΤΑΟΣΑΕΣΤΙΝΤΛΝΧ Ρ Ν ΤΟΥΤΛΝΟΙΣΓ
 80 ΧΛΡΙΛΝΤΛΝΚΑΛΛΙΚΡΑΤΟΥΣΟΑΝΑΓΕΙΑΙ ΕΣΤΗΝΟΔΟΝΚΑΙΑΠΟΤΗΣΟΔΟΥΛΣΠΕΡΙΑΓΕΙΠ ΣΤΗΝΚΡΗ
 ΤΟΥΜΕΛΙΣΣΛΝΟΣΛΣΠΕΡΙΑΓΕΙΤΟΤΕΙΧΙΟΝΚΥΚΛΛΙΚΑΙΛΣΟΧΕΙΜΑΡΡΟΥΣΑ ΑΓΕ ΑΝΛΠΡΟΣΤΑΕΡ
 ΕΣΤΙΝΟΡΟΣΤΗΣΕΣΧΑΤΙΑΣΤΗΣΗΜΙΣΕΑΣΠΡΟΣΤΟΝΧΕΙΜΑΡΡΟΥΝΟΣΚΑΤΑΓΕΙΕΠΙΘΑΛΑΤΤΑΝΚΑΙΟ
 ΔΡΑΧΜΛΝΑΡΓΥΡΙΟΥΠΕΝΤΑΚΟΣΙΛΝΠΡΑΤΗΡΕΣΚΟΝΛΝΦΕΡΕΚΛΕΟΥΣΘΕΣΤΙ ΑΔΗΣΚΑΤΑΕΚΑΤΟ
 ΔΡΑΧΜΑΣΝΕΟΠΤΟΛΕΜΟΣΔΙΑΓΟΡΑΣΑΣΤΙΟΥΘΕΣΤΙΑΔΑ ΚΑΤΑΕΚΑΤΟΝΕΙΚΟΣΙΠΕΝΤΕΔΡΑΧ
 85 ΒΟΗΘΟΣΚΑΙ ΑΤΑ ΑΣΤΡΙΑΚΟΣΙΑΣΕΒΔΟΜΗΚΟ ΤΕΝΤΕΔ ΣΤΡΑΤΙΟΣ ΑΝΤΑΛΕΟ
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 ΟΙΚΙΑΝΚΑΙΤΑ ΑΤΑΕΝΚΑΣΜΕΝΕΙΛΙΚΑΙΤΑΣΕΣΧΑΤΙΑΣΟΣΑΙΕΙΣΙΤΛΝΧΛΡΙΛΝΤΟΥΤΛΝΟΙΣ
 ΠΕΝΤ ΚΟΝΤ ΛΟΙΠΟΥΤΙΜΗΣΗΣΠΡΟΣΛΦΕΙΛΕΧΑΙΡΕ ΑΣΑΡΙΣΤΟΝ ΗΙΑΠΟΤΗΣΤΙΜΗ
 90 ΑΓΛ ΣΑΙΝ ΕΚΠΟΛ ΣΣΥΡΙΟΣ ΣΟΔΗΜΟΣΙΣΟΔΗΜΟΥ ΙΑΚΕ ΠΑΡΑ ΝΟΣ
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 ΝΙΑ ΗΓΕΑΣΑΜΦ ΣΛΕΙΘΥΑ ΑΡΑΧΑ, Α ΧΑΒΥΣΣΙΟΥΘ Σ ΑΔΟΣΚΑΙΠΑΡΑΦΕ
 ΧΑΒΥΣΣΙΟΥΘΕΣΤΙΑΔΛΝΕΠΤΡΙΑΤΟΤΗΝΟΙΚΙΑΝΚΑΙΤΑΧΛΡΙΑΤΑΕΝΓΥΡΑΙΠΑΝΤΑ ΣΑΗΝΧΑΒΥΣΣΙΟΥΤ ΠΑΤΡΟΣ
 ΚΑΙΧΛΡΙΣΠΑΡΕΚΑΣΤΟΥΟΛΟΝΤΟΧΛΡ Ο ΚΑΙΤΑΣΕΣΧΑΤΙΑΣΠΑΣΑΣΟΣΑΙΕ ΣΙΤΛΝΧΛΡ ΛΝ
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 ΦΙΛΗΜΟΝΟΣ Ι ΛΕΛ.ΠΑΝΤΑΡΙΔΗΣΠΑΝΤΑΛΕΟΝΤΟΣΘΡΥΗΣΙΟΣΤΙΜΟΚΡΑΤΗΣΧΑΒΥΣΣΙΟΥΘΕΣ
 ΤΟΣΠΑΝΤΟΣΤΟΥΑΡΓΥΡΙΟΥ ΑΙΝΗΣΙΑΣΑΡΙΣΤΟΛΟΧΟΥΘΕΣΤΙΑΔΗΣΠΑΡΑΠΑΣΙΦΛΝΤΟΣΠ
 ΔΡΑΧΜΛΝΑΡΓΥΡΙΟΥΕΞΑΚΟΣΙΛΝΠΤΕΝΤΗΚΟΝΤΑΗΤΕΤΙΜΗΤΑΙΦΙΛΗΜΟΝΙΠΡΑΤΗΡΕΣΦΙΛΗΜΟΝΤ
 ΠΑΡΑΦΕΙΔΛΣΧΑΒΥΣΣΙΟΥΘΕΣΤΙΑΔ ΜΕΤΑΚΥΡΙΛΝΤΙΜΟΚΡΑΤΟΥΚΑΙΧΑΙΡΕΛΑΧΑΒΥΣΣΙΟΥΘ
 100 ΥΔΑΤΟΣΠΑΝΤΛΝΤΑ ΤΕΟΣΑΗΝΧΑΙΡΕΛΑ ΠΑΤΡΟΣΤΟΥΦΕΙ.ΛΣΟΙΣΓΕΙΤΟΝΕΣΙΦΙΚΡΙΤΗΚ
 ΡΕΣΤΙΜΟΚΡΑ ΗΣΚΑΙΧΑΙΡΕΛΑΣΧ ΣΙ ΘΕΣΤΙΑΔ ΙΦΙΚΡΙΤΗΧΑΙΡΕΛΑΕΛΕΙΘΥΑ
 ΝΟΣΔΟΝΑ ΛΣΕΠΤΡΙΑΤΟΤ ΝΟΙΚΙΑΝΚΑΙΤΑΧΛΡΙΑΤΑΕΝ ΙΘΥΑΙΛΙΠΑΝΤΑΟΣΑΕΠΤΡΙΑΤΟΑ
 ΠΕΝΤΑΚΙΣΧΙΛΙΛΝ ΑΓΑΘΕΙΤΥΧΕΙΕΠΑΡΧΟΝΤΟΣΑ ΕΙΝ Λ Α ΗΝΟΣΒΟΥΦΟΝΙΛΝΟΣΠΕΛ
 ΕΚΠΟΛΕΛΣΠΑΡΙΦΙΚΡΙΤΗΣΧΑΙΡΕΛΑΕΛΕΙΘΥΑΙΔΟΣΜΕΤΑΚΥΡ ΛΝΤΙΜΟΚΡΑΤΟ ΧΑΙΡΕΛΑΧΑ
 105 ΤΙΑΣΚΑΙΤΑΥΔΑΤΑΤΑΠΡΟΣΟΝΤΑΤΟΙΣΧΛΡΙΟΙΣΚΑΙΤΑΣΚΕΥΗΣΑΕΤΙΝΤΗΣΓΕΛΡΓΙΑΣΟΙΣΓ
 ΣΛΙΚΑΙΧΛΡ ΣΤΙΜΟΚΡΑΤΗΣΧΑΙΡΕΛΑΣΧΑΒΥΣΣΙΟΥΘΕΣΤΙΑΔΑΙ ΕΠΑΝΔΡΟΣΗ ΛΕΛΚΛΥΜ
 ΕΠΤΡΙΑΤ ΤΛΝΧΛΡΙΛΝΚΑΙΤΗΣΟΙΚΙΑΣΤΛΝΕΝΕΛΕΙΘΥΑΙΛΙΠΑΝΤΛΝΤΑΗΜΙΣΗΚΑΙΤΛΝΕΣΧΑ
 ΔΗΣΔΡΑΧΜΛΝΑΡΓΥΡΙΟΥΤΕΤΡΑΚΙΣΧΙΛΙΛΝΠΡΑΤΗΡΕΣΚΑΙΒΕΒΑΙΛΤΑΙΤΛΝΧΛΡΙΛΝΚΑΙΤΗΣΟΙΚΙ
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 110 ΠΟΣΕΙΔΛΝΙΟΥΘΕΣΤΙΑΔΟΥΕΠΤΡΙΑΤΟΤΗΝΟΙΚΙΑΝΤΗΝΕΝΑΣΤΕΙΗΕΣΤΙΝΕΝΤΟΝΛΙΤΛΙΗΓΕΙΤΟΝΕΣΤ
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 ΕΝΝΟΘΙΑΔΛΝΑΕΠΤΡΙΑΤΟΛΕΥΚΙΠΠΟΣΠΑΡΑΡΙΣΤΥΛΟΥΠΑΝΤΑ ΙΤΛΝΦΙΛΟΚΛΗΣΚΑΙΤΗΝΟΙΚΙΑΝΚ Τ
 ΡΙΟΥΔΙΣΧΙΛΙΛΝΠΕΝΤΑΚΟΣΙΛΝΠΡΑΤΗΡΕΣΠΟΛΥΜΝΗΣΤΗΣΑΝ ΙΧΑΡΟ...Τ.ΑΔΗΣΔ.ΤΛΝ...ΟΚ
 ΔΛΝΠΑΡΑΘΕΣΠΙΕΛΣΘΕΣΠΙΕΛΣΕΚΠΠΟΛΕΛΣΚΑΙΑΡΙΣΤΛΝΑΚΤΟΣΑΡΙΣΤΟΛΟΧΟΥΘΕΣΤΙΑΔΟΥ
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 ΠΛΕΙΣΤΑΡΧΟΣΔΡΑΧΜΛΝΑΡΓΥΡΙΟΥΤΡΙΑΚΟΣΙΛΝΣΥΝΕΓΓΑΙΝΟΥΝΤΟΣΕΥΦΡΑΝΟΡΟΣ ΘΕΣΠΙΕ
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 ΔΗΜΟΚΡΙΝΟΥΕΚΠΟΛΕΛΣΜΕΤΑΚΥΡΙΟΥΑΡΤΥΜΑΧΟΥΑΡΙΣΤΑΡΧΟΥΗΡΑΚΛΕΙ ΔΟΥΠΡΑΤΗΡΕΣΔΗΜ
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 ΑΡΓΥΡΙΟΥΧΙΛΙΛΝΤΕΤΡΑΚΟ ΛΝΑΑΓ ΔΛΚ ΦΛΚΟΣΑΘΗΝΑΔΕΙΔΑΝΕΙΙΟΜΕΝΟΣΠΑΡΑΘ
 ΡΙΛΝΟΣΔΛΔΕΚΑΤΕΙ ΑΜΦΙΚΛΗΣΦΑΝΟΚΛΕΟΥΣΕΣΧΑΤΙΛΤΗΣΠΑΡΑΘΕΟΚΛΕΙΑΣΠ
 ΕΝΤΟΝΛΙΕΒΔΟΜΛΙΤΟΜΕΤΕΛΡΟΝΟΙΚΗΜΑΤΟΕΠ ΕΙΣΟΔΛΙΚΑ ΕΡΑΜΟΝΤΟΝΕΠΟΝΤΑΚΑΙ

ΕΘΘΕΑΣΤΗΣΚΛΕΘΘΕΟΥΚΑΙΚΥΡΙΟΥ ΕΟ Π ΝΤΑΝΤΑΗΜΙΣΗΟΙΣΓΕΙ
ΚΥΡΙΟΥΚΛΕΟΦΑΝΟΥΣ ΞΕΝΟΔΗΜΟΣ ΡΗΙ ΕΝΟΥΣΕΛΕΙΘΥΑΙΕΥΣΓ
ΥΣΑΣΚΑΙΤΟΥΟΙΚΟΠΕΔΟΥΤΟΗΜΙΣΥΟΙΣΓΕΙΤΑΝΑΚΕΣΙΜΒΡΟΤΟΣΔΡΑΧ
ΤΡΑΤΗ ΙΣΑΝΔΡΟΣΘΗΒΑΙΟΣΠΕΙΣΙΚΡΑΤΟΥ. ΘΡΥΗΣΙΟΙΙΣΑΝΔΡΟΣΦΑΝΟΚΛΕΟ
ΡΑΤΗΣΣΙΜΙΟΥΕΣΧΑΤΙΛΤΗΣΠΑΡΑΘΑΡΣΑΓΟΡΟΥΑΓΑΘΛΝΟΣΚΑΙΣΙΜ
ΑΛΟΥΜΕΝΗΝΛΙΜΕΝΕΙΑΝΗΝ- ΡΙΑΙ ΤΟ ΠΑΡΑΘΡΑΥΜΗΔΟΥΣΗΡΑΚ
ΧΑΤΙΛΤΗΣΠΑΡΑΚΑΛΛΙΦΑΝΤΟΣΚΤΗΤΛΝΟΣΗΡΑΚΛΕΙΔΛΝΕΠΡΙΑ
Χ Α Ι Κ ΧΕΙ ΡΡΟΥ ΤΑΡΡΕΛΝΕΙΣΤΗΝΟΔΟΝΚΑΤ
ΤΡΑΤΗΡΣ. ΤΑΔΗΣΑ... ΠΟΥΗΡΑ ΕΙΔΛΝΤΑΡΓΗΛΙΛΝΟΣ
ΠΟΛΕΛΣΕΠΡΙΑΤΟΤΗΝΟΙΚΙΑ Α Τ ΛΡΙΑΤΑΕΝΣΑΠΗΘΛΠΤΑ
ΣΚΑΙΚΥΡΙΟΣΑΡΙΣΤΟΞΕΝ Σ Φ ΝΟ ΣΙΑΚΙΝΘΕΥΣΠΑΡΑΠΡΑΞ
ΛΙΕ ΗΙΓΕΙΤΛΝΕΠΑΝΔΡΟΣΔΡΑΧΜΛΝΑΡΓΥΡΙΟΥΕΞΗΚΟΝ
ΛΕΛ ΣΚΥΡΙΟΣΤΙΜΟΜΑΧΟΣΤΙΜΟΜΑΧΟ ΡΑΚΛΕΙΔΙΑ ΑΠΕΔ
ΟΥΤΟΥΕΥΠΟΡΙΛΝΟΣΗΙΓΕΙΤΟΝΕΣΚΑΛΛΙΑΔ ΜΑΣΠΑΙΤΑΛΕΛ
ΤΟΥΑΝΔΡΟΓΕΝΟΥΣΕΚ ΛΕΛΞΕΝΕΙΚΑΙΝΕΑΙΕΛΕΙΘΥΑΙΛΝΟΣ
ΟΙΝ ΓΕΣ. ΛΕΙΔΛΝΕΠΡΙΑΤΟΤΗΣΟΙΚΙΑΣΤΗΣΞΕΝΑ ΕΙΗΗΝΠΡΟΤ
ΥΝΕΠΑΙΝΟΥΣΗΣΑΡΙΣΤΟΜΑΧΗΣΤΗΣΣΛΣΙΜΕΝΟΥΣΜΕΤΑΚΥΡΙΛΝΤΛΜΠΑΙΔ
ΡΑΘΕ Η ΛΣΔΛΡΟΘΕΟΥΘΕΣΤΙΑΔΟΣΚΑΙΚΥΡΙΟΥΔΛΡΟΘΕΟΥΚΡΙΤΟΔΗΜΟΥΘΕΣΤΙΑΔ
ΤΛΝΚΑΛΑ ΚΡΑΤΗΣΤΑΜ ΙΤΟΥΠΟΤΑΜΟΥΛΞΟΡΙΣΕΙΤΟΤΕΙΧΙΟΝΟΕΣΤΙΝΤΕ
ΝΛΞΟΡΙΣΕΙΤΟΤΕΙΧΙΟΝΤ. ΜΕΛΙΣΣΛΝΟΣΟΕΣΤΙΝΕΝΤΟΙΣΧΛΡΙΟΙΣΤΟΙΣΚΑΛΛΙΚΡ/
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ΞΕΙΤΑΧΛΡΙΑΤΑΕΡΓΑΣΙΜΑΤΑΜΝΗΣΛΣΚΑΙΠΙΛΟΥΣΕΠΤΑΚΑΙΟΛΜΟΝΚΑΙΘΥΡΛΝΙΕΥΓΙ
ΙΚΟΣΙΠΤΕΝΤΕΔΡΑΧΜΑΣΔΗΜΕΑ ΚΟΜΑ ΑΔΗΣΚΑΤΑΕΚΑΤΟΝΕΙΚΟΣΙΠΤΕΝΤΕ
ΣΒΟΗΘΟΣΔΛΡΟΘΕΟΥΘΕΣΤΙΑΔΗΣΚΑΤΑΕ ΑΤ ΚΟΣΙΠΤΕΝΤΕΔΡΑΧΜΑΣΠΡΑΤΟΡΕΥΕΙ
ΤΟΣΘΡΥΗΣΙΟΣΠΑΡΑΙΦΙΚΡΙΤΗΣΧΑΙΡΕ Ε ΔΟΣΜΕΤΑΚΥΡΙΛΝΤΙΜΟΚΡΑΤΟΥΣΚΑΙΧΑ
ΔΡΑΧΜΛΝΑΡΓΥΡΙΟΥΧΙΑ ΤΗΡΕ ΤΗΣΚΑΙΧΑΙΡΕΛΑΣΧΑΒΥΣΣ
ΟΥΠΑΝΤΑΛΕ ΤΟΣΥΣΙ ΕΛ ΤΕΣΤΙΑΔΟΥΕΠΡΙΑΤΟΤΗΝ
ΕΙΤΟΝΕΣΠΥΡΡΑΚΟΣΧΑΡΤΑΔΟΣ ΔΡΑ Μ Α ΓΥΡΙΟ ΤΕΤΡΑΚΙΣΧΙΛΙΛΝΕΝΑΚΟΣΙΛΝ
ΛΝΧΛΡΙΛΝΤΛΝΕΝΑΙΣΙΛΕΙΚΑΙΕ ΜΕΝΕ ΛΙΛΝΕΠΡΙΑΤΟΠΑΡΑΑΡΙΣΤΟΝΟΗΣ
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ΛΝΔΡΑΧΜΛΝΕΠΤΑΚΟΣΙΛΝΠΡΑΤΗΡΗΙ ΛΕΛΣΤ ΛΕΣΤΡΑΤΟΥΘΡΥ ΛΝΝΟΥΜΗ
ΛΣΧΑΒΥΣΣΙΟΥΘΕΣΤΙΑΔΟΣΚΑΙΠΑΡΑΙΦΙΚΡΙΤΗΣΧΑΙΡΕΛΑΕΛΕΙΘΥΑΙΔΟΣΜΕΤΑΚΥΡΙΛΝ ΥΣΚΑΙΧΑΙΡΕΛ
ΟΥΧΑΙΡΕΛΑΚΑΙΦΕΙΔΛΣΟΙΣΓΕΙΤΟΝΕΣΑΡΙΣΤΑΝΔΡΟΣΜΑΝΤΙΝΕΥΣΚΑΙΜΕΣ ΠΑΝΤΛΝ
ΙΤΑΥΔΑΤΑΟΣΑΕΣΤΙΤΗΣΓΕΛΡΓΙΑΣΚΑΙΤΟΝΚΕΡΑΜΟΝΤΟΝΟΝΤΑΚΑΙΘΥ ΣΕΠΟΥΣ
ΟΣΘΡΥΗΣΙΟΣΚΑΤΑΧΙΛΙΑΣΠΟΛΥΚΡΑΤΗΣΕΠΙΚΡΑΤΟΥΣΔΟΝΑΚΕΥΣΚΑΤΑΧΙΑ ΣΠΑΣΙΦΙΑ
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ΕΡΙΟΥΔΟΝΑΚΕΛΣΕΠΡΙΑΤΟΤΗΝΟΙΚΙΑΝΤΗΝΕΝΑΣΤΕΙΗΙΓΕΙΤΟΝΕΣΑΡΙΣΤΕΙΔΗΣΝΕΟ ΠΡ
ΙΦΙΛΟΥΠΑΣΙΦΙΛΟΣΦΙΛΗΜΛ ΣΕΚ ΛΕΛΣ ΑΡΙΣΤΛΝΑΞΑΡΙΣΤΟΛΟΧΟΥΘΕΣΤΙΑ
ΤΙΑΔΛΝΕΠΡΙΑΤΟΤΗΣΟΙΚΙΑΣΚΑΙΤΛΝΧΛΡΙΛΝΤΛΝΕΝΗΡΙΣΘΛΙΚΑΙΤΛΝΕΣΧΑΤΙΛΝΚΑΙΤ
ΤΑΠΑΙΔΙΑΤΑΔΕΙΚΡΑΤΟΥ ΔΡΑΧΜΛΝΑΡΓΥΡΙΟΥΔΙΣΧΙΛΙΛΝΠΕΝΤΑΚΟΣΙΛΝΠΡΑΤ
ΜΕΤΑΚΥΡΙΛΝΤΙΜΟΚΡΑΤΟΥ ΧΑΙΡΕΛΑΧΑΒΥΣΣΙΟΥΘΕΣΤΙΑΔΟΥΠΑΡΑΡΧΑΓΟΡΟΥΜΟΡΥΧΙΛ
ΑΓΟΡΑΣΠΑΡΙΦΙΚΡΙΤΗΣΟ ΓΕΙΤΟΝΕΣΚΛΕΑΓΟΡΑΣΑΡΙΣΤΟΦΑΝΗΣΔΡΑΧΜΛΝΑΡΓΥΡΙΟΥ
ΤΕΙΙΣΤΑΜΕΝΟΥΦΑΝΙΚΛΠΑΣΙΦΙΛΟΥΕΚΠΟΛΕΛΣΜΕΤΑΚΥΡΙΟΥΠΑΣΙΦΙΛΟΥΦΙΛΗΜΟΝΟΣ
ΒΣΣΙΟΥΘΕΣΤΙΑΔΛΝΕΠΡΙΑΤΟΤΗΝΟΙΚΙΑΝΚΑΙΤΑΧΛΡΙΑΤΑΕΝΕΛΕΙΘΥΑΙΛΙΚΑ ΣΕΣΧΑ
ΕΤΟΝΕΣΧΑΡΙΠΠΙΔΗΣΚΛΕΑΓΟ ΣΔΡΑΧΜΛΝΑΡΓΥΡΙΟΥΟΚΤΑΚΙΣΧΙΛΙΛΝΠΡΑΤΗΡΕΣΚΑΙΜΕ
ΕΥΣΠΑΡΑΦΑΝΙΚΛΣΠΑΣΙΦΙΛΟΥΕΚΠΟΛΕΛΣΜΕΤΑΚΥΡΙΟΥΠΑΣΙΦΙΛΟΥΦΙΛΗΜΟΝΟΣΕΚΠΟΛΕΛ
ΤΛΝΠΑΝΤΛΝΛΝΕΠΡΙΑΤΟΦΑΝΙΚΛΠΑΡΑΙΦΙΚΡΙΤΗΣΟΙΣΓΕΙΤΟΝΕΣΚΛΕΑΓΟΡΑΣΧΑΡΙΠ
ΑΦΙΛΗΛ ΝΠΑΣΙΦΙΛΟΥΕΚΠΟΛΕΛΣΠΑΣΙΦΙΛΟΣΦΙΛΗΜΟΝΟΣΚΑΙΜΕΣΛΙΚΑΙΧΛΡΙΣ
ΕΛΕΠΑΝΔΡΟΥΚΛΥΜΕΝΕΛΣΠΑΡΑΚΑΛΛΙΛΣΔΙΟΔΗΜΟΥΘΕΣΤΙΑΔΛΝΚΑΙΚΥΡΙΟΥΔΙΑΙΤ
ΥΑΙΝΟΣΑΠΗΜΑΝΤΟΣΠΑΣΑΝΟΣΗΝΕΠΡΙΑΤΟΚΑΛΛΙΛΚΑΙΟΚΥΡΙΟΣΔΙΑΙΤΟΣΠΑΡΑΘΕΟΔΙΠΠΟΥ
ΣΤΕΛ ΑΓΟΡΟΥΗΡΑΚΛΕΙΔ ΝΠΑΡΑΣΛΚΛΕΟΥΣΛΕΥΚΙΠΠΟΥΘΡΥΗΣΙΟΥΕΠΡΙΑΤΟΤΑΧΛΡΙΑΤΑ
ΛΚΕΥΗΟΣΑΕΣΤΙΤΛΝΧΛΡΙΛΝΚΑΙΥΔΑΤΟΣΑΓΛΓΑΣΤΑΣΟΥΣΑΣΤΛΝΧΛΡΙΛΝΔΡΑΧΜΛΝΑΡΓΥ
ΛΟΥΣΘΡΥΗΣΙΟΣΒΟΥΦΟΝΙΛΝΟΣΠΕΜΠΤΕΙΙΣΤΑΜΕΝΟΥ ΑΡΤΥΜΑΧΟΣΑΡΙΣΤΑΡΧΟΥΗΡΑΚΛΕ
ΛΙΚΟ ΝΟΥ ΘΕΟΞΕΝΙΑΣΤΛΝΣΥΝΕΠΑΙΝΟΥΝΤΟΣΚΑΙΣΥΝΠΛΛΟΥΝΤΟΣΕΥΘΥΓΕΝΟΥΣ
ΤΡΥΣΚΑΙΕΥΒΙΟΣΚΑΙΚΟΙΝΟΝΘΕΟΞΕΝΙΑΣΤΛΝΠΑΡΕΥΘΥΓΕΝΟΥΣΟΙΣΓΕΙΤΟΝΕΣΑΡΤΥΜΑΧΟΣ
ΥΣΘΕΣΠΙΕΛΣΕΚΠΟΛΕΛΣΚΑΙΑΡΙΣΤΛΝΑΞΑΡΙΣΤΟΛΟΧΟΥΘΕΣΤΙΑΔΗΣΚΑΙΚΟΙΝΟΝ
ΚΝΘΛΙΤΑΚΑΛΟΥΜΕΝΑΣΛΞΗΡΙΕΙΑΠΑΝΤΑΟΣΑΕΠΡΙΑΤΟΑΡΤΥΜΑΧΟΣΠΑΡΑΘΕΣΠΙ
Ο ΔΡΑΧΜΛΝΑΡΓΥΡΙΟΥΤΡΙΑΚΟΣΙΛΝΣΥΝΧΛΡΟΥΣΗΣΚΑΙΣΥΝΕΠΑΙΝΟΥΣΗΣΜΑΝΤΛΣ
ΛΟΡΙΝΗΣΔΗΜΟΝΙΚΟΥΕΚΠΟΛΕΛΣΔΗΜΟΝΙΚΟΣΘΕΟΦΛΝΔΗΜΟΝΙΚΟΥΕΚΠΟΛΕΛΣ
ΛΙΝΑΔΟΥΘΕΣΤΙΑΔΗΣΕΠΡΙΑΤΟΤΗΝΟΙΚΙΑΝΚΑΙΤΟΧΛΡΙΟΝΤΟΕΝΕΛΕΙΘΥΑΙΛΙΔΡΑΧΜΛΝ
ΗΛΑΔΟΥΧΙΛΙΑΣ ΚΑΙΤΕΤΡΑΚΟΣΙΑΣΔΡΑΧΜΑΣΟ ΣΓΕΙΤΛΝΦΑΡΑΞΕΝΕΟΠΤΟΛΕΜΟΣΑΠΑΤΟΥ
ΠΑΙΦΙΛΟΥΕΚΠΟΛΕΛΣΜΕΤΑΚΥΡΙΟΥΘΕΛΙΝΕΤΟΥΠΑΣΙΦΙΛΟΥΕΚΠΟΛΕΛΣΕΠΡΙΑΤΟΕΝΤΛΙΑΣΤΕΙ
ΘΡΑΣΤΑΣΕΠΟΥΣΑΣΚΑΙΔΙΟΔΟΝΕΙΣΤΗΝΟΙΚΙΑΝΗΙΓΕΙΤΟΝΕΣΦΑΡΑΞΕΛΕΛΔΑΜΑΣ

65
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75
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115
120



- Κατὰ τάδε πράξεις ἐγένοντο χωρίων [καὶ οἱ]κιῶν καὶ προικ[ῶν] δόσεις [ἐ]π' ἄρχοντος Ἀμ[ε]νό[λα]
 σονα Ἀριστ[ος] Θεσ[τιά]δῃ μ[ην]ὸς Ἀρτ[ε]μισίωνος Κρινύ[ιος] ἰδου Θεστιά[δ]ο[ς]
 οἷς γεί[τον]ες Σίμος ευκλ[ῆ]ς λόχου ἐκ [πό]λεως ἐπρίατο τὴν οἰκ[ίαν] καὶ τ[ὴν]
 τὰ] οἰκία οἷς γείτονες Εὐσ[τάθιος] δραχμ[ῶν] ἀργυρίου δισχιλίων πεντακοσίων πρατ[ή]ρες
 5 σι σίας· — "Ενεὶ καὶ νέα μ[ην]ὸς] ος Καλλ[ισ]ταρέτῃ Καλλιφόρου [ἡ]
 παρὰ τοῦ δεινός] Ἐ[σχατιώ]του? οὗ κύριος Ἀνδρογένης Μ[υρτώ]σιος Ἐσχατ[ι]ώτης ἐπρίατο τὴν οἰκίαν τὴν ἐ
 τει ατο [ὑ]πέθετο Τεισίμαχος παρὰ Εὐτελείας ἀργυρίου δραχμὰς
 Ἀνδρογέν[ει] Μυρτώσιος Ἐσχατιώτῃ Καλλισταρέτῃ τῇ αὐτοῦ Εὐτελεί[α] υρα
 Γρ[υπ]ίωνος Ἡρακλείδου ἐπρίατο οἰκ[ο]δομημένα πάντα
 10 δραχμῶν ἀργυρίου [ἐκ]ατόν· — Πραξίας σάνδρος Ἀρισ
 φ[ί] γεί[των] Θεόφαντος ἀριστερᾶς εἰσίων[τι] λη [τέταρ]το μέρος καὶ τοῦ
 Δον[α]κεὺς Ἀρατοσκός? Ἀμακλήτου Ἐσχατιώτης [καὶ μ]έσφ[ω] [καὶ χ]ωρὶς ἑκάτερος πα[ν]τ[ος] τ[οῦ] ἀργυρίου
 Θρυησίον ἐπρίατο τὰ χωρία τὰ ἐν Σίχυνι πάντα ὅσα ἐπρίατο Νικόδρομος παρὰ Φερεκράτους οἷς γεί
 ατος Ἡρακλείου Κλυμενεὺς παρὰ Στρατίου Παντ[α]λέοντος Θρυησίον ἐπρίατο οἰκόπεδον ἐμ Πα[ν]όρμ[ου]
 15 πρατ[ή]ρ Πανταλέων Στρατίου· Ἀπελλαιῶνος πέμπ[τ]ει ἐπὶ δέκα — Ἀξιόνικῃ Πυθοκρίτου Θρυησί
 ἡς] κύριος Ἀλκισθένης Ἀγλωγέου Θρυησίος ἐπρίατο τὴν οἰκίαν καὶ τὰ χωρία τὰ ἐν Σί[χ]υνι δραχμῶν
 γιάδου Ἐσχατιώτ[ης] Κλεό[νικος] Καλλιφώντος Ἡρακλείδ[ης] ἀ] ἐπρίατο Ἀμφικὼ μετὰ κυρίου Δ[α]μάχου
 Πασιφώντος Πειρί[ου] Δον[α]κεὺς ἐπρίατο τὴν οἰκίαν καὶ τὰ [χωρί]α ἐν Ἐλαιοῦντι καὶ τὰς ἐσχατ[ι]ὰς ὅσας
 ἡ ὁδὸς ἡ ἐκ κόμης ἄ[γο]υσσα ἐπὶ τὸν πύργον τὰ ὑποκάτω πάντα ὅσα ἐπρίατο Πασιφών παρὰ Σίμου? Ἀ
 20 Φυκαῖδος καὶ τοῦ [κυ]ρίου αὐτῶν Ἀντιχάρου Εὐπορίωνος Θρυησίου καὶ Κλεοφάνου Κλεοθέ[ου] Ἐλ[ε]ιθυαίου
 Θεστιάδης παρ[ὰ] ἀρχον[τος] Ἀρκέοντος Θεστιάδου ἐπρίατο τὴν οἰκίαν τὴν ἐν ἄστει
 ἀργυρίου διακοσίων τριά[κ]οντα πέντε· — Ἡραιῶνος Ἀλκιδ[ου] Κλυμενεὺς παρ' Ἀξιόνικῃς Π[υθ]οκρίτου
 Ἰσάνδρου Θρυησίος ἐπρίατο τὴν οἰκίαν καὶ τὰ χωρία τὰ ἐν Τ[ρι]τάκῃ ἀργυρίου δισχιλίων τριακ
 25 πρατ[ή]ρ Ἰσαν[δρος] Πεισικράτους Θρυησίος, Θηβαῖος Πεισικρά[τους] Θρυη[σ]ιος· — Ἀλκισθένης Ἀγ[γ]λωγ[ου]
 ιάδων παρὰ τῆς δεινός] οδήμου Δονακίδος κα[ὶ] Καλλινίκου Ἀριστοδήμ[ου] Γυρ[α]ιῶνος ἐπρίατο τὴν οἰκίαν τὴν
 κλιτος δρ[αχ]μῶν χιλίων διακοσίων ὀγδοή[κοντα] ἐπτά τεττάρω[ν] ὀβολῶν, πρατ[ή]ρες Φιλαρχίδης Πυθοκλέους
 νικος Ἀριστ[ο]δήμου Γυραιῶνος καὶ μέσφ[ω] πάντες καὶ χωρὶς ἕκαστος παντὸς τοῦ ἀργυρίου· τούτου ἐστὶν τ
 Δαμνιάδων δρ. [πε]ντα[κ]οσίων δέκα· Ἡραιῶνος ἔκτ[ε]ι Ἀμφυλίδης Φιλοφώντος Θεστιάς ἡς κύριος Φιλ
 τῶν χωρίων καὶ τῆς οἰκίας τῶν ἐν Νοθιάδων οἷς γείτων Ποσειδώνιος καὶ τὰ π[ρ]ὶν ὄντ[α] Εὐθυκράτους
 30 πρατ[ή]ρες Ἀρχιτέλης Ἡγεστράτου Γυραιῶνος Ἀντιχάρης Γυρ[α]ιῶνος Θρυησίος Ε[λ]ιωρ Πασιφών
 καὶ μέσφ[ω] πάντες καὶ χωρὶς ἕκαστος παντὸς τοῦ ἀργυρίου· — Ἀναξικλῆς Ἀναξί[μ]ενους Θρυησίος π
 ἐπρίατο τὰς ἐν Σ[α]πῆθι αἵμασις τέτταρας αἶ εἰσιν ἐπάνω τῆς χ[ώ]ρας τῆς κάτ[ω] τῆς πρὸς τῷ κήπῳ
 περι[τ]ῶν ἐνίκησεν Ἀναξικλῆς Φιλοθέαν τὴν δίκην, πράτωρ Ἀριστοκλῆς Πολυξένου [Ὀν]ή
 Τιμοκρίτου Τιμ[ο]μάχου Ἡρακλείδου ἐπρίατο τὴν οἰκίαν καὶ τὰ χωρία καὶ τὰς ἐσχατιὰς
 35 δραχμῶν ἀργυρίου τετρακοσίων, πρατ[ή]ρ Τιμόκριτος Τιμ[ο]μάχου Ἡρακλείδης· Βουφονίωνος
 παρὰ Καλλιφώντος Κτήτωνος φυλ[ῆ]ς Ἡρακλείδων ἐπρίατο τὴν οἰκίαν τὴν ἐν ἄστει πᾶσ
 Κλεαγόρας Μενίππου Ἐλε[ιθυ]αίου καὶ θυρῶν ζεύγια ἐννέα καὶ τὰς θύρας τὰς ἐπὶ τῶν θυρίδων
 καὶ μέσφ[ω] πάντες καὶ χωρὶς ἕκαστος παντὸς τοῦ ἀργυρίου· Ἀπατουριῶνος
 νος Θρυησί[ου] ἐπρίατο τὴν οἰκίαν ἡ ἦν πρό[τε]ρον τοῦ πατρὸς αὐτοῦ Κτ[ή]τωνος ἡ γεί[των] Σιμίας
 40 καὶ Κτήτω[νος] τοῦ πατρὸς τ[οῦ] Κ[α]λλιφώντος· Ἀπατουριῶνος δευτέρα ἵσταμένου — Τιμόκριτος Τιμο
 νακ[έ]ως ἐπρίατο τὰ χωρία πάντ[α] τὰ ἐν Ἡρίσθῳ προσ[όν]τα τὰ Σίμου οἷς γείτων Μι
 Φιλοπόλιος ἐν ἰσώσι καὶ Αἰνικῶς Σωτέλους Σ[η]σταίδος [συνε]παινούτων· ὁ δεῖνα Ἀλκμεῶνος Ἐσχ
 παρὰ τοῦ δεινός] οἷς γεί[των] Πήνιος δραχμῶν ἀργυρίου πεντακοσίων [πρατ]ήρες ὁ δεῖνα τρατίδου, Πεισι
 ὁ δεῖνα ἀρ[κ]ου Θρυη[σ]ιος παρὰ Φιλοθέου Δ[α]θέου ἐπρίατο τὴν οἰκίαν τὴν ἐν ἄστει πᾶσαν κο
 45 κτ[φ] δ[ραχ]μῶν ἀργυρίου ἑξακοσίων ἡ γείτονας ὁ δεῖνα Ἀναξικλῆς τ[ο]ν μηκλῆς Φαν
 Σω ου Θεστιάς μετὰ κυρίου Κτησιάρχου τοῦ δεινός] ἐπρίατο παρὰ Φανικῶς Κλεοσθένους Ἰακινθίδ
 ὡς ὀρίζει ἡ ὁδὸς κύκλῳ ἡ γείτονες Π[λεί]σταρχος Ἀρτύμαχος δραχμῶν ἀργυρίου ἑκατὸν εἴκοσι,
 καὶ μέσφ[ω] πάντες καὶ χωρὶς ἕκαστος παντὸς τοῦ ἀργυρίου· Ἀνθεστηριῶνος ὀγδοεῖς ἵσταμένου χ[ω]ρὶς Ἀρ[τ]εμισίωνος
 ἐπρίατο τὰς οἰκίας καὶ τοῦ πύργου τὸ τέ[ταρ]το μέρος καὶ τὰ χωρία τὰ ἐν Ἰακίνθῳ πάντα ὅσα τε ἐπρία
 50 μ[αχ]ος δραχμῶν ἀργυρίου δισχιλίων τετρακοσίων· — Ἀρτύμαχος Ἀριστάρχου Ἡρακλείδων παρὰ Τε
 τα ὅσα τ' ἔλαχεν Τελεσικλῆς πατρῶν [μέ]ρος καὶ ἀ προσεπρίατο παρὰ Καλλιτέλους τοῦ ἀδελφοῦ οἷς γείτο
 κλέους καὶ Καλλιτέλους καὶ ὕδατος ἀγωγὰς ὅσαι εἰσὶν τῶν [χω]ρίων τούτων καὶ τοῦ πύργου καὶ τοῦ πηλῶ
 λεσικλέους καὶ τὴν οἰκίαν καὶ τὸν κήπον ἀ ἐπρίατο Τελεσικλῆς παρ' Εὐθυγένους καὶ τὸν κέραμον τὸν ἐν
 κοσίων, πρατ[ή]ρες Ἀρατρίδης Τύχωνος Θεστιάδης, Ἀρτύμαχος Εὐκλέους Ἡρακλείδης, αρχος Τιμηφεί
 55 καὶ χωρὶς ἕκαστος· — [Θρα]συγόρας Χαρεστάδου ἐκ πόλεως παρὰ Σιμίῳ Ἀρίστιος Ἐσχατ[ι]ώτου καὶ παρὰ Ἀρίσ
 ρία τὰ ἐν Αἰσίλει πάντα ὅσα [ἦν] Ἀρίστιος καὶ τὰς ἐσχατιὰς καὶ ὕδατος ἀ[γωγ]ὰς τὰς οὐ[σ]α[ς] τ[ῶν] χω
 καὶ ἐπτακοσίων, πρατ[ή]ρες Ἀρπαλῖνος Ὀνήτορος Ἐλ[ε]ιθυαίου κατὰ διακοσίων πεντήκοντα, [Π]ασ
 κατὰ διακοσίας, Εὐθύτης Ἡρακλείου Ἐλεῖθυαίου κατὰ διακοσίας, Φίλισκος κανὺς Θρυησίος κατὰ ἑκατ
 ρυχίωνος Δ[ο]νακεὺς κατὰ χιλίας ὀκτακοσίας τριάκοντα, Ἀρχ[αγ]όρας Μορ[υ]χίωνος Δονακεὺς κατὰ πεντακο
 60 Κλυμενεὺς καὶ κοινὸν Θιασιτῶν κατὰ ἑκατὸν πενήκοντα· Σίμος Ἀναξικ[λέους] Θρυησίος παρὰ Φασίου καὶ

continued.)

ἀστυ ωσιν
[ε]τὰ κ[υ]ρίου [Σωμβρότου Στρώμονος Δονακέως
χωρία τὰ ἐν [Δ]ονακέω
ιστος
κύριος Ἀνδ[ρογέν]ης Μυρτ[ώσιος] Ἐσχατιώτης 5
στει ἢ ἐστὶν ἐν [τ]ό[ν]φ[ω] [ἐ]βδόμῳ [ἢ] γείτονες
[τ]ριακο[σίας] εἴ[κοσι]
[Μν]ησικ
φ οἷς [γείτονες
καρτ 10
[δραχμ]ῶν ἀργυ[ρίου] πρατῆρες ὁ δεῖνα τοῦ δεινός
Φερεκρά[της] Φερε[κλέους] παρὰ τοῦ δεινός
Λ δραχμῶν
δ καλεῖται ᾧ γεί[των] Πεισικ
[κ]ύριος Πεισικρά[τ]ης [Ἰ]σάνδρ[ου] Θ[ρ]υήσιος παρὰ [τῆς] δεινός 15
ργ[υρίου] χιλίων ἑξακοσίων ἐβ[δο]μήκοντ[α] ὅκτ[α] τριῶν [ὀβολῶν] οἷς γείτονες ὁ δεῖνα
ρ' Ἀ[ξιονίκης] καὶ κυ[ρί]ου Π[ει]σικ[ρά]τους· — Ἀντιχ[άρης] Εὐπορίωνος Θρυήσιος παρὰ
[εἰ]σὶν τῶν χαρίων τοῦ[των] καὶ τὸ ὕδωρ οἷς γείτονες Ἀλ [ὥς ὀρίζει
ξικλέους συνεπαινούσ[ων] τῆς δεινός] Ἀντιπάτρου Θρυησ[ίδος] καὶ τῆς δεινός τοῦ δεινός
δραχμῶν ἀργυρίου [π]εντακισχι[λίων]· — Μνησ 20
[ἢ] γείτων ὁ δεῖνα τοῦ δεινός] Δονακεὺς [δραχμῶν
ρίτου Θρυη[σίδ]ος ἧς κ[ύριοι] Ἰσάνδρος Θ[ηβ]αῖος Πεισικράτους Θρυήσ[ιοι] Πεισικράτης
ων οἷς γείτονες Κρησίλας [Ἀγιάδ]ου Ἐσχα[τ]ιώ[της], Κλεόνικος Καλλιφ[ῶντος] Ἡρακλείδης
ο[υ]ς Νικ[ό]δομος Νικο[δ]ήμου Ἀκ ος Δημ αδου Θρυήσιοι καὶ κοινὸν Θι[ασιτῶν] Δαμυ-
ἐν ἄστ[ει] ἢ ἐστ[ι]ν ἐν [τόν]φ[ω] δευτέρῳ ἢ γείτονες Πυθο 25
ικινθεὺς [ὁ δεῖνα] ὀπλίος ἐκ πό[λεως] Σιμίας Ἀριστύλου Θρυήσιο[ς] Καλλί-
ἀργυρίου Θρυη[σίων] δρ.] ἐπτακόσ[ια] ἐβ[δο]μήκοντα ἐπτά τέτταρες ὀβ[ολοί]
ὦν Φιλοθέου Θε[στιάδης] ἐπρίατο π[αρά] Δι[ο]γενήτου Εὐκλέους Θρυησίου τὰ [μέρη
ἐπρίατο Ἀρχιτέλ[ης] παρὰ] Ἀμφύλιος μ[ετὰ] κυρίου Φιλοφῶντος δραχμῶν τε[τρακοσίων]
Δονακεὺς, Δημ ικου Ἐ[σχα]τιώτης, Στρατόνικος Φιλοθέου Θεσ[τιάδης] 30
Φιλοθέας Προξ[ένου] Θ[ρυησίδος] καὶ κυρί[ου] Προξένου Σωκλέους Θρ[υ]ησίου
ὀρίζει ἢ ὁδὸς ἢ ἄν[ω] ἄγουσ[α] καὶ κάτω [ποτα]μὸς οἷς γείτονες Αἴσχωρον Δημ
ος Σ[ίμου] Ἐσχατιώτης παρὰ Πεισ
ος ἐν] Ἑρμινία [οἷς] γείτονες Κλείταρχος Φιλώτας
ἐπὶ δέκα — Ἀναξινόη Λυάνδρου Κλυμενί[ς] 35
ν ἢ ἦν Καλλιφ[ῶντος] ἢ ἐστὶν ἐν τόνφ[ω] πένπτῳ ἢ γεί[τονες]
δρ[αχμ]ῶν ἀργυρίου [δισ]χιλίων ἐβδομήκοντα, πρατῆρες
λλιφῶν Κτήτ[ων]ος Ἡρακλειδῶν παρὰ Φώκου Φωκί[ω]-
λλικράτης ἀργυρίου δραχμ[ῶν] χιλίων ἐπτα[κ]οσίων, συνεπαινούντος Φώκου
ου φυλῆς Ἡρακλειδῶν π[αρά] Κρινυλίου καὶ κυρίου Σωμβρότου Στρώμονος Δο- 40
χίων Θεαινέτου [Δ]ονακεὺς δ[ραχμ]ῶν ἀργυρίου τετρακοσίων Ἡρησ[ίνου]
ώτης ἐπρίατο τὴν οἰκίαν καὶ τὰ χωρία τὰ ἐν Ἐλα[ι]οῦντι πάντα ὅσα ἐπρίατο Αἰνικῶ
ατιδῆς, Ἀγάθαρχος Ἀλκμεῶνος Ἐσχατιῶται· Ποσιδεῶνος πέμπτει διχομη[νία]
ύρας τὰς ἐπούσας καὶ τ[ὸ] οἰκόπεδον ἅπαν [τὸ] πρ[ὸς] τεῖ οἰκία ἢ ἦν Φιλοθέου ἐν [τόν]φ[ω] ἔ-
έους, πρατῆρ Νικησίλας Ἀστίου Κ[λ]υμ[εν]ε[ύ]ς· Ποσιδεῶνος ὀγδοεῖς ἰσταμέ[νου] 45
καὶ κυρίου Ἰσ[ο]κλέους Κλεο[σθένους] Ἰακιν[θέως] τ[ὸ] χωρίον τὸ καλοῦ[μενον]
π[τῆρες] Ἰσοκλῆς Κλεο[σθένους] Ἰακιν[θέως] ης Κλεονίκου, Κλεόδωρος
ς Τελεσικλῆς Ε[ὐ]κλέους Ἡρακλειδῶν παρὰ Ὀρθέος Ὀρθιάδος ἐκ πό[λεως]
Ὀρθέος παρὰ Πολυκράτους τοῦ Ἐ[πικρά]τους οἷς γείτονες Πλε[ίσταρχος], Ἀρτύ-
εσικλέους Εὐκλέους Ἡρακλείδου ἐπρίατ[ο] τὰς οἰκίας καὶ τὰ χωρία τὰ ἐν [πάν- 50
Πλείσταρχος Ἀρτύμαχος κα[ὶ] τ[ὰς] ἑσχατ[ι]ὰς πάσας ὅσαι ἦσαν [Τελεσι-
τοῦ ἐν τῷ πύ[ρ]γ[ω] καὶ τοῦ κεράμου τῆς στέγ[ης] τὸ τέταρτον μέρος καθὰ [Τε-
οικίαις καὶ ὄν[ον] ἀλέτην καὶ ὄλμ[ον] δραχ[μ]ῶν ἀργυρίου τρισηλίων ἐπτα-
[Ἰακιν]θε[ύ]ς, Εὐθυ[γέ]νης, Ἀριστάρχ[ος] οὺς Ἡρακλεῖδαι καὶ μέσφ πάντε[ς]
Ἀρίστιος Ἐσχατιώτ[ου] ὦν κύριος Σίμος Ἀρίστι[ος] Ἐσχατιώτ[ης] ἐπρίατο τὰς οἰκίας καὶ τὸν κέραμ[ον] καὶ τὰ χω- 55
ων τούτων οἷς γείτονες Ἀλέξινος Καλλίο[υ] ατῆς Ἰσοδῆ[μου] δραχμῶν ἀργυρίου τετρακισ[χιλίων]
έκτων Συμμάχου Κλ[υμενεύ]ς κα[τὰ] ὀκτακοσίας πεντήκοντ[α], Ἰέρων Ἰεροπόλιος Ἐ[λειθυαιεύς]
εἴκοσιν, Θρασυγόρα[ς] κατὰ πεντακοσί[ας] ὁ δεῖνα Μο-
[ας], Δημοκρά[της] αίου Θε[στιάδης] κατὰ ἑκατὸν, Κ
Ἱερόπου Θεστιαδῶν οἷς κύριος ὁ δεῖνα] Σίμωνος Θρυήσιος ἐπρίατο τ[ὸν] χωρίων τῶν 60

- ἐν Ἐλαιούντι καὶ τῆς ἐσχατιᾶς καὶ τῆς οἰκίας καὶ τοῦ πύργου ὧν ἐπρίατο Ἀμφυλὶς [π]α[ρὰ] Κλεοθέας
 χμῶν ἀργυρίου ἐπτακοσίων πεντήκοντα, συνεπαινούσης [Κ]λε[οθ]έας [τ]ῆς Κλε[ο]θέ[ου] μετὰ τοῦ κυρίου
 Ἰσάνδρου Θρυησί[ο]υ ἐπρίατο τῆς οἰκίας τῆς ἐν ἄστει τὴν ἡμ[ι]σειά[ν] κα[ὶ] τὰς θύρας τὰς ἐπούσας καὶ
 διακοσίων πεντήκοντα πάντα ὅσα ἐπρίατο Πεισικράτης παρὰ Θρά[σ]ωνο[ς] Θρασ[υβ]ούλ[ου] πρατῆ[ρ]
 65 καὶ μέσφ πάντες καὶ χωρὶς ἕκαστος παντὸς τοῦ ἀργυρίου. — Ἀρτε[μ]ισίων[ο]ς Καλλ[ικ]ράτης Σιμίον
 Ἡρακλειδῶν καὶ φυλῆς Ἡρακ[λ]ειδ[ῶ]ν ἐπρίατο τὴν α[ί]μασιαν τὴν ἐν Νευκλεί[ω] τὴν καλουμένην Λιμε
 νες Σιμίας Κτήτων δραχμῶν ἀργυρίου τετρακοσίων. Ἀρτεμ[ι]σιών[ο]ς [ὁ] δεῖνα τοῦ δεῖνος Ἐσ[χ]ατιώτης
 ἐν Ἡρακλειδῶν ἐν ᾧ τὸ ἡρῶν ἐστὶν τὸ ἐπάνω τῶν χωρίων τῶν ὡς ὀρίζει ὁ χειμάρρ[ο]ν[ς]
 λιφῶντος οἷς γείτονες Κτήτων Σιμίας δ[ρ]αχμῶν [ἀ]ρ[γυ]ρίου τε[τρ]α[κο]σίων πεντήκοντα πρατῆρ Σ[ω]τ
 70 που Ἐσχατιώτης μετὰ κυρίου Ἐπάνδρου Κλεάνορ[ο]ς [ἐκ] πό[λ]εως παρ[ὰ] τοῦ δεῖνος ἀδ[ου] ἐκ πό[λ]εως ἐπ
 παρὰ Τιμοθέας δραχμῶν ὀκτακοσίων πε[ν]τήκοντα. [Σ]ωσ[ί]ας? Φανήντα Ἐσ[χ]ατιώτης καὶ κύριος Ἀρι
 τιώτου καὶ κυρίου Φιλαρχίδου Ἰακ[ι]ν[θ]έως ἐ[π]ρία[τ]ο [τὴ]ν [οἰ]κ[ί]αν [τ]ῆ[ν] ἐν [ἀ]σ[τ]ει ἢ ἐστὶν ἐν τό
 Ἀριστοθέου Δονακεύς. — Εὐθύτης Ἡρακλείου Ἐλειθυ[αι]εύς Ἀρχισ [ἐκ] πό[λ]εως [ἢ]ς κύριος
 ἢ ἦν πρότερον Εὐβούλου ἦν ἐπρίατο Πραξίας παρὰ Εὐβ[ού]λου κα[τὰ] δάνειον ἐπ[ὶ] [ἀ]ρχοντος Ἀρχου τοῦ
 75 δραχμῶν ἀργυρίου ἑκατὸν συνεφίοντος κατὰ τὸ [δ]ά[ν]ειον καὶ συνομο[λο]γ[ο]ῦντος Πυθοκρ[ί]του Ἀνδρογένου
 Κλυμενὶς μετὰ κυρίου Κλεομήδου[ς] Πυθ[ο]στρατίδου Ἡρ[α]κλε[ί]δ[ων] παρ[ὰ] τοῦ δεῖνος Ἐσχατιώ[του] καὶ
 ωρον καὶ ὑπότυπον δραχμῶν ἀργυρίου ἑκατὸν οἷς γείτων Φιλαρχίδης Κλεοξένου Ἰακινθεὺς συνεπαινούσης
 ῥάκου καὶ Θεσπίεως. Ἡραιῶ[ν]ος δευτέρᾳ ἱσταμένου — Σωσ[ι]γ[έ]νης Σωσικ[ρ]άτους Θρυήσιος παρὰ Θε
 κίαν καὶ τὰ χωρία τὰ ἐμ Βαλανεῖ[ω] [π]άν[τα] καὶ τὰ ὕδατα ὅσα ἐστὶν τῶν χωρίων τούτων οἷς γείτων
 80 χωρίων τῶν Καλλικράτους ὁ ἀνάγει ἄ[νω] ἐς τὴν ὁδὸν καὶ ἀπὸ τῆς ὁδοῦ ὡς περιάγει π[ρὸ]ς τὴν κρήνην
 τοῦ Μελίσσωνος ὡς περιάγει τὸ τεῖχίον κύκλῳ καὶ ὡς ὁ χειμάρρ[ο]ν ἀ[ν]άγει ἄ[νω] πρὸς τὰ ἐργάσιμα χω
 ἐστὶν ὄρος τῆς ἐσχατιᾶς τῆς ἡμισείας πρὸς τὸν χειμάρρ[ο]ν ὃς κατάγει ἐπὶ θαλάτταν καὶ ὀρίζει τὰ χωρία
 δραχμῶν ἀργυρίου πεντακοσίων, πρατῆρες Κόνων Φερεκλέους Θεστιάδης κατὰ ἑκατὸν εἴκοσι πέντε δραχμὰς
 δραχμὰς, Νεοπτόλεμος Διαγόρας Ἀστίου Θεστιάδα κατὰ ἑκατὸν εἴκοσι πέντε δραχμὰς, Βοηθὸς Δωροθέου
 85 Βοηθὸς καὶ [κ]ατὰ [τ]ὰς τριακοσίας ἐβδομήκο[ντα] πέντε δ[ραχμὰς]. Στράτιος [Π]ανταλέοντος Θρυήσιος
 λα Χαβυσσίου Θεστιάδ[ων] ἐπρίατο τὴν οἰκία[ν] τὴν ἐν ἄστει ἢ γεί[τ]ονες Ἀντικλῆς Νεο[π]τολ[έ]μος
 Θεσ[τι]άδαι. — Ἀρισ[το]νόη Νι[κ]οστράτου φ[ι]λ[ῶ]ν[ος] Ση[σ]ταιδῶ[ν] μετὰ κυρίου Πα[ν]τ[α]λ[έ]οντος Πα
 οἰκίαν καὶ τὰ [χωρί]α [τ]ὰ ἐν Κασμενείῳ καὶ τὰς ἐσχατιὰς, ὅσαι εἰσὶ τῶν χωρίων τούτων οἷς γείτονες Π
 πεντ[ή]κοντ[α] τῆς τοῦ λοιποῦ τιμῆς ἧς προσώφειλε Χαιρέ[λ]ας Ἀριστον[ό]η ἀπὸ τῆς τιμῆς τῶν χωρίων
 90 Ἀγλ[αί]ς Αἰν ἐκ πόλ[ε]ως [ἢ]ς [κ]ύριος Ἰσοδήμος Ἰσοδήμου Δον[α]κεύς παρὰ νος α το
 ἐμ Μηλίας οἷς γείτο[νες] Π η Βασχ[ί]ων καὶ τὰς ἐσ[χ]ατι]ὰς ὅσαι εἰσὶν τῶν χωρίων [τοῦ]των δραχ
 νία. — Ἠγέας Ἀμφίον[ο]ς Ἐλειθυ[αι]εύς παρὰ Χα[ι]ρέλ[α] Χαβυσσίου Θε[σ]τιάδος καὶ παρὰ Φειδῶ
 Χαβυσσίου Θεστιάδων ἐπρίατο τὴν οἰκίαν καὶ τὰ χωρία τὰ ἐν Γύρα πάντα [δ]σα ἦν Χαβυσσίου τοῦ πατρ
 καὶ χωρὶς παρ' ἑκάστου ὅλον τὸ χωρ[ί]ο[ν] καὶ τὰς ἐσχατιὰς πάσας ὅσαι εἰ[σ]ὶ τῶν χωρίων καὶ τὰ ὕδ
 95 καὶ τὰ ἄλλ[α] σκεύη δραχμῶν ἀργυρίου ἑξακισχιλίων, πρατῆρες Στράτιος Πανταλέοντος Θρυήσιος κατὰ χι
 Φιλήμονος [ἐκ] πό[λ]εως, Πανταρίδης Πανταλέοντος Θρυήσιος, Τιμοκράτης Χαβυσσίου Θεστιάδης, Αἰνησίας
 τος παντὸς τοῦ ἀργυρίου. — Αἰνησίας Ἀριστολόχου Θεστιάδης παρὰ Πασιφῶντος Πειρίου Δονακέως ἐπ
 δραχμῶν ἀργυρίου ἑξακοσίων πεντήκοντα ἢ τετμήνται Φιλήμονι, πρατῆρες Φιλήμων Πασιφίλου, Πασίφιλος
 παρὰ Φειδῶς Χαβυσσίου Θεστιάδ[ος] μετὰ κυρίων Τιμοκράτου καὶ Χαιρέλα Χαβυσσίου Θεστιάδων ἐπρίατο
 100 ὕδατος πάντων τὰ [ἡμί]ση ὅσα ἦν Χαιρέλα [τοῦ] πατρὸς τοῦ Φειδῶς οἷς γείτονες Ἰφικρίτης καὶ τὰ παιδι
 ρες Τιμοκρά[τ]ης καὶ Χαιρέλας Χ[α]βυσσίου Θεστιάδ[αι]. — Ἰφικρίτης Χαιρέλα Ἐλειθυαῖς μετὰ κυρί
 νος Δονα[κ]έως ἐπρίατο τ[ὴ]ν οἰκίαν καὶ τὰ χωρία τὰ ἐν Ἐλε[ι]θυαίῳ πάντα ὅσα ἐπρίατο Ἀρχαγόρας πα
 πεντακισχιλίων. — Ἀγαθεὶ Τύχει, ἐπ' ἄρχοντος Ἀ[μ]ειν[ό]λα [μ]ηνὸς Βουφονιώνος πέμπτει ἱσταμένου,
 ἐκ πόλεως παρ' Ἰφικρίτης Χαιρέλα Ἐλειθυαῖδος μετὰ κυρίων Τιμοκράτο[ν] Χαιρέλα Χαβυσσίου Θεστιάδων
 105 τιάς καὶ τὰ ὕδατα τὰ προσόντα τοῖς χωρίοις καὶ τὰ σκεύη ὅσα ἐστὶν τῆς γεωργίας οἷς γείτονες Χαριππίδ
 σφ καὶ χωρ[ί]ς Τιμοκράτης Χαιρέλας Χαβυσσίου Θεστιάδαι. — Ἐπανδρος Ἡ[γ]ελέω Κλυμενεὺς παρὰ
 ἐπρίατ[ο] τῶν χωρίων καὶ τῆς οἰκίας τῶν ἐν Ἐλειθυαίῳ πάντων τὰ ἡμίση καὶ τῶν ἐσχατιῶν πάντων ὧν ἐ
 δης δραχμῶν ἀργυρίου τετρακισχιλίων, πρατῆρες καὶ βεβαιωταὶ τῶν χωρίων καὶ τῆς οἰκίας Φιλή[μ]ων Πα
 Ἐπ' ἄρχοντος Ἀμεινόλα μηνὸς Βουφο[ν]ιώνος Ἀλκίππη Κλεοφάνου Ἐ[λ]ειθυαῖς μετὰ κυρίου Ἠγελέω Ἐπ
 110 Ποσειδωνίου Θεστιάδου ἐπρίατο τὴν οἰκίαν τὴν ἐν ἄστει ἢ ἐστὶν ἐν τόνῳ [τ]ρίτῳ, ἢ γείτονες Πολύαινος Ἀ
 δραχμῶν ἀργυρίου ἑνακοσίων, πρατῆρ Κλεαγόρας Μενίππου Ἐλειθυαῖεύς. — Ἀριστοκύδης Τελ[ε]σ[α]γόρου
 ἐν Νοθιαδῶν, ἃ ἐπρίατο Λεύκιππος παρ' Ἀριστύλου πάντα [οἷς] γείτων Φιλοκλῆς καὶ τὴν οἰκίαν κα[ὶ] τὰ
 ρίου δισχιλίων πεντακοσίων, πρατῆρες Πολυμνήστης Ἀν[τι]χάρο[ν] Θεσ[τ]ιάδης Δ. των... οκλέους Θρυήσι
 δῶν παρὰ Θεσπίεως Θεσπίεως ἐκ πόλεως (sic) καὶ Ἀριστώνακτος Ἀριστολόχου Θεστιάδου καὶ κο[ι]νοῦ Θε
 115 ἐπρίατο τὴν οἰκίαν καὶ τὰ χωρία τὰ ἐν Ἰακίνθῳ τὰ καλούμενα Σωσ[η]ρία, ἃ ἐπρίατο Θεσπιεύς καὶ Εὐβ[ού]λος
 Πλείσταρχος δραχμῶν ἀργυρίου τριακοσίων συνεπαινούντος Εὐφράνορος. — Θεσπιεύς Θεσπίεως ἐκ πόλεως
 Θεοξενιαστῶν παρ' Ἀρτυμάχου Ἀριστάρχου Ἡρακλείδου ΩΝ ἐπρίατο τὰ χωρία τὰ ἐν Ἰακίνθῳ τὰ καλού
 ἔως καὶ Ἀριστῶν[α]κτος καὶ κοινῶ Θεοξενιαστῶν οἷς γείτονες Ἀρτύμαχος Πλείσταρχος δραχμῶν ἀργυρίου
 Δημοκρίνου ἐκ πόλεως μετὰ κυρίου Ἀρτυμάχου Ἀριστάρχου Ἡρακλείδου, πρατῆρες Δημοκρίνης Δημοκρίνου
 120 Φῶκος Φωκίωνος Θρυήσιος παρ' Ἀθηνάδου Ἀμφιθέου Θεστιάδου οὗ κύριος Ἀναξίθεος Ἀθηνάδου Θεστιάδης
 ἀργυρίου χιλίων τετρακο[σί]ων ἃ ἀ[π]έδωκε Φῶκος Ἀθηνάδῃ δανειζόμενος παρ' Ἀθηνάδου χιλίας καὶ τετ
 ρῶνος δωδεκάτει — Ἀμφικλῆς Φανοκλέους Ἐσχατιώτης παρὰ Θεοκλείας Πασιφίλου ἐκ πόλεως μετὰ κυ
 ἐν τόνῳ ἐβδόμῳ τὸ μετέωρον οἶκημα τὸ ἐπ[ὶ] τῇ εἰσόδῳ κα[ὶ] κ[ε]ράμον τὸν ἐπόντα καὶ θύρας τὰς ἐπούσας

(Continued.)

Κλεοθέου καὶ κυρίου [Κλ]εο[φάνους] π[ά]ντων τὰ ἡμίση οἷς γείτων ὁ δεῖνα δρα-
εοφάνους· ——— Ξενόδημος [Μοί]ρηγένους Ἐλειθυαιεύς παρὰ Πεισικράτους
οἰκοπέδου τὸ ἡμισυ οἷς γείτων Ἀκεσίμβροτος δραχμῶν ἀργυρίου
ἄνδρος Θηβαῖος Πεισικράτου Θρυήσιοι Ἰσανδρος Φανοκλέους
ἐσχατιώτης παρὰ Θαρσαγόρου Ἀγάθωνος καὶ Σιμ[ί]ου τοῦ δεινός 65
ἦν ἡν [ἐπ]ρία[ν]το παρὰ Θρασυμήδους Ἡρακ[λεί]ου ἢ γείτο-
ν καὶ Καλλιφώντος Κτήτωνος Ἡρακλειδῶν ἐπρία[ν]το τὸ χωρίον τὸ
κα[τὰ] τὰ ῥέων εἰς τὴν ὁδὸν κατὰ τὰ χωρία τὰ Καλ-
ῶς Ἀ που Ἡρα[κλ]ειδῶν· Ταργηλιῶνος ——— [ὁ δεῖνα τοῦ δεινός
το τὴν οἰκία[ν] κ[α]ί τ[ὰ] χωρία τὰ ἐν Σαπήθῳ πά[ν]τα ὅσα ἐπρίατο ὁ δεῖνα 70
ἐν[ο]ς [Θ]εοφ[ά]νο[υ]ς Ἰακινθεὺς παρὰ Πραξ[ί]ου τοῦ δεινός Ἐσχα-
[κτῶ] ἢ γείτων Ἐπανδρος δραχμῶν ἀργυρίου ἐξήκον[τα], πρατῆρες ὁ δεῖνα
Ἰόμαχος Τιμομάχο[υ] Ἡ[ρακλ]ειδ[ῆ]ς ἀπέδ[ωκε] τὴν οἰκίαν?
ὑποριῶνος ἢ γείτονες Καλλιδ[ά]μας Πανταλέω[ν]
ἐκ [πό]λεως· Ἐνεὶ καὶ νῆα Ἐλειθυαιῶνος ——— [ὁ δεῖνα τοῦ δεινός 75
οἰν[οῦ] Ἀ[γ]εσ[ι]λειδῶν ἐπρίατο τῆς οἰκίας τῆς ἐν ἄ[σ]τει ἢ ἦν πρότ[ερον] τοῦ δεινός τὸ μετέ-
τομάχης τῆς Σωσιμένους μετὰ κυρίων τῶν παίδ[ων] Πυρ-
τίε[ως] Δωροθέου Θεστιάδος καὶ κυρίου Δωροθέου Κριτοδήμου Θεστιάδ[ου] ἐπρίατο τὴν οἰ-
κράτης τὰ μ[έ]χρι τοῦ ποταμοῦ ὡς ὀρίζει τὸ τειχίον ὃ ἐστὶν τέ[ρμα] τῶν
ὀρίζει τὸ τειχίον τ[ὸ] Μελίσσωνος ὃ ἐστὶν ἐν τοῖς χωρίοις τοῖς Καλλικρά[τοις] 80
τὰ Καλλικράτους καὶ ὡς περιάγει τὸ τειχίον κύκλῳ ἄ[χ]ρι πρὸς
ἐργάσιμα τὰ Μνησῶς καὶ πίθους ἐπτὰ καὶ ὄλμον καὶ θυρῶν ζεύγ[η]
ἡμέ[α]ς Νι[κ]ομά[χου] Θεστιάδης κατὰ ἑκατὸν εἴκοσι πέντε
ἡμέ[α]ς κατὰ ἐ[κ]ατ[ὸν] εἴκοσι πέντε δραχμὰς, πρατορεύει;
τὰ Ἰφικρίτης Χαιρέ[λα] Ἐλ[ε]ιθυαῖδ[ος] μετὰ κυρίων Τιμοκράτους καὶ Χα[ι]ρέ- 85
μῶν ἀργυρίου χιλ[ί]ων, πρατῆρ[ε]ς Τιμοκράτ[ῆ]ς καὶ Χαιρέλας Χαβυσσ[ί]ου
λέ[ον]τος [Θρ]υ[η]σί[ου] παρὰ Χαιρ[έ]λ[α] Χαβυσσίου Θεστιάδου ἐπρίατο τὴν
ἰκος Χάρταδος δραχμῶν ἀ[ρ]γυρίου[ν] τετρακισχιλίων ἑνακοσίων
ἐν Αἰσίλει καὶ ἐ[ν] Κασ[μ]ενε[ί]φ[ω]ν ἐπρίατο παρὰ Ἀριστονόης· —
κ πόλεως ἐπρί[α]το τὴν οἰκί[αν] καὶ τὰ χωρία [τὰ ἐμ] Πανό[ρμ]φ τὰ κ[α]λούμενα 90
ἐπτακοσίων, πρατῆρ Ἡ[γέ]λεως Τ[ε]λεστράτου Θρυ[ή]σιος] ὡν Νουμη-
ἄβυσσίου Θεστιάδος καὶ παρὰ Ἰφικρίτης Χαιρέλα Ἐλειθυαῖδ[ος] μετὰ κυρίων [Τιμοκράτ]ους καὶ Χαιρέλ[α]
τοῦ Χαιρέλα καὶ Φειδῶς οἷς γείτονες Ἀρίστανδρος Μαντινεὺς καὶ μέσ[φ] παρὰ πάντων
ὅσα ἐστὶ τῆς γεωργίας καὶ τὸν κέραμον τὸν ὄντα καὶ θύ[ρας] τὰς ἐπούσ[ας]
Πολυκράτης Ἐπικράτους Δονακεὺς κατὰ χιλ[ί]ας, Πασίφιλος 95
ἰστῶναξ Ἀριστολόχου Θεστιάδαι καὶ μέσ[φ] πάντες καὶ χωρὶς ἕκα[σ]-
τὴν οἰκίαν τὴν ἐν ἄστει ἢ γείτονες Ἀριστείδης Νεοπρ
ἡμό[νο]ς ἐκ [πό]λεως· ——— Ἀριστῶναξ Ἀριστολόχου Θεστιάδης
οἰκίας καὶ τῶν χωρίων τῶν ἐν Ἡρίσθῳ καὶ τῶν ἐσχατιῶν καὶ τ[ὸ]
Δεῖκράτου[ς] δραχμῶν ἀργυρίου διςχιλίων πεντακοσίων πρατ[ῆ]- 100
Τιμοκράτου [καὶ] Χαιρέλα Χαβυσσίου Θεστιάδου παρ' Ἀρχαγόρου Μορυχίω-
Ἰφικρίτης ο[ἷ]ς γείτονες Κλεαγόρας Ἀριστοφάνης δραχμῶν ἀργυρίου
Φανικῶ Πασιφίλου ἐκ πόλεως μετὰ κυρίου Πασιφίλου Φιλήμονος
ἐρίατο τὴν οἰκίαν καὶ τὰ χωρία τὰ ἐν Ἐλειθυαίῳ κα[ὶ] τὰς ἐσχα-
ἰαγό[ρα]ς δραχμῶν ἀργυρίου ὀκτακισχιλίων, πρατῆρες καὶ μέ- 105
Φανικῶς Πασιφίλου ἐκ πόλεως μετὰ κυρίου Πασιφίλου Φιλήμονος ἐκ πόλεω[ς]
ἐρίατο Φανικῶ παρὰ Ἰφικρίτης οἷς γείτονες Κλεαγόρας Χαριπ[πί]-
φου ἐκ πόλεως, Πασίφιλος Φιλήμονος καὶ μέσ[φ] καὶ χωρὶς· ———
φου Κλυμενέως παρὰ Καλλιῶς Διοδήμου Θεστιάδων καὶ κυρίου Διαίτ[ου]
ἡντος πᾶσαν ὅσην ἐπρίατο Καλλιῶ καὶ ὁ κύριος Δίαίτος παρὰ Θεοδίππου 110
Ἡρακλειδ[ῶ]ν παρὰ Σωκλέους Λευκίππου Θρυησίου ἐπρίατο τὰ χωρία τὰ
ἐκ τῶν ὅσα ἐστὶ τῶν χωρίων καὶ ὕδατος ἀγωγὰς τὰς οὔσας τῶν χωρίων δραχμῶν ἀργυ-
Βουφονιῶνος πέμπτει ἰσταμένου ——— Ἀρτύμαχος Ἀριστάρχου Ἡρακλε[ι]-
ἡσαστῶν συνεπαινοῦντος καὶ συνεπωλοῦντος Εὐθυγένους
καὶ κοινὸν Θεοξενιαστῶν παρ' Εὐθυγένους, οἷς γείτονες Ἀρτύμαχος 115
καὶ Ἀριστῶναξ Ἀριστολόχου Θεστιάδης καὶ κοινὸν
ἡς Σωσηρίεια πάντα ὅσα ἐπρίατο Ἀρτύμαχος παρὰ Θεσι-
κοσίων συνχωρούσης καὶ συνεπαινούσης Μαντῶς
ἐκ πόλεως, Δημόνικος Θεόφρων Δημόνικου ἐκ πόλεως· ———
ἐρίατο τὴν οἰκίαν καὶ τὸ χωρίον τὸ ἐν Ἐλειθυαίῳ δραχμῶν 120
ῥασίας δραχμὰς ο[ἷ]ς γείτων Φάραξ Νεοπτόλεμος· Ἀπατου-
ῶν Θεαινέτου Πασιφίλου ἐκ πόλεως ἐπρίατο ἐν τῷ ἄστει
καὶ δίοδον εἰς τὴν οἰκίαν ἢ γείτονες Φάραξ Λεωδάμας

The surface of this inscription is so much rubbed that the letters are entirely effaced in some places and most difficult to decypher in others. I have, however, by long study succeeded in making out many words which are not to be found in Böckh's transcript, and have corrected many errors in his text.

In the orthography are the following anomalies:

Line 43. Ἀλκμεῶνος. See C. I. 33.

Φειδῶς, lines 92 and 99, is the genitive of Φειδῶ. Compare Μαντῶς, line 118, Καλλιῶ, Καλλιῶς, lines 109, 110, as in Doric and Æolic.

The text contains a register, ἀναγραφὴ, of sales of land and houses, together with, in some cases, farm stock and furniture. Each entry states the deme or other place in which the property sold is situated, the names of the owner and of the neighbours adjoining his land, together with the name of the buyer and of the persons who served as sureties in the transaction and are styled πρατῆρες; also the price paid. The sellers, buyers, and sureties are usually distinguished by the addition of their father's name and their tribe.

In cases where the purchaser is a woman or a minor, the name of his or her legal representative, κύριος, is added in accordance with the usual practice in Greek and Roman law. In some cases the consent of other parties who had an interest in the property sold is expressed by the phrase συνεπαινούντος, συμπωλούντος or συνεφίοντος τοῦ δέινος. It seems probable, as Böckh thinks, that many of these sales took place when an estate had to be divided among co-heirs; hence we find entries in which portions only of the property were sold, the half, as in line 63, and probably in line 100, or the fourth part, as in line 52.

The public registration of sales of real property, though not, perhaps, universal in Hellenic states, certainly prevailed in many cities, as is shown by the fragments of the Treatise on Laws by Theophrastos, xxii, § 1 and § 3, as edited by Dareste, in *Revue de Législation anc. et moderne*, 1870-71, pp. 279-282; K. F. Hermann, *Privatalterthümer*, § 49, note 10, § 66, note 6; Büchschütz, *Besitz u. Erwerb im Griech. Alterthume*, p. 526, note 3. By such public registering of sales the purchaser could ascertain whether the land or other real property was free or subject to mortgages or other encumbrances. See Theophrastos, *loc. cit.* xxii, § 1, παρ' οἷς γὰρ ἀναγραφὴ τῶν κτημάτων, ἐξ ἐκείνων ἔστι μαθεῖν εἰ ἐλεύθερα καὶ ἀνέπαφα καὶ τὰ αὐτοῦ πωλεῖ δικαίως, εὐθὺς γὰρ καὶ μετεγγράφει ἡ ἀρχὴ τὸν ἐωνημένον. At Athens public notice of a sale was given sixty days before it took place, and the purchaser had to pay a fee of one per cent. for registering the sale. In Rangabé, *Ant. Hellén.* ii, Nos. 877, 878, are two fragments of Athenian registers in which the amount of this fee as well as of the purchase money is stated. The phrase ὠνητὴς ἐγγεγραμμένος, as applied in the Argument to Demosth. c. Pantæn., is thus explained. So far as I am aware the only other records of the sale of real property contained in inscriptions are the following: The inscription from Amphipolis (Philistor,

1862, iii, p. 346), which records the sale of a house, ἢ γείτων Μεννέας and others, for 300 gold pieces; the register of the sale of confiscated lands and houses at Halikarnassos (*Bullet. de Corr. Hellén.* iv, p. 295 fol., and in the Appendix to my *Essays on Art and Archaeology*); the register of real property sold and confiscated at Iasos (*Bullet. de Corr. Hellén.* v, p. 491 fol.); and the fragments of Attic registers, also relating to confiscated property (C. I. A. Pt. 1, Berol. 1873, Nos. 274-281). In none of these, except in the inscription from Amphipolis, is the position of the land or houses sold defined by the mention of the γείτονες. The largest price recorded in our inscription is 8000 drachmæ, line 105, but the purchase in this entry includes, besides a house and land, waters for irrigation and implements of husbandry. On the value of houses and land in ancient Greece, see Büchschütz, *Besitz u. Erwerb*, pp. 84, 85.

It has been already stated that in most of the entries the names of certain persons styled πρατῆρες are added after the names of the seller and buyer. These are commonly held to be the same as the συμπρατῆρες, whom the anonymous author of the treatise Δικῶν Ὀνόματα defines as sureties given by the vendor, συμπρατῆρ, ὁ τὰ πωλούμενα ὑφ' ἐτέρου βεβαιῶν. See Bekker, *Anecd.* i, p. 193. Such sureties are more usually called βεβαιωταί or βεβαιωτῆρες, and occur *passim* in the Delphic deeds of enfranchisement of slaves and in other inscriptions. See Foucart, *Mémoire sur l'affranchissement des esclaves*, pp. 15, 16; Philistor, 1862, iii, p. 346, and the register of the sale of confiscated lands at Halikarnassos, already referred to (*Bull. de Corr. Hellén.* iv, pp. 295-320). In this last inscription the Gods themselves, to whom the lands sold are forfeit, give the required βεβαίωσις, and the νεωποῖαι of their temples are συμβεβαιωταί. In like manner in the Iasian register of the sale of confiscated lands (*Bullet. de Corr. Hellén.* v, p. 505) the guarantee is given by the μνήμονες or Records, and their liability as sureties is expressed in each entry by the words μνήμονες συνεπώλησαν. Such συμπωληταί, it is to be presumed, were identical with the συμπρατῆρες of the Δικῶν Ὀνόματα and the πρατῆρες of our inscription. Caillemer (*Revue de Législation*, 1873, p. 23) appears to follow Böckh in assuming that there is no distinction between πρατῆρες or συμπρατῆρες and βεβαιωταί, but in the very passages which he quotes, *ibid.* p. 22, from Demosthenes we have the words πρατῆρ καὶ βεβαιωτής, Argument to c. Pantæn. p. 963, Reiske, and *ibid.* p. 964, and p. 969 ult., πρατῆρες καὶ βεβαιωταί; and in line 108 in our inscription we have the very same phrase πρατῆρες καὶ βεβαιωταί, whereas in all the previous entries in the text the πρατῆρες stand alone. We have, I think, a right to assume that these two terms, πρατῆρ and βεβαιωτής, were not so exactly equivalent as might have been inferred from the definition in the Δικῶν Ὀνόματα. Probably βεβαιωτής was the larger term covering every kind of surety, while συμπρατῆρ or πρατῆρ relates to a particular sort of guarantee. Thus in the Halikarnassian inscription already referred to, the βεβαίωσις of the

Gods and their ministers gives the purchaser an indefeasible title for ever, and protects him from all possible claims and litigation on account of the property he has bought; so in the enfranchisement of the Delphic slaves the validity of the act was secured by the *βεβαιωτῆρες*, who, in case the seller did not fulfil his engagement, had to share in his liability to an action.

In the case of the *πρατῆρες* in our inscription, the extent of their liability as sureties varies. Sometimes each *πρατῆρ* is guarantee only for a part of the purchase money. Thus in lines 57, 58, the *πρατῆρες* are severally liable for a definite sum, which ranges from 120 to 1830 drachmæ. Compare lines 83, 95. Caillemer, *loc. cit.* p. 23, remarks on these cases, Dans d'autres cas, les *συμπρατῆρες*, au lieu de garantir à l'acheteur la propriété de la chose vendue, s'obligent seulement, pour le cas où il serait évincé, à lui payer une somme d'argent. Il est probable que ces *βεβαιωταί* sont des créanciers hypothécaires ou chirographaires du vendeur, que l'acheteur rembourse sur son prix de vente, et qui promettent de lui rapporter, si plus tard il est dépossédé, la somme qu'il vient de verser entre leurs mains. Besides such creditors who had lent money on mortgage to him, the seller may have had to satisfy the claims of parties who had a reversionary interest in the estate sold, and to whom a portion of the purchase money would, it may be presumed, have been paid, as the price of their consent to the sale. In other cases the *πρατῆρες* are jointly and severally liable for all the amount paid *καὶ μέσφ πάντες καὶ χωρὶς ἕκαστος παντὸς τοῦ ἀργυρίου*, lines 48, 65.

Lines 93-94, we have a somewhat different phrase; here the purchaser buys from certain persons various lands, houses, and their appurtenances, *καὶ μέσφ[ω παρὰ] πάντων καὶ χωρὶς παρ' ἑκάστου ὅλον τὸ χωρ[ί]ο[ν] καὶ τὰς ἐσχατίας πάσας ὅσαι ἐ[ί]σι τῶν χωρ[ί]ων καὶ τὰ ὕδατα ὅσα ἐστὶ τῆς γεωργίας καὶ τὸν κέραμον τὸν ὄντα καὶ θύ[ρας τὰς] ἐπούσ[ας] καὶ τὰ ἀλ[λα] σκεύη δραχμῶν κ.τ.λ.*, then follow the *πρατῆρες*. In this transaction the words *παρὰ πάντων* and *παρ' ἑκάστου* are inserted because a whole district, together with the waters for irrigation, is purchased; and litigation might ensue if the purchase did not include all the rights common to the various owners who sell.

It should be noted that in line 33 the form *πράτωρ* is used instead of *πρατῆρ*. Böckh considers these two terms as identical, and compares the forms *κλήτηρ*, *κλήτωρ*.

πρατορεύει, line 84, is evidently a verb derived from *πράτωρ*, which has escaped the notice of the Lexicographers.

The name of an Archon occurs four times in this inscription, from which Böckh infers that the transactions which it records took place in four different years, but the Ameinolas named as Archon, lines 103, 109, is probably the same as the Archon, line 1.

The Archon, Archos son of Euporion, line 74, is mentioned only to fix the date of a purchase made in a previous year.

The following months occur in the text:—

Artemision, lines 2, 48, 65, 67.

Apellaion, line 15.

Heraion, lines 22, 28, 78.

Bouphonion, lines 35, 103, 109, 113.

Apatourion, lines 38, 40, 121.

Posideon, lines 43 and 45.

Anthesterion, line 48.

Targelion, line 69.

Eleithyaion, line 75.

In line 5 the name of a month which followed *ENEIKAINAI*... is effaced from the marble. The letters *MIN* may be part of *MHNOΣ*.

The month Eleithyaion, line 75, which is not given by Hermann, is probably the same as the Kretan month Eleusynios; see *Bullet. de Corr. Hellén.* iii, p. 292 and p. 308, where M. Homolle observes that the name Eleusynios was probably derived from the Goddess Eileithya, who was much worshipped in Krete, and whose name in Kretan inscriptions is written *Ἐλεύθυια* or *Ἐλεύσινα*. The island of Thera had also a month Eleusynios. M. Homolle, *loc. cit.*, p. 307, supposes that the place of the Kretan Eleusynios in our kalendar was from February 21 onward into March.

M. Homolle, by the evidence of recently discovered Delian inscriptions, has constructed a kalendar of Delian months (see *Bullet. de Corr. Hellén.* v, pp. 25-30). Of the twelve months in his list the following recur in our Tenian inscription: Artemision, Targelion, Bouphonion, Apatourion, Posideon. There does not seem at present any evidence by which we can determine the order of the nine Tenian months here named.

After the proper names in our inscription follow the names of the tribes to which they severally belong. The list as given by Böckh comprises nine tribes, *ἐκ πόλεως*, *Ἡρακλείδαι*, *Θεστιάδαι*, *Δονακείς*, *Ἐσχατιῶται*, *Ἐλειθυναίς* (not *Ἐλειουλαίς*, as Böckh reads), *Κλυμεναίς*, *Ἰακινθεῖς*, *Θρυήσιοι* (not *Ἰακινθεῖς*, *Ὀρυήσιοι*, as Böckh gives them); to these may be added *Γυραιαίς* (see lines 25, 30, and Ross, *Inscr. Ined.* ii, p. 15, Nos. 102, 103), *Φυκαίαις*, line 20, and *Ξη[σ]ταῖδαι*, line 87, line 42.

The following are the names of demes or places in Tenos:—

ἐν Ἀισίλει, lines 56, 89.

ἐν Ἀστεί, lines 21, 25, 36, 72, 86, 97, 110.

ἐν Βαλανείῳ, line 79.

ἐν Γύρᾳ, line 93.

ἐν Δονακέᾳ, line 3.

ἐν Ἐλαιούντι, lines 18, 42, 61.

ἐν Ἐλειθυαίῳ, lines 102, 104, 107, 120.

ἐν Ἐρμινίᾳ? line 34.

ἐν Ἡρακλιδῶν, line 68.

ἐν Ἡρίσθῳ, lines 99 and 41? Compare *Ἡρίσθῳ* in the Tenian inscription, C. I. 2336, line 8.

ἐν Ἰακίνθῳ, lines 49, 115, 117.

ἐν Κασμεναίῳ, lines 88, 89.

Λιμένεια, line 66.

ἐμ Μηλίᾳ, line 91.

ἐν Νευκλείῳ, line 66.

ἐν Νοθιαδῶν, lines 29, 112.

ἐμ Πανόρμῳ, lines 14, 90.

ἐν Σαπήθῳ, lines 32, 70.

ἐν Σίχνει, lines 13, 16.

Σωσῆρεια, in Iakinthos, lines 115, 117.

The ἐσχατιαί 'Boundary estates' which are so frequently mentioned in our inscription are thought by Weil (Mittheil. d. deutsch. Inst. ii, p. 62) to have been situated in the southern part of the island, and chiefly in the broad valley of Peraia. The πύργοι must have been built for defence against pirates.

It is evident from the position of the word γείτονες at the end of line 123 that our inscription did not end there, but must have been continued on another stone, to which may have belonged the two fragments, (Ross, Inscr. Ined. ii, 102, 103; Lebas, Pt. iv, § 2, Nos. 1866, 1866 bis; Böckh, C. I. ii, p. 1055, No. 2338 b; and that published by Weil, Mittheil. d. deutsch. Inst. ii, p. 60). The first of these fragments is a register of marriage portions, προίκες, settled by certain Tenian citizens on their daughters or other female relations, and of lands pledged as security for these settlements. The second may either relate to the same subject or may be a continuation of the register of sales in our inscription. It seems very probable that many of the sales recorded may have been caused by the necessity of providing marriage portions, and in that case the register of προίκες would naturally be inscribed after the register of sales of real property. On this supposition I have restored line 1 of our inscription: κατὰ τάδε πράξεις ἐγγέγοντο χωρίων [καὶ οἰκίων καὶ προικῶν] δόσεις. On the registering of dowers, ἀναγραφή προικῶν, see Barrilleau on the Mykonos inscription (Bulletin de Corr. Hellén. vi, pp. 590-607).

Several corporate bodies take a part in the transactions recorded here. Thus we have the κοινὸν Θιασιτῶν, line 60; the κοινὸν [Ἀ]γεσ[ι]λειδῶν, line 76; the κοινὸν Θεοξενιαστῶν, lines 114, 117, 118. At the end of line 24 we have κοινὸν Θ.....; the remainder of this name seems to be partially preserved in the letters ΔΑΜΥΙΑΔΩΝ at the beginning of line 28, and ΙΑΔΩΝ, line 25. The whole may have read κοινὸν Θ[ιασιτῶν] Δαμνιαδῶν, or Δαμνραδῶν, as the Ι may be the vertical stroke of Ρ.

Line 37. καὶ θυρῶν ζεύγια [ἐ]ννέα καὶ τὰς θύρας τὰς ἐπὶ τῶν θυρίδων. The ζεύγια here and *post*, line 82, must be the lintels of doorways; compare the inscription relating to the Erechtheum, Greek Inscript. in Brit. Mus. Pt. 1, p. 97, § 12 a, ἐς τὰ ζυγὰ δὲ ἔδει τοὺς λίθους τοὺς μέλανας ἐνθεῖναι. The θύραι are the wooden shutters of the windows, θυρίδες.

Line 42. ἐν ἰσώσι. This must mean that they were indemnified for their claims by equal shares.

Line 48. Ἀνθεστηριῶνος ὀγδόε ἰσταμένον χ' Ἀρ[τ]εμισιῶνος. I cannot explain why a second month is given here, or what is the meaning of the intervening X. This letter seems to be part of a monogram, but the traces are exceedingly faint.

Line 53. ὄν[ον] ἀλέτην καὶ ὄλμ[ον]. 'An upper millstone and a stone mortar for pounding grain.'

Line 73. Ε[ὐθύ]της Ἡρακλείου . . . [τῇ δέινι . . . ἡ]ς κύριος Τιμόμαχος . . . ἀπέδ[ωκε τὴν οἰκίαν] ἢ ἡν πρότερον Εὐβούλου ἢ ἐπρίατο Πραξίας παρὰ Εὐβ[ού]λου κα[τὰ] τὰ

δάνειον ἐπ' [ἄ]ρχοντος Ἀρχου . . . ἢ γείτονες Καλλιδ[ά]μας Πανταλέω[ν] δραχμῶν ἀργυρίου ἑκατὸν, συνεφίοντος κατὰ τὸ [δ]ά[νειον καὶ] συνομο[λογ]οῦντος Πυθοκρ[ί]του Ἀνδρογένους ἐκ [πρό]λεως. The house referred to in this entry formerly belonged to Euboulos, from whom Praxias bought it κατὰ δάνειον in the Archonship of Archos. If we suppose that Praxias furnished the loan to Euboulos, then the words ἐπρίατο κατὰ δάνειον may mean that the house was pledged to Praxias as the security for the money lent, and that the mortgage was effected by a peculiar kind of sale, as will be more fully explained under the entries, line 116 and line 120, *post*. The ownership of the house subsequently passed from Euboulos to Euthytes, son of Herakleios. If we restore ἀπέδ[ωκε], then we must assume that the minor represented the interest of the original mortgagee, Praxias, and that the mortgage on the house was renewed in her name and that of her κύριος, Timomachos; in that case she and Pythokritos must have been the coheirs of Praxias. But ΑΠΕΔ might also be restored ἀπέδ[οτο]; then the entry would record that Euthytes sold the house for 100 drachmæ to the female minor whose guardian was Timomachos, having obtained the consent of Pythokritos, who represented the interest of the original mortgagee, Praxias, συνεφίοντος κατὰ τὸ [δ]ά[νειον καὶ] συνομο[λογ]οῦντος κ.τ.λ.

Lines 76, 77. τῆς οἰκίας τῆς ἐν ἄ[σ]τει ἢ ἡν πρότ[ερον] τοῦ δέινος τὸ μετέωρον καὶ ὑπότυπον. In line 123 we have τὸ μετέωρον οἶκημα. In the Ephesian law, published by M. Dareste (Nouvelle Revue historique de droit 1877, pp. 161-179), persons who have become sureties for μετέωρα, οἱ τὰ μετέωρα ἐγγνώμενοι, are distinguished from those who are ἐγγνώμενοι πρὸς αὐτὰ τὰ κτήματα. M. Dareste understands by the latter, sureties who give collateral security to a mortgage on real property, while the other class of sureties give security for bond debts, 'cautions de dettes chirographaires, que la loi appelle dettes en l'air, τὰ μετέωρα.' But in the two cases in our inscription where the word μετέωρον occurs, it is applied not to bond debts but to houses, and in the first of these cases, line 77, it is associated with ὑπότυπον. Τύπος, according to Pollux, viii, 29, was a legal term which in later Greek was used as the equivalent of δίκης λήξις; see Meier and Schömann, d. Attische Process, p. 595, and Böckh, C. I. ii, p. 207. Ὑπότυπον here, or ὑπὸ τύπον as Böckh reads it, would thus mean, 'subject to some legal claim,' and μετέωρον as applied to a house may indicate that the ownership is in abeyance on account of some still pending litigation.

Lines 91, 92. ὡν Νουμηνία. If Νουμηνία here indicates the new moon, as seems probable, we must supply before it some month. ΗΠΑΙΩΝΝΟΥΜΗΝΙΑ[Ι] would fit the space if we suppose that the lapidary cut off the final syllable of Ἡραιῶνος.

Line 98. ἡ τετίμηται Φιλήμονι. This must refer to some transaction in which the house in question was reckoned as equivalent security for a certain sum. Such securities, ἀποτιμήματα, were required from a husband in reference to his wife's dower, from a guardian in reference to a ward's estate, and from the tenant to whom a guardian granted a lease of

a minor's property. See Daremberg, Dictionnaire, s. v. ἀποτίμημα. The house in question here may have been assigned as a security to Philemon in his capacity of guardian granting a lease in behalf of a ward. Compare the inscription on a boundary stone cited in Meier u. Schömann, Att. Process, p. 506, Ἐπὶ Θεοφράστου ἀρχοντος ὅρος χωρίου τιμῆς ἐνοφειλομένης Φανοστράτῳ... δισχιλίων δραχμῶν.

Lines 113-116. Ἀρτύμαχος... παρὰ Θεσπίεως... καὶ Ἀριστῶνακτος... καὶ κο[ι]νοῦ Θεοξενιαστῶν, συνεπαινοῦντος καὶ συνπωλοῦντος Εὐθυγένους, ἐπρίατο τὴν οἰκίαν καὶ τὰ χωρία τὰ ἐν Ἰακίνθῳ τὰ καλούμενα Σωσ[η]ρίεια, ἃ ἐπρίατο Θεσπιεὺς καὶ Εὐβίος καὶ κοινὸν Θεοξενιαστῶν παρ' Εὐθυγένους, οἷς γείτονες Ἀρτύμαχος Πλείσταρχος, δραχμῶν ἀργυρίου τριακοσίων συνεπαινοῦντος Εὐφράνορος.

Lines 116-119. Θεσπιεὺς... καὶ Ἀριστῶναξ... καὶ κοινὸν [Θ]εοξενιαστῶν παρ' Ἀρτυμάχου... (ἀ)νεπρίατο τὰ χωρία τὰ ἐν Ἰακίνθῳ τὰ καλούμενα Σωσ[η]ρίεια πάντα ὅσα ἐπρίατο Ἀρτύμαχος παρὰ Θεσπίεως καὶ Ἀριστῶν[ακ]τος καὶ κοινῷ Θεοξενιαστῶν οἷς γείτονες Ἀρτύμαχος Πλείσταρχος δραχμῶν ἀργυρίου τριακοσίων, συνχωρούσης καὶ συνεπαινούσης Μαντῶς Δημοκρίνου ἐκ πόλεως μετὰ κυρίου Ἀρτυμάχου... πρατῆρες Δημοκρίνης... , Δημόνικος, Θεόφρων...

Artymachos purchases of Thespieus and Aristonax and the κοινόν of Theoxeniastæ for 300 drachmæ the house and fields in Iakinthos called Soserieia, which Thespieus, Eubios, and the Theoxeniastæ purchased from Euthygenes. This purchase is agreed to by Euphranor.

Thespieus, Aristonax, and the same κοινόν repurchase from Artymachos the same land in Iakinthos for the same price.

Before ἐπρίατο, line 117, are the letters ΩΝ. If we assume that the Ω is a mistake of the lapidary for Α, and read ἀνεπρίατο, the sense is clear.

The transaction recorded is a sale of real property, followed immediately by repurchase of the same property. The amount paid is the same in both cases. In the second part of the entry the οἰκία mentioned in the first part is omitted, but it may be presumed that it is included in the words τὰ χωρία πάντα. It should be noted that in the first of these transactions

no πρατῆρες are recorded; it seems probable therefore that this first sale was only a nominal one, perhaps, what would now be called the friendly rescission of a sale. Such a transaction would even now require a double registration.

Lines 120-121. Φῶκος Φωκίωνος... παρ' Ἀθηνάδου Ἀμφιθέου Θεστιάδου οὗ κύριος Ἀναξίθεος Ἀθηνάδου Θεστιάδης ἐπρίατο τὴν οἰκίαν καὶ τὸ χωρίον τὸ ἐν Ἐλειθναίῳ δραχμῶν ἀργυρίου χιλίων τετρακο[σί]ων ἃ ἀ[πέ]δωκ[ε] Φῶκος Ἀθηνάδῃ δανειζόμενος παρ' Ἀθηνάδου χιλίας καὶ τετρακοσίας δραχμὰς ο[ἷ]ς γείτων Φάραξ Νεοπτόλεμος.

Phokos, son of Phokion, purchases for 1400 drachmæ from Athenades, son of Amphitheos, a minor, and his guardian Anaxitheos, son of Athenades, the house and field which Phokos had pledged to Athenades as security for a loan of 1400 drachmæ. The Athenades from whom this money was borrowed must have been the father of Anaxitheos and Amphitheos, and grandfather of Athenades, who as a minor was under the guardianship of his uncle Anaxitheos. In this case and also in the entry lines 73-75 *ante*, if we restore there ἀπέδ[ωκε], the real property was mortgaged and the form by which it was conveyed to the mortgagee was by an actual purchase with power of redemption on repayment of the loan. This process is what is termed by Caillemier a contrat pignoratif (see his Études sur les Antiquités juridiques d'Athènes, viii, 5, § 5, where the mode of procedure in such cases at Athens is explained; see also Meier u. Schömann, d. Attische Process, p. 507; Dareste, in Nouvelle Revue Historique, 1877, pp. 171, 172. Martha, in Bullet. de Correspondence Hellén. i, p. 237). Böckh, in his Staatshaushaltung d. Athener, Engl. Translation, 2nd edition, p. 671, says, in reference to the mines of Laurium, 'in case of money lent on mines, the mines were not given simply in mortgage as other landed property, but the creditor was instated a legal possessor by a fictitious sale for the amount of the sum lent, and the debtor was considered as the tenant of the mine, upon paying the interest of the principal.' See Demosth. c. Pantæn. Reiske, pp. 967, 970, 971, 975.

CHAPTER VI.

KRETE, CYPRUS.

CCCLXXVIII.

On a stelè of white marble. Height, 2 ft. 1 in.; breadth, 10 in. This inscription is on a disk, above which is a relief representing a bearded male figure standing to the front with his right arm bent and wrapped in his himation. His left arm falls by his side, and holds a small roll. On the right is a diminutive figure draped in a chiton reaching to the knees and standing on a pedestal, with legs crossed and hands folded. Krete; Inwood Collection.

ΗΒΟΥΛΗ
ΚΑΙΟΔΗΜΟΣ
ΣΤΕΦΑΝΟΙΧΡΥ
CΩCΤΕΦΑΝΩ
5 ΑΥΡ-ΑΛΕΞΑΝ
ΔΡΟΝΚΟCΜΙΩC
ΒΙΩCΑΝΤΑ

Ἡ βουλὴ καὶ ὁ δῆμος στεφανοῖ χρυσῶ στεφάνῳ Αὐρ. Ἀλέξανδρον κοσμίως βιώσαντα.

CCCLXXIX.

On a stelè of white marble. Height, 2 ft. 2 in.; breadth, 1 ft. 1½ in. Within a distyle herōon is a female figure standing to the front and wearing a talaric chiton, over which is a mantle falling from her left shoulder and thrown round her right thigh. Her left hand is raised and holds a small globular object with a ring attached, through which her thumb passes. Her right hand falls by her side, and holds an object in the form of a spatula. On the left stands a diminutive female figure, draped, and resting the left elbow on the right hand. In the centre of the pediment is the head of Medusa in relief. Krete; Inwood Collection.

ΚΑΛΛΙΤΥΧΑ ΒΟΥΚΟΛΟΥ
Καλλιτύχα Βουκόλου.

CCCLXXX.

On a stelè of white marble. Height, 2 ft. 3 in.; breadth, 1 ft. 7 in. Within a distyle herōon is a female figure standing to the front and wearing a talaric chiton, over which is a mantle falling like a veil from the back of her head, and wrapped round her body and arms. On the right stands a diminutive female figure, draped, and holding a cista. On the left is a kalathos on the ground, and higher in the field of the relief are a spindle and a distaff. Krete; Inwood Collection.

ΠΑΡΜΩΝΟΝΑΣΙΔΟΣΘΥΓΑΤΗΡΚΟΠΙΑΣΤΗΝΓΥ
ΝΑΙΚΑΜΝΙΑΣΧΑΡΙΝ ΧΑΙΡΕ
Πάρμων Ὀνάσιδος θυγατὴρ Κοπιᾶς τὴν γυναῖκα μνίας χάριν χαῖρε.

It might be presumed that Parmon, son of Onasis, | plain this interpolation, unless on the supposition
dedicated the stelè to the memory of his wife were | that Κοπιᾶς was the daughter of Parmon, and joined
it not for the words θυγατὴρ Κοπιᾶς. I cannot ex- | her father in the dedication.

CCCLXXXI.

On the right side of the neck of a marble bull from Gortyna.

ΓΗΜΙΛ

This bull was obtained from Gortyna in 1862, and | p. 210; Jahn, Denkschrift d. Wiener Akademie, 1870,
is published, Murray, History of Greek Sculpture, | Pl. 4 a. The inscription is probably a mere graffito.

CCCLXXXII.

Round the base of a terracotta stand, modelled in the form of a dwarf Doric column. Found in Mr. Richter's excavations at Salamis, 1882. Height, $3\frac{1}{2}$ in.; diameter, $3\frac{1}{2}$ in.


 ΝΙΚΟΔΗΜΟΣ Ο Θ ΡΟΟΣΙΕΡΟΝ

τοῦ Κρετενέος
 Νικόδημος Ο Θ ΡΟΟΣ ἱερόν.

The letters intervening between *Νικόδημος* and *ἱερόν* must represent the name of the god to whom the stand was dedicated.

CCCLXXXIII.

On a block of white marble, the right side broken away. Height, 8 in.; breadth, 1 ft. Found in excavations at Salamis by Mr. Richter in 1882.

ΞΑΡΑΠΙΔΙ ΒΑΣΙΛΕΙΠΤΟΛ ΊΛΙΣΞΗΒΕΙ ΘΕΟΙΣΕΥΕΡΙΕΙ 5 ΦΙΛΙΝΟΣΦΙΛΟΤΙ ΑΘΗΝΑΙΟ	Σαράπιδι Βασιλεῖ Πτολ[εμαίω Βασ]ιλίσση Βερ[ενίκη Θεοῖς Εὐεργέτ[αις 5 Φιλίνος Φιλοτί[μου Ἀθηναῖο[ς
------------------------------------------------------------------------------------	------------------------------------------------------------------------------------------------------------------

This is a dedication by Philinos, son of Philotimos, an Athenian, to Sarapis, to Ptolemy III (Euergetes I), and to his Queen Berenikè. A Philinos, father of Pyrrha, the Athlophoros of Berenikè, is mentioned in the Rosetta stone, line 5.

CCCLXXXIV.

On a fragment of white marble, complete only on the top. Height, $4\frac{3}{4}$ in.; breadth, $3\frac{1}{8}$ in.; thickness, 2 in. Found in Mr. Richter's excavations at Salamis, Cyprus, 1881.

ΙΠΤΟΛ ΞΞΗΚ ΥΕΡΓΕ	Βασιλεῖ Πτολ[εμαίω καὶ Βασιλί]σση Κ[λεοπάτρα Θεοῖς Ε]ὐεργέ[ταις
------------------------	-----------------------------------------------------------------------

This appears to be the fragment of a dedication to Ptolemy Euergetes II and his Queen Kleopatra.

CCCLXXXV.

On a slab of blue marble, broken at the lower right-hand corner. Height, $7\frac{3}{4}$ in.; breadth, 2 ft. Cyprus; C. I. 2620.

ΑΦΡΟΔΙΤΗΓΑΦΙΑΙ
 ΗΡΟΛΙΣΗΓΑΦΙΩΝΚΑΛΛΙΠΡΟΝΚΑΛΛΙΠΡΟΥΔΙΣΓΡΑΜΜΑ
 ΤΕΥΣΑΝΤΑΤΗΣΒΟΥΛΗΣΚΑΙΤΟΥΔΗΜΟΥΚΑΙΗΡΧΕΥΚΟΤΑΤΗΣ
 ΠΟΛΕΩΣΚΑΙΤΩΝΠΕΡΙΤΟΝΔΙΟΝΥΣΟΝΚΑΙΘΕΟΥΣΕΥΕΡΓΕ
 5 ΤΑΣΤΕΧΝΙΤΩΝΤΟΝΓΡΑΜΜΑΤΕΑΤΗΣΠΟΛΕΩΣ
 ΣΙΑΡΧΗΣΑΝΤΑ ΚΑΛΩΣΤΟΙΒΛ

Ἀφροδίτη Παφία

Ἡ πόλις ἡ Παφίων Κάλλιπρον Καλλίπρον δις γραμματεύσαντα τῆς βουλῆς καὶ τοῦ δήμου καὶ ἡρχευκότα τῆς πόλεως καὶ τῶν περὶ τὸν Διόνυσον καὶ Θεοὺς Εὐεργέτας τεχνιτῶν τὸν γραμματέα τῆς πόλε[ω]ς γυ[μνα]σιαρχήσαντα καλῶς τὸ ἱβ L

Line 3. Böckh restores ἀρχι[ερεῦ]οντα, but there is no doubt of the reading ἡρχευκότα.

In this inscription the city of Paphos dedicates to the Paphian Aphroditē a statue or other monument in commemoration of Kallippos, son of Kallippos, twice γραμματεὺς of the βουλή and δῆμος, who had been archon (?) of the city, if such is the meaning of ἡρχευκότα, and who had been γραμματεὺς of the τεχνῖται of Dionysos and the Θεοὶ Εὐεργέται, and had honourably filled the office of gymnasiarch.

The Θεοὶ Εὐεργέται in this inscription are probably Ptolemy Euergetes II (Physkon) and his Queen, rather than Euergetes I (Ptolemy III), though Böckh's argument that the first Euergetes would

not have been styled Θεός in his lifetime is disproved by the evidence of the Kanopic decree.

The fragment published in L. Cesnola's *Cyprūs*, p. 413, No. 2, is probably part of a similar inscription, as there is mention of Θεοὶ Εὐεργέται in connection with the Dionysiac technitæ; another Cyprian inscription (C. I. 2619) mentions their γραμματεῖς.

Line 6. τὸ ἰβ L. This must mark the year of the sovereign's reign in which the dedication was made, but we must not assume that Euergetes II was the king in question, for the forms of the letters seem later than his time.

CCCLXXXVI.

On part of a slab of blue marble, the right side of which has been broken away. Height, 9½ in.; breadth, 1 ft. 4½ in. From near Kition in Cyprus; Pococke, *Inscript. Ant.* iii, § 1, p. 32, No. 3; C. I. 2621.

ΜΕΛΑΓΚΟΜΑΝΦΙΛΟΔΑΜ
ΕΠΙΤΗΣΠΟΛΕΩΣΗΓ
ΕΠΑΝΔΡΩΝΚΑΙΙΕΡΕΑ
ΔΙΩΝΟΣΚΡΗΣΣΑΤΟΝ
5 ΜΕΛΑΓΚΟΜΟΥΤΟΥΕΠ
ΠΑΙΔΙΑ

Μελαγκόμαν Φιλοδάμ(ου Αἰτωλὸν, τὸν γενόμενον) | ἐπὶ τῆς πόλεως, ἡγ(εμόνα καὶ ἱπάρχην) | ἐπ' ἀνδρῶν καὶ
ιερέα (Θεῶν Εὐεργετῶν, Ἀριστῶ) | Δίωνος Κρήσσα, τὸν (πατέρα τοῦ ἀνδρὸς αὐτῆς) | Μελαγκόμου, τοῦ ἐπὶ τῆς
πόλεως καὶ τὰ τούτων) | παιδία.

The portions of this inscription enclosed in brackets are given by Pococke from some other traveller's copy, but the part of the marble which contained them is now lost.

The Θεοὶ Εὐεργέται in this inscription are probably Euergetes II and his Queen, as in CCCLXXXIV *ante*.

Lines 1, 2. τὸν γενόμενον ἐπὶ τῆς πόλεως. Cf. C. I. 2617, where the ὁ ἐπὶ τῆς πόλεως is explained by

Böckh as the equivalent of the ἐπιμελήτης τῆς πόλεως such as was Demetrius Phalereus.

The ἡγεμὼν ἐπ' ἀνδρῶν and the ἱπάρχης ἐπ' ἀνδρῶν were military offices which occur in Egyptian papyri cited by Böckh, C. I. 2621. See *post* No. CCCLXXXIX, and Lumbroso, *Économie politique de l'Égypte sous les Lagides*, p. 240.

CCCLXXXVII.

On a column of calcareous stone. Height, 5 in.; diameter, 3 in. Found on a site about half-way between Salamis and Larnaka, Cyprus. Presented by Thomas Sandwith, Esq., H.B.M. Consul, Krete, 1870. Ceccaldi, *Monumens de Chypre*, p. 202, No. 1; L. Cesnola, *Cyprus*, p. 423, No. 24.

ΕΜΙΑΣΑΠΟΛΛΩΝΙΕΥΧΗΝ
'Εμίας Ἀπόλλωνι εὐχὴν.

The letters are carelessly cut and of a late character. The site where this inscription was found is identified by L. Cesnola with that of Leukolla.

CCCLXXXVIII.

On a fragment of red marble, broken on all sides. Height, 7 in.; breadth, 7 in. Larnaka, Cyprus. Presented by H. Christy, Esq., 1852.

ΖΗΚΑΙ ΙΩΝ
ΚΑΙΕΥΝΟΙ
ΝΟΕΑΝΕΤ
ΝΚΑΙΤΑΛ
5 ΤΟΛΕΜΑΙΟ

ων καὶ τῶν
ἀρετῆς ἔνεκεν] καὶ εὐνοί[ας ?
τῆς εἰς τῇ]ν Θεῶν ἐπ
ν καὶ τα
Π]τολεμαίο

Probably part of a decree in honour of some one who had performed a public service.

CCCLXXXIX.

On a convex slab of Parian marble, with a joint on all four sides. Height, $5\frac{1}{2}$ in.; breadth, 1 ft. Cyprus; C. I. 2613; Kaibel, No. 255.

ΚΡΗΤΑ ΜΕΝ ΠΑΤΡΙΣ ΜΟΥ, ΟΔΟΙΠΟΡΕ, ΤΙΚΤΕ ΔΕ ΜΑΤΗΡ
ΝΙΚΩΝ ΣΩΣΙΑΝΑΞ Δ' ἦ[ε]ν ἐμὸς γενέτας·
ΠΡΑΞΑΓΟΡΑΣ ΔΟΝΟΜΕΣΧΟΝ ΕΠΙΚΛΕΕΣ ΟΝ ΠΡΙΝ ΕΠ' ΑΝΔΡΩΝ
ΘΗΚΑ ΤΟ ΛΑΓΕΙΔΑΣ ΚΟΙΡΑΝΟΣ ΑΓΕΜΟΝΑ

Κρήτα μὲν πατρίς μου, ὁδοιπόρε, τίκτε δὲ μάτηρ
Νικῶν, Σωσιάναξ δ' ἦ[ε]ν ἐμὸς γενέτας·
Πραξαγόρας δ' ὄνομ' ἔσχον ἐπικλέες· ὃν πρὶν ἐπ' ἀνδρῶν
Θήκατο Λαγείδας κοίρανος ἀγεμόνα.

The date of this inscription must be some time in the reign of Ptolemy Soter, as is shown by the mention of *Λαγείδας*, last line. For the *ἀγεμὼν ἐπ'* ἀνδρῶν see *ante* No. CCCLXXXVI. This inscription was probably found on the site of Kition, as it was at Larnaca when first copied.

CCCXC.

On an oblong tablet of sandstone. Height, $9\frac{3}{8}$ in.; breadth, 1 ft. $\frac{1}{2}$ in. Nea-paphos, Cyprus; Waddington-Lebas, Pt. VII, No. 2790; Kaibel, No. 257.

ΣΠΙΟΝ ΕΙΚΟΣΕΤΗ ΧΡΥΣΕΩ ΟΣ
Μ ΟΓΕΝΗ ΤΟ ΚΕ ΩΝ ΒΑΚΙΡΟΝ ΕΝ ΑΜΦΟΤΕΡΩΝ
ΩΛΕΣΕ ΣΥΝΘΡΑΥΣΑΣ ΔΑΙΜΩΝ ΒΑΡΥΣ ΟΙ ΔΕ ΦΕΡΟΝΤΑΙ
ΑΣΚΕΙ ΠΩΝΙ ΓΟΝΗ ΓΗΡΑΣ ΕΡΕΙΔΟΜΕΝΟΙ
5 ΤΕΡΤΙΑ Η ΔΟΤΑΛΑ ΔΙΟΝΥΣΙΟ ΣΟΥ ΣΑΤΕΚΜΑΡΤΟΣ
ΔΕΙΓΜΑ ΤΥΧΗ ΘΝΗΤΟΙΣ ΘΗΚΕΝ ΑΝΩΜΑΛΙΩΙ
ΗΡΑΘΕ ΟΙ ΣΟΥ ΚΕ ΣΤΙΒΡΟΤΩΝ ΛΟΓΟΣ ΑΛΛΑ ΤΕΘΗΡΕΣ
ΑΥΤΟΜΑΤΩΙ ΖΩΗ ΚΥΡΟΜΕΘΗΘΑΝ ΑΤΩΙ

Κρί]σπιον εἰκοσέτη χρυσεῷ? - . . .
Μ[ουν]ογενῇ τοκέων βάκτρον ἐν ἀμφοτέρων
᾽Ωλεσε συνθραύσας δαίμων βαρὺς, οἱ δὲ φέρονται
᾽Ασκείπωνι γονῇ γήρας ἐρειδόμενοι,
5 Τερτία ἡ δ' ὁ τάλας Διονύσιος οὗς ἀτέκμαρτος
δεῖγμα Τύχῃ θνητοῖς θῆκεν ἀνωμαλιῶ[ν].
᾽Η ῥα θεοῖς οὐκ ἔστι βροτῶν λόγος, ἀλλ' ἄτε θῆρες,
αὐτομάτῳ ζωῇ κυρόμεθ' ἢ θανάτῳ.

In line 2 Kaibel reads *Κυ]προγενῇ*, but I can see the letter preceding *ΟΓΕΝ* is not *P* but probably *N*. We might expect *μουνογενῇ*, but, though the initial letter in the line seems to be *M*, the letters which follow it cannot be made out.

Line 4. ᾽Ασκείπωνι γονῇ is what I read on the stone, but the meaning is not clear unless it refers to some other child too young to be a prop to the old. ἀσκήπων (imbecillus) is usually applied to an old man, not yet infirm enough to need a stick.

CCCXCI.

On a thin tablet of white marble. Found by Mr. Richter in Cyprus, 1882. Height, 6 in.; breadth, 3 in.

ΤΙΜΩΝΑΤΟΣ
ΜΝΗ' Σ
Χ'

Τιμώνατος
μνή[μη]ς
χ[άριν].

CCCXCII.

Fragment of blue marble. Found by Mr. Richter in excavations in Cyprus. Height, 8 in.; breadth, 7 in.

ΙΡΔΗΜ
 ΨΜΑΕΚ,
 ΔΕΤΕΩΝΑ
 ΗΜΕΙΟΙΣΚΕ
 5 ΨΒ

Probably sepulchral, as in line 4 we may restore *μν]ημείοις*; and in line 5 *ΚΒ* probably notes the age of the person commemorated.

CCCXCIII.

Fragment of a slab of white marble. Found by Mr. Richter at Salamis, in Cyprus, 1882. Height, 2½ in.; breadth, 4 in.

ΙΥΣΙΘΣΚΑΙ Ψ
 ΨΩΝΓΕΝΟCΠ
 ΚΨΛΥΤΩ
 ΨΤΗ

Διον]ύσιος καὶ
 ων γένος π
 κωλυτω
 οτη

CCCXCIV.

On a fragment of white marble. Found by Mr. Richter in excavations at Salamis in Cyprus. Height, 4½ in.; breadth, 4 in.

ΤΩΝ
 ΡΙΔΑ
 ΕΓΡΑΜ
 ΣΚΟΛΛΥ
 5 ΡΙΚΙΟ

των
 γ]εγραμ
 κολλ
 5 Σουλ]πικιο?

CCCXCV.

On a fragment of white marble, broken on all sides. Found by Mr. Richter in excavations in Cyprus. Height, 2½ in.; breadth, 3 in.

ΨΑΡΙΘ
 ΟΥΔΟΛΛ
 ΤΗCΚΑΤΕ
 CΚΕΥ

CCCXCVI.

On a fragment of white marble, broken on all sides. Found by Mr. Richter in Cyprus. Height, 4 in.; breadth, 3 in.

ΠΡ
 ΓΑΜΕΙ
 ΑΣΕΚΤ
 ΠΑΡΧ

CCCXCVII.

On a fragment of white marble, complete only on the right side. Found by Mr. Richter in Cyprus. Height, 4⅞ in.; breadth, 2⅝ in.

Ν
 ΞΕΛΘΩΝ

CCCXCVIII.

On a fragment of white marble, perfect only on the right side. Richter, Cyprus. Height, $4\frac{1}{2}$ in.; breadth, $3\frac{1}{2}$ in.

ΩΡΕ
ΤΕ
Ξ

CCCXCVIII *a.*

Fragment of white marble, broken all round. Richter, Cyprus. Height, $3\frac{3}{8}$ in.; breadth, $2\frac{1}{4}$ in.

ΟΛ
ΙΝ

CCCXCVIII *b.*

On a thin slab of white marble, the right side complete. Richter; Larnaca, Cyprus. Height, $6\frac{1}{2}$ in.; breadth, $9\frac{1}{2}$ in.

ΙΟΥΜΑΡΚΟΥΣ
ΡΧΟΣΟΥΙΟΣ
ΡΟΝΟΜΟΣ

ου Μάρκος
ρχος ὁ υἱός?
ἀστ]ρονόμος?

CCCXCVIII *c.*

On a thin slab of blue marble, complete only in lines 4 and 5. Richter; Larnaca, Cyprus. Height, 9 in.; breadth, $12\frac{1}{2}$ in.

ΙΙΑ
ΙΕΥΤΥΧΙΑΝΗΝ
ΙΑ ΣΑΠΟΛΛΩΝΙ
ΔΗΣΑΕΚΔΙΑΘΗΚΗΣ
ΑΥΤΗΣ

εὐτυχίαν ἦν
λ[ιο]ς Ἀπολλωνί-
δης ἐκ διαθήκης
αὐτῆς.

CCCXCVIII *d.*

On a thin slab of blue marble, complete only on the top. Richter; Larnaca, Cyprus. Height, $8\frac{1}{2}$ in.; breadth, $13\frac{1}{2}$ in.

ΡΟΝΝΕΡΑΤΙ
ΕΙΝΟΝ
ΣΚΑΙΣΩ

Μ]άρκον Νεράτι[ον
'Αντων]εῖνον
σκαίς

For the name Neratios see C. I. No. 4240 *b*, and *iii*, p. 1121.

Inscriptions of unascertained provenance, probably from the Archipelago.

CCCXCVIII *e*.

On a circular altar of blue marble, sculptured with a festoon hanging from the head of a deer and two heads of oxen. Height, 1 ft. 5¼ in.; diameter, 1 ft. 2½ in. Of unknown provenance, possibly from Delos. Presented by A. E. Impey, Esq., 1825.

ΣΩΣΙΚΛΕΥΣ
ΤΛΩΕΩΣ
ΚΑΙ
ΑΓΑΘΑΜΕΡΙΔΟΣ
ΤΑΣΜΑΤΡΟΣ
ΑΥΤΟΥ

Σωσικλεὺς
Τλωέως
καὶ
Ἀγαθαμερίδος
τῆς ματρὸς
αὐτοῦ.

CCCXCVIII *f*.

On a fragment of blue marble, broken on either side and at the bottom. It has been surmounted by a moulding. Height, 5 in.; breadth, 6½ in. C. T. N.

ΑΥΤΟΚΡΑΤΩ
ΚΑΙΣΑΡ

Αὐτοκράτο[ρα
Καίσαρ[α] or Καίσαρ[ος].

I have no note of the provenance of this fragment, but I probably obtained it either at Rhodes or Mytilene. I have restored *αὐτοκράτο[ρα]* on the assumption that we have here the initial lines of a dedication to an Emperor. As we do not know how

much of the stone is wanting on the right, it is not certain whether *ΚΑΙΣΑΡ* refers to the Emperor to whom the dedication is made or to his father or grandfather.

THE COLLECTION OF
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PART III

PRIENE, IASOS AND EPHESES

BY

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P R E F A C E.

WITH the issue of this volume Sir Charles Newton retires from the position of chief editor of the 'Ancient Greek Inscriptions in the British Museum.' In this capacity he has freely continued his services since 1886, when his official connection with the Museum ceased; and it was hoped that he might be able to carry on to its completion a work which, begun under his advice, has up to now had all the advantages of his wide knowledge and scrupulous care. That he now finds this arduous task too heavy for his increasing years will be a matter of deep regret to all who are interested in Greek epigraphy.

As in Part I. so also in this volume the texts of the inscriptions and the commentaries on them are the work of Mr. Hicks. The proof sheets have been read and revised by Mr. Cecil Smith and Mr. Arthur H. Smith, Assistants in the Department of Greek and Roman Antiquities, and by myself.

A. S. MURRAY.

November, 1890.

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ILLUSTRATION IN PART III.

DIAGRAM OF No. CCCCLXXXI To FOLLOW PAGE 116

THE FOLLOWING WORKS HAVE BEEN QUOTED IN AN ABBREVIATED FORM.

Bulletin de Correspondance Hellénique. Athens and Paris, from 1877 ; in progress.

(C. I.) Böckh, Corpus Inscriptionum Græcarum. Berlin, 1828–1853.

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PART III.

CHAPTER I.

INSCRIPTIONS FROM PRIENÈ.

INTRODUCTORY NOTE. THE CONTROVERSY BETWEEN PRIENÈ AND SAMOS.

The most important of the inscriptions from Prienè have reference to a long standing dispute between Prienè and Samos touching the ownership of certain lands on the continent. The circumstances of this dispute have been sketched by Böckh (C. I. 2905, compare 2254) and MM. Waddington-Lebas (*Voyage Archéologique*, Part v, 186 foll.). But the excavations carried on at Prienè in 1869 by Mr. Pullan, by direction of the Society of Dilettanti, have resulted in the discovery of many documents upon the subject unknown to previous scholars. These marbles, together with most of the Prienè inscriptions published by Waddington-Lebas, were presented to the British Museum in 1870. The inscriptions were engraved on the antæ and on the external face of the walls of the pronaos of the temple of Athenè Polias, the walls being built with large blocks of marble, the joining of which afforded a beautiful specimen of ancient masonry. The inscriptions followed on without regard to the joints of the wall-stones, as will be seen later on to be the case with the *πολιτεῖαι* inscriptions from the Artemision at Ephesos. It has been therefore no light task to prepare these documents for the reader. For some of the wall-stones never reached the Museum, and many of those which came were broken into fragments. These have had to be pieced together, lacunes allowed for, and the position of one slab in relation to others determined. In many cases the practised eye of the masons at the Museum was able to determine the probable joinings of the stones, where it was impossible to judge from the internal evidence of the inscriptions. The plan on p. 7 will show the reader in what manner the marbles have been re-arranged. The Prienians appear to have regarded this cella as a kind of muniment room, containing the documentary evidence of their title to the disputed lands.

A short survey of the controversy between the two cities will explain the order in which the following documents are grouped, and will supersede the necessity of a detailed commentary on the subject-matter of each inscription.

The Samians appear to have laid claim from time immemorial to a district upon the mainland adjoining the Prienian frontier. In whatever way this district may have come into the possession of the Samians,

whether as the prize of war (as we shall find to be probably the case), or in some other way, certain it is that Prienè viewed the Samian occupation as an encroachment, and the disputes which arose in consequence between the two states formed no insignificant feature in the history of either people.

Plutarch tells us (*Quæst. Græc.* 20) of an early war (circa B.C. 550) between Prienè and Samos, probably concerning these lands, in which, after varying fortunes, the Samians were defeated with the loss of a thousand men. They accordingly withdrew from the mainland, and Prienè resumed possession of the district, her claim to it being strongly supported by Lygdamis, then tyrant of Naxos, B.C. 540-525 (C. I. 2254, lines 15-19). This settlement lasted only for six years, when the Milesians, espousing the cause of Samos, inflicted upon the Prienians so terrible a defeat at a place called *Δρὺς*, that 'Ὁ παρὰ Δρυὶ σκότος became a proverb at Prienè. The Samians immediately seized upon the disputed territory (C. I. *ibid.*, lines 20, 21), but through the mediation of Bias, the Prienian sage, who went as ambassador to Samos, the two states were again reconciled, and the Samians appear to have withdrawn from the mainland (C. I. *ibid.*, line 22 foll.).

In the year 440 B.C. war broke out between Miletos and Samos 'concerning Prienè,' says Thucydides (i, 115), an expression from which we may infer that the cause of contention was the same as before, but that the Milesians now sided with the Prienians. The result was that Samos was defeated and reduced to the condition of a tributary by the Athenians under Perikles (Thucyd. i, 116, 117; Plut. *Pericl.* 28), and the Prienians apparently were established in their possession of the district under dispute. In Greek literature nothing more is heard concerning the question, but inscriptions enable us to trace the controversy through several subsequent stages.

When Alexander crossed over into Asia (B.C. 334), Prienè was one of the towns that opened their gates to him. Whether Alexander made any award concerning the disputed lands is uncertain. No. cccc is an edict of his concerning Prienian territory, but no mention of Samos occurs, nor the names of any of the disputed lands. But a reference to Alexander's expedition in No. ccccliii, line 146, seems to imply that he did make some award in favour of Prienè.

Antigonos, who bore the kingly title from B.C. 306 to B.C. 301, was certainly applied to by one of the contending states, perhaps Samos. This is stated in No. cccci, lines 141 foll., but no other inscription remains bearing upon that appeal. Antigonos replied apparently that the apportionment of territory should stand as it did at the time of Alexander's expedition (No. cccci, 145, 146).

The earliest of the extant documents concerning the controversy is the letter of King Lysimachos to the Samians, now at Oxford (C. I. 2254; see a more careful copy in my Greek Historical Inscriptions, No. 152). The latter portion of this curious letter is broken off, so that we cannot certainly say whether the award of Lysimachos was in favour of Samos or Prienè. We learn however that both parties had appealed to him, the question at issue being the right to a district named ἡ Βατινητῆς χώρα; this district, and the appeal to Lysimachos concerning it, are referred to more than once in No. cccci. The decree of divine honours to Lysimachos (No. cccci), and his gracious reply (No. cccci), will show that he was at one time of his reign on very friendly terms with Prienè, and could hardly then have given a decision against them. I shall endeavour to show (on No. cccci) that this correspondence with Lysimachos falls within the last period of his reign, B.C. 287-281; and I incline to the belief that his award concerning Batinctos was not altogether adverse to Prienè. It is even possible that the gratitude of the Prienians towards Lysimachos was partly earned by a favourable decision.

The next document dealing with the dispute is No. cccci*, which occupied a large surface of the wall of the pronaos; being inscribed on the right-hand return of the anta which contained the dedication and decree of Alexander and the correspondence with Lysimachos (Nos. cccxcix-ccci). This lengthy document is an award of the Rhodian people, who had been invited to arbitrate (as ἐκκλητος πόλις) between Samos and Prienè touching the possession of a fort named Κάριον and the land surrounding it, ἡ περὶ τοῦτο χώρα. A Rhodian Commission was appointed, and delegates from Samos and Prienè appeared before them first at Rhodes itself, in the temple of Dionysos: then the arbitrators visited the disputed localities, and listened to the claims of either party on the spot; and lastly, a final hearing took place in the Artemision at Ephesos (No. cccci, lines 1-24). The position of Rhodes in the third century B.C. was such as to well qualify it to arbitrate in a controversy of this kind. Amid the perpetual wars of the time, the Rhodians aimed at maintaining an attitude of armed neutrality. Their extensive commerce and great wealth made

them anxious for peace. They seldom interfered in the wars around them, but, when they did, it was with decisive effect. Demetrios 'the taker of cities' had besieged them in vain for a year (B.C. 305-4), and they had emerged from the conflict with increased influence. Sixty years later (B.C. 246-239), in the reign of Ptolemy Euergetes, they inflicted a severe defeat at Ephesos upon the Egyptian fleet, though it was commanded by the famous Athenian Chremonides (Droysen, Hellenismus, iii, 1, p. 407; and his citations from Polyænos, v, 18; Stobæos, Floril. xl, 8). We shall have occasion later, in dealing with the decree from Iasos concerning Philip V and the Rhodians, to note the unique position of Rhodes among the other cities of the Levant.

The date of this Rhodian award can be determined within narrow limits. Mention is made in line 132 of Antiochos (Theos) 'son of Antiochos' (Soter), who reigned B.C. 261-246. In line 134 Prienè is spoken of as involved in δ Λαοδίκειος πόλεμος†, and this can hardly be anything else than the war waged by Ptolemy Euergetes against Laodikè and her son Seleukos II. During this war (B.C. 247-243) nearly all the Ionic cities sided with Egypt. And if (like Smyrna, see C. I. 3137, and Greek Historical Inscriptions, No. 176) Prienè shut her gates against the generals of Euergetes, it is certain the city must have suffered; especially as its rival, Samos, was now an Egyptian naval station (see Droysen, Hellenismus, iii, 1, p. 320). In No. cccci, line 153, we are told of a commander of Ptolemy (Philadelphos) being stationed at Samos.

Antiochos Theos is the latest monarch, and δ Λαοδίκειος πόλεμος the latest event, mentioned in the award; and if my interpretation of this phrase is correct, the date of the award is about 240 B.C., a little later than the date suggested by Droysen (iii, 1, 331). The character of the writing would agree with this date.

The heading of the Rhodian award is happily preserved, and is very explicit. After giving the names of the five arbitrators, and of the delegates from Samos and Prienè respectively, and having stated the circumstances under which the award was delivered, the Rhodians proceed to affirm in brief that they hold the claim of Prienè to Karion and its environs to be fully proved (lines 1-27). They add that they have made two copies of the award (ἀπόφασις), and have delivered one to the authorities at Samos and the other to the authorities at Prienè (lines 27-44). Then there followed a recital at length of the arguments that had been employed on either side (lines 45-154). Finally the arbitrators sum up and pronounce judgment in favour of Prienè (lines 154-157). Appended was a specification of

* Waddington-Lebas, misled by the twice-repeated decision (No. cccci, lines 26 foll. and 156 foll.), imagined that there were two awards made by Rhodes recorded in two distinct documents,—an earlier one concerning Κάριον and Δρυοῦσσα, and a later one concerning a certain φρούριον καὶ ἡ περὶ τοῦτο χώρα. It is however sufficiently clear that the φρούριον is identical with τὸ Κάριον, and that the land about it was named Δρυοῦσσα. A careful study of the marbles, together with MS. copies of the lost portions, has convinced me that the whole of No. cccci is one continuous document (see Plan); and I have not accepted Waddington-Lebas' restoration of lines 99-100, where I was at first inclined to follow these scholars in finding a reference to a previous award of Rhodes.

† Λαοδίκειος πόλεμος is formed after the analogy of Χερμαννίδειος πόλεμος (Athen. vi, p. 250 F): Λαοδικηρός would be the adjective if the reference had been to a city Laodikeia.

the exact boundaries between the Samian and Prienian lands: of this survey only the beginning is preserved (lines 158-170). Of the recital of the pleadings many lines have been lost. But enough remains for us to see clearly the precise questions at issue, the chief arguments urged by Samos and Prienè, and the final award of Rhodes. Incidentally also this inscription does more. For it recovers from oblivion a curious history of the Prienian people, and its vicissitudes during the struggles of the kings of Asia, Egypt, Thrace, and Macedon.

The question at issue was the ownership of Karion and its neighbourhood, the Samians asserting that the Prienian occupation of them was a modern encroachment. The arguments on either side were based partly on inscriptions, partly on written histories, and also on the circumstances of previous arbitrations. It is probable that the Samian arguments are recited first, inasmuch as it was the Samians who had raised the discussion, and they are mentioned first in lines 8, 10, 11, 14, 29. If so, the Samian delegates must have begun by tracing back their occupation of the disputed lands to early times. Although only a few words here and there can be recovered of *g*, *h*, *i*, *k*, yet we can conjecture the bearing of these fragments upon the argument, by comparing them with the completer parts of the document. Thus, in line 45, the reference to Batinetos is probably made in order to show how very early Samos had held possessions on the coast. They had argued in this way in the appeal before Lysimachos (C. I. 2254; Greek Historical Inscriptions, No. 152). For the same purpose they refer to the partition of the land of *οἱ Μελεῖς* (lines 47 foll.),—an event quite unknown to us, but evidently familiar to the historians of those districts, and frequently alluded to in this award (compare lines 55, 103, 108, 119). It appears that the Karion and its adjoining land Dryussa originally belonged to Melia, a Karian town mentioned by Hekataeos (as quoted by Stephanus Byzantinus, s. v.). It was probably a native Karian town, with which the Prienian colony at first was glad to unite itself (lines 47, 48); but when the Greek colony grew stronger, Melia was destroyed and its territory divided amongst its Grecian neighbours. Apparently this took place in the sixth century B.C., for in lines 105 foll. it is spoken of as earlier than the defeat at *Δρῦς*. In this partition the Samians affirmed that Karion and Dryussa were allotted to Samos. We may suppose that in *h* the Samian advocates brought down their claims to a later date, but their arguments are lost. In *i* we reach (as it seems) the arguments of the Prienians. They begin their reply with a reference to the 'Histories of Mæandrios* of Miletos,' endeavouring to show that the Samian account of the partition of Melia was incorrect (lines 53 foll.). Their allusion to the Pan-Ionian festival reminds us that the Prienians had been granted the privilege of appointing a priest of Poseidon at that celebration (Strabo, viii,

p. 384; xiv, p. 639; compare No. ccccxvi *post*). In lines 58 and 60 two minor towns of this coast, *Μαπαθήσιον* and *Ἀναία*, are said to have been acquired (by the Samians?), the one from the Milesians, the other from the Kolophonians. This curious bit of information is confirmed by what we know from other sources. Strabo (xiv, p. 639) says that Marathesion at one time belonged to Samos, but the Samians exchanged it away to the Ephesians for Neapolis which was nearer to them. At a still earlier date Marathesion had, it seems, belonged to Miletos. That Anæa belonged to Samos in historical times we know from Thucydides (iv, 75; iii, 19, 32; viii, 19) who tells us how the exiled oligarchs of Samos established themselves at Anæa, and did serious injury to the Athenian cause therefrom; (compare a similar story of Anæa, in earlier days, recounted by Pausanias, vii, 4, § 3). In *s* we shall find a further reference to Mæandrios, and to the Samian possession of Pygela (or Phygela), a little town close by Marathesion and Anæa. The fragmentary state of this part of the award is the less to be regretted, as it dealt merely with antiquarian arguments like those in *i*, which the Rhodian arbitrators review later on in *r* and *s*.

The Prienians next endeavour to show (*k*, *l*, *m*, *n*, *o*) their uninterrupted occupation of Karion and Dryussa. They make mention of a *στάσις* which had occurred at Prienè; a 'Tyranny' had been set up, whereupon the *δῆμος*, flying to the Karion under the command of an irregularly appointed *φρούραρχος*, took possession of the fort and murdered the garrison as being partisans of the Tyrant (lines 65 foll.). The point of their argument seems to be that this forcible occupation of the Karion was not to wrest it for the first time from the Samians, who never had any claim to it, but was an act of self-defence on the part of the democrats. We may conjecture perhaps that the Tyrant at Prienè and his partisans in the Karion were in correspondence with Samos, and that Samos endeavoured to take advantage of the dissensions of Prienè to strengthen her own footing on the mainland. The *Τυραννίς* lasted two or three years: then the *δῆμος* returned, but the possession of the Karion and its environs still remained in their hands. They had even sold thirty-seven allotments of the disputed land, and, later on, five more lots. Documentary evidence was produced for the facts thus stated: and from these the date of this revolution can be pretty closely determined. The flight of the *δῆμος* to Karion was *ἐπὶ στεφανηφόρου Μακαρέως* (No. ccccxiii, lines 65, 125). They were restored in the third year from this, *ἐπὶ στεφανηφόρου Λύκου* (line 82). The appeal to Lysimachos concerning Batinetos was in the fifteenth year from Lykos (lines 125, 126). But among the documentary evidence cited by the Prienians concerning their triennium of exile were decrees sent by them at that time, *πρὸς τοὺς βασιλ[έας Δη]μήτριον καὶ Λυσίμαχον* (lines 76, 77). This could not be earlier than B.C. 306, when Lysimachos assumed the title of

* This writer is named by Strabo, xii, p. 552; Athenaeos x, p. 454 B; Macrobius, Saturn. i, 17, § 21. His date is doubtful, but he is probably not earlier than Alexander.

King; it was moreover some fifteen years earlier than his award concerning Batinetos (lines 125, 126). Now Lysimachos died in 281, and it will be shown on No. cccii that the Batinetos award cannot have been much earlier than B.C. 287; so that our dates are ascertained within about ten years. It seems natural however to suppose that the communications which passed between the exiled δῆμος and Kings Demetrios and Lysimachos would take place at a time when they were in the neighbourhood of Prienè. Perhaps they applied to Demetrios while he was engaged in besieging Rhodes (B.C. 304), and to Lysimachos while engaged in the campaign which ended at Ipsos (B.C. 301). The chronological table subjoined on p. 5 is based upon these calculations. It is even open to conjecture that the oligarchical revolution at Prienè was due to the same impulse which overturned the democracy in other Asiatic cities, viz. the coalition of Kassander with Lysimachos against Antigonos and Demetrios (B.C. 304-301). We shall have occasion later, in dealing with the Ephesian decrees discovered by Mr. Wood, to say more of this movement. Demetrios and his father were everywhere the idols of the democratic party.

In *r* and *s* the Rhodian arbitrators review the arguments of either side. The Samians had represented the Prienians as having encroached upon the Samian lands (lines 99 foll.): they also asserted that the Prienians had never claimed Karion until the tyranny mentioned above, when their exiled δῆμος seized the fort and pillaged the neighbourhood, and upon their restoration three years afterwards, still retained forcible possession of the lands (lines 119 foll.). We have already seen (in lines 65 foll.) the Prienian account of this στάσις, and its bearing on their plea. The Samians also cited testimonies from the historians* that Karion and Dryussa were allotted to Samos. As for the testimony of the historians, the arbitrators affirm that it is all in favour of Prienè, with the sole exception of the 'Histories of Mæandrios of Miletos,' a book the authenticity of which they declare to be commonly doubted (line 123). Another strong point in the case for Prienè was the consideration of previous awards. Alexander and Antigonos, the Prienians urged (lines 141 foll.), had both confirmed their

possession of that which Samos declared to be an encroachment. And again from the time of the restoration in the year of Lykos down to the appeal to Lysimachos about Batinetos, a period of fifteen years, not one word had been uttered by Samos against the Prienian possession of Karion and Dryussa. Prienè had sold forty-two lots of this land, and no remonstrance had been received from Samos (lines 124 foll.). Disputes about private encroachments had arisen (ἀμφισβασίας ποθ' αὐτοὺς ἰδιωτικὰς γ' ὀνείν [π]αρορίας, line 129), but the Prienian title to Karion had not been questioned at all. In the appeal to Lysimachos also Samos recognised the Prienian title to Karion (line 130); they had recognised it later on when they had complained of Prienian encroachments during the reign of Antiochos Theos; they had recognised it when Samos passed under Egyptian control, and when [Anti]ochos the admiral stationed at Samos by Ptolemy Philadelphos was applied to by the Samians to maintain their rights on the mainland against Prienè † (lines 151-154).

An historical explanation has already been suggested of the Λαοδίκειος πόλεμος of line 134. The δυσχερεῖς καιροί, which in line 132 are said to have overtaken Prienè in the reign of Antiochos Theos, can hardly be other than the defenceless position of Prienè before the invading forces of Ptolemy Philadelphos in the Second Syrian war (see Droysen, iii, 1, pp. 319, 320). Ephesos was already held by an Egyptian garrison; and the capture of Magnesia ad Mæandrum by Kallikratidas of Kyrenè (Polyænos, ii, 27; cited by Droysen, *ibid.*) placed the Prienians at his mercy. The Rhodians finally dismiss the Samian arguments (lines 154 foll.), and declare the Prienian claim to the Fort and its neighbourhood (i.e. Karion and Dryussa) to be fully made out. They made their award accordingly, and the document concluded with a careful specification (2) of the boundaries between the Samian and Prienian frontier, the various landmarks being revisited and restored by the Rhodian commission.‡

The next documents, Nos. ccciv, cccv, belong to the time of Roman supremacy in Asia Minor. Upon the defeat of Antiochos by the Scipios, a swarm of envoys hastened to the senate from the various cities of Asia Minor (Polyb. xxii, 1) with all

* The historians named (lines 109, 120, 121) are Duris, Theopompos, who are well known; also Mæandrios, whom we have already mentioned; Olympichos, Euagon, Uliades of Samos; Eualkes and Kreophylos of Ephesos. Of these last Eualkes and Kreophylos are both named by Athenæos as writers of Ἐφεσικὰ (xiii, 573; viii, 361). Olympichos is quoted by Clement of Alexandria (Protrept. p. 41 Potter) as stating the image of Hera at Samos to be the work of Smilis: Ὀλύμπιχος ἐν Σαμιακοῖς ἱστορεῖ (compare Overbeck, *Die Antike Schriftquellen*, No. 342). Uliades of Samos is named by Plutarch (Aristides, 23) as one of the Greeks who took the chief part in renouncing the leadership of Sparta and of Pausanias, and insisting upon Athens placing herself at the head of a Greek confederation against Persia. Whether this Uliades the Samian admiral is identical with the historian of our inscription is very doubtful. Of Euagon I can find no trace, unless he is the ancient historian of Samos who is classed by Dionysios of Halikarnassos with Hekataeos and others (De Thucydide iudicium, 5) and called Εὐγάων. Dobree restores Εὐγάων as the name of the Samian antiquary cited by Suidas, s.v. Νῆις: compare Photius' Lexicon (ed. Porson) s.v. Νῆις. Meineke (Analecta Alexandrina, pp. 60, 61), in dealing with a fragment of Euphorion preserved by Ælian, Hist. Anim. xvii, 28, in which Euphorion has followed this Samian antiquary, approves of the restoration of his name as Εὐγάων, which Suidas s.v. recognises as an ὄνομα κίριον; so that it would be rash to suggest that in all these passages we ought to read Εὐάγων. Euagon was more probably a writer of the fourth century, to which belongs Euagon the disciple of Plato, who came to a bad end in his native city of Lampsakos (Athen. xi, 508; Diog. Laert. iii, 46).

† I adopt here the suggestion of Droysen (Hellenismus, iii, 1, 331) that this happened in the 'Second Syrian War,' and that [Anti]ochos was the first Egyptian commander stationed at Samos. From a new régime the Samians might hope for a more favourable consideration of their claims.

‡ For similar specifications of boundaries, see Böckh, C. I. 5594, 5774, 5775.

kinds of petitions and grievances to lay before their new masters. The senate prolonged Manlius' appointment in Asia for another year, and determined to send out to him ten Commissioners (*πρεσβευταί*, No. ccccv, line 8; compare Polyb. xxii, 7) to settle the apportionment of territory and tribute according to certain general instructions given them, while they were left to their own discretion as to details (Livy, xxxviii, 39). Among other disputed claims which came before Manlius and the Commissioners, was the old dispute between Samos and Prienè (No. ccccv, lines 6, 7), which Manlius seems to have settled in favour of Samos. Upon the departure of Manlius from Asia, the Prienians appear to have remonstrated against this decision. It is possible that the mutilated Senatusconsultum, No. cccciv, is part of a decree revoking Manlius' decision and reaffirming the award of Rhodes (line 8), in reply to an embassy to Rome from Prienè stating their grievance (lines 4-6), and renewing their allegiance to the Senate (line 3). A fragment of another Senatusconsultum, bearing doubtless upon the same subject, is preserved at the upper edge of No. ccccv.

At all events in No. ccccv the Senate very curtly dismissed the claim of Samos by declining to reconsider the award of Rhodes. The bluntness with which (lines 10-12) they ignore the decision of Manlius, may be taken to imply that the Senate had little respect for his opinion. Waddington is probably right in suggesting that the Samians had purchased the favourable award of the Consul. The expressions of his own legate concerning him (Livy, xxxviii, 45), 'tuum privatum latrocinium, . . . stipem a tyrannis castellanisque deviis colligens,' and the phrase of Polybios (xxii, 18), *αὐτὸς δὲ νομίσας ἔρμαιον εἶναι τὸ προσπεπτωκὸς κ.τ.λ.*, quite bear out this view of his character.

Nos. ccccv, ccccvii, ccccviii, are portions of a specification of boundaries drawn up by a joint commission of Samians and Prienians, appointed to restore the old landmarks in accordance with the award of Rhodes, by order of the Senate: see notes ad loc.

From No. ccccxii, which is perhaps a letter from Ptolemy Euergetes, we learn that not only Samos but Miletos also (compare p. 1) had a controversy with Prienè about the limits of their respective territories. The people of Smyrna, it seems, had been called in to arbitrate in the matter, just as Rhodes had done on a previous occasion.

This controversy between Prienè and Samos receives illustration from similar disputes between other cities. There were certain lands in Krete which were claimed both by Hierapytna and Itanos. The quarrel was referred to the Roman Senate, and an inscription in C. I. No. 2561 *b* (Addenda, ii, p. 1100), contains the decision given by an *ἐκκλητος πόλις*, probably Paros, together with a review of the controversy. The date of that document is given by Böckh as 57 or 58 B.C. A similar dispute went on for centuries between the Messenians and Lacedæmonians respecting the Ager Denthelates, a strip of land lying between the western slope of Taygetos and the upper course of the river Nedon. The controversy respecting it lasted from the time of the Messenian Wars (see Grote, ii, chap. vii.) down to the reign of Tiberius, when it engaged the attention of the Senate (Tacit. Ann. iv, 43; compare Pausan. iv, 4, § 2). Among the most interesting of the recent discoveries at Olympia is the actual award of the Milesians in favour of Messenè, referred to in the passage of Tacitus. It was inscribed upon the pedestal supporting the statue of Nikè by Pæonios (Archæol. Zeitung, 1876, p. 128; compare 1878, p. 104).

CHRONOLOGICAL TABLE OF THE SAMOS AND PRIENÈ DISPUTE.

(FROM THE ABOVE-MENTIONED INSCRIPTIONS.)

PROBABLE DATE. B.C.	NAME OF MAGISTRATE, &C.	EVENT REFERRED TO.	INSCRIPTION WHICH GIVES THE EVENT AND DATE.
305	Ἀθηναγόρας στεφαναφόρος.	.	cccciii. 66.
304	ἐπὶ στεφαν. Μακαρέως.	Flight of δῆμος to Κάριον— <i>τυραννίς</i> .	cccciii. 66, 112, 124, 125.
301	ἐπὶ στεφαν. Λύκου, ὅς ἐστι ἀπὸ Μακαρέως τέταρτος.	End of <i>τυραννίς</i> —return of δῆμος.	cccciii. 80 foll., 94, 112 foll., 124, 138.
300	ἐπὶ στεφαν. Καλλιστράτου.	.	cccciii. 84, 89.
296	[ἐπὶ στεφαν. ὅς ἐστί] ἀπὸ Καλλιστράτου πέμπτος.	Five more lots of the disputed land sold by the Prienians.	cccciii. 89, 90.
288	Νίκανδρος στεφαναφόρος.	.	cccciii. 126.
287	ἐπὶ στεφαν. τοῦ θεοῦ τοῦ μετὰ Νίκανδρον, ὅς ἐστι ἀπὸ Λύκου πεντεκαίδεκατος.	Appeal to Lysimachos concerning Batinetos.	cccciii. 125, 126, 130; compare cccci, ccccii, and C. I. 2254.
Between 261-246	διαγενομένων ἐτῶν πλείονων καιροὶ δυσχερεῖς at Prienè.	Samian remonstrances under An- tiochos Theos.	cccciii. 131 foll.
Between 258-248	.	Antiochos, a general of Ptolemy Philadelphos, appealed to by the Samians.	cccciii. 153.
About 240	.	Rhodian award.	cccciii, the whole, especially 99 foll.; compare ccccv. 10 foll.
189	Cn. Manlius consul.	Cn. Manlius, after defeat of Antio- chos, readjusts the boundaries, with ten Commissioners.	ccccc. 7, 8.
135	Servius Fulvius consul.	Senatusconsultum in favour of Priènè.	ccccc, see date in line 3.

In the Plan (p. 7) the portions of inscribed marble, which either were copied by travellers or were brought home to the British Museum, are indicated by firm black outlines to indicate their edges when preserved; broken edges are indicated by wavy thin lines.

Those marbles which are preserved in the Museum, and those only, are marked in the plan by having their measurements given: with the exception of such fragments as were too small in the plan to allow of the insertion of figures. These measurements will be appended below.

The views of this Temple, as given by Mr. Pullan in Part iv. of 'Antiquities of Ionia,' Pl. 14, 16, 17, make it plain that the courses of masonry were arranged throughout so that one narrow course came in after two broad courses. The broad courses vary a trifle from 20 in., the narrow course is a little under 1 foot wide. This invariable arrangement of the masonry was a datum of the greatest help in determining the arrangement of the inscriptions. Some blocks again were restored to their relative position by the fact of their inscriptions reading into one another. In other cases, where the return face of the antæ-stones was inscribed, the sequence of the lines of one inscription enabled me to fix the sequence of the other.

Portions of masonry indicated by dotted outlines, are supplied by conjecture; there being no record of them.

It was long ago observed by Chandler ('Antiquities of Ionia,' i, p. 13) in respect of these inscriptions upon the Temple at Prienè, that, 'from the degrees of magnitude in the letter, it may be conjectured, a regard was had to perspective, the greater being higher, and more remote, the smaller nearer to the eye; so that at the proper point of view for reading, all might appear nearly of the same proportion.' This variation in size,—which could not well be exhibited in the uncial printed text,—afforded a further key to the position of the blocks. In the block marked cccciij *o* a gradual transition is to be traced line by line from larger to smaller letters. In the lost portions copied by Mr. Murray, though the measures of the blocks are not preserved, his memoranda usually record the exact size of the letters, which was of equal importance. Moreover it was generally possible to infer, from the number of lines in his MSS., whether the block from which he copied belonged to a broad or to a narrow course.

On cccciij *l* the inscription commences at some inches' distance from the upper edge of the block, proving that probably the block above it was not inscribed. I have therefore, from this as well as

other indications, placed it at the top of a column of inscription.

Moreover the right-hand portion of the fragment cccciij *c* (2) is 'set back,' i.e. its surface is slightly depressed below the left-hand portion of the surface. The depressed surface is uninscribed. This feature will agree with the ground-plans by Mr. Pullan (ibid. Pt. iv, Pl. 5, 6). Indeed it appears to have been usual in building the antæ of a temple, to make the foremost courses from top to bottom a little wider than the rest, so as to give to the fronts of the antæ something of the appearance of a pilaster.

It is singular that nothing should be inscribed below cccciij *k*. This may be explained by a remark of Mr. Pullan (ibid. p. 29), that 'at the sides (of the pavement) adjoining the walls (of the pronaos) there were ranges of pedestals upon which statues had been placed.' The inscription may possibly have been discontinued at this point because the wall-surface beneath was obscured by the erection of a statue or other monument.

Forgetting the arrangement of the masonry, and looking only at the inscriptions, we have before us three entire columns of inscription, and the lower portion of a fourth column (Nos. cccciij, cccciij). In the courses above these last must have come the royal letter No. cccciij, and the documents connected with it. If, as seems likely, the Senate consulta, Nos. cccciij and cccciij, occupied the bottom of the fourth column, then on the upper courses of a fifth column were inscribed the specifications preserved in Waddington-Le Bas, Part v, Nos. 200-1, 203-4, 206-7, of which only a small portion has been preserved in the British Museum (Nos. cccciij-cccciij). One might, with something like certainty, indicate the courses in which these blocks once stood. Thus, No. cccciij certainly ranged with cccciij *b*.

Some of the fragments now in the British Museum are represented in the plan without measurements, because they are too small in the plan to be marked with legible figures. Their measurements are accordingly given here.

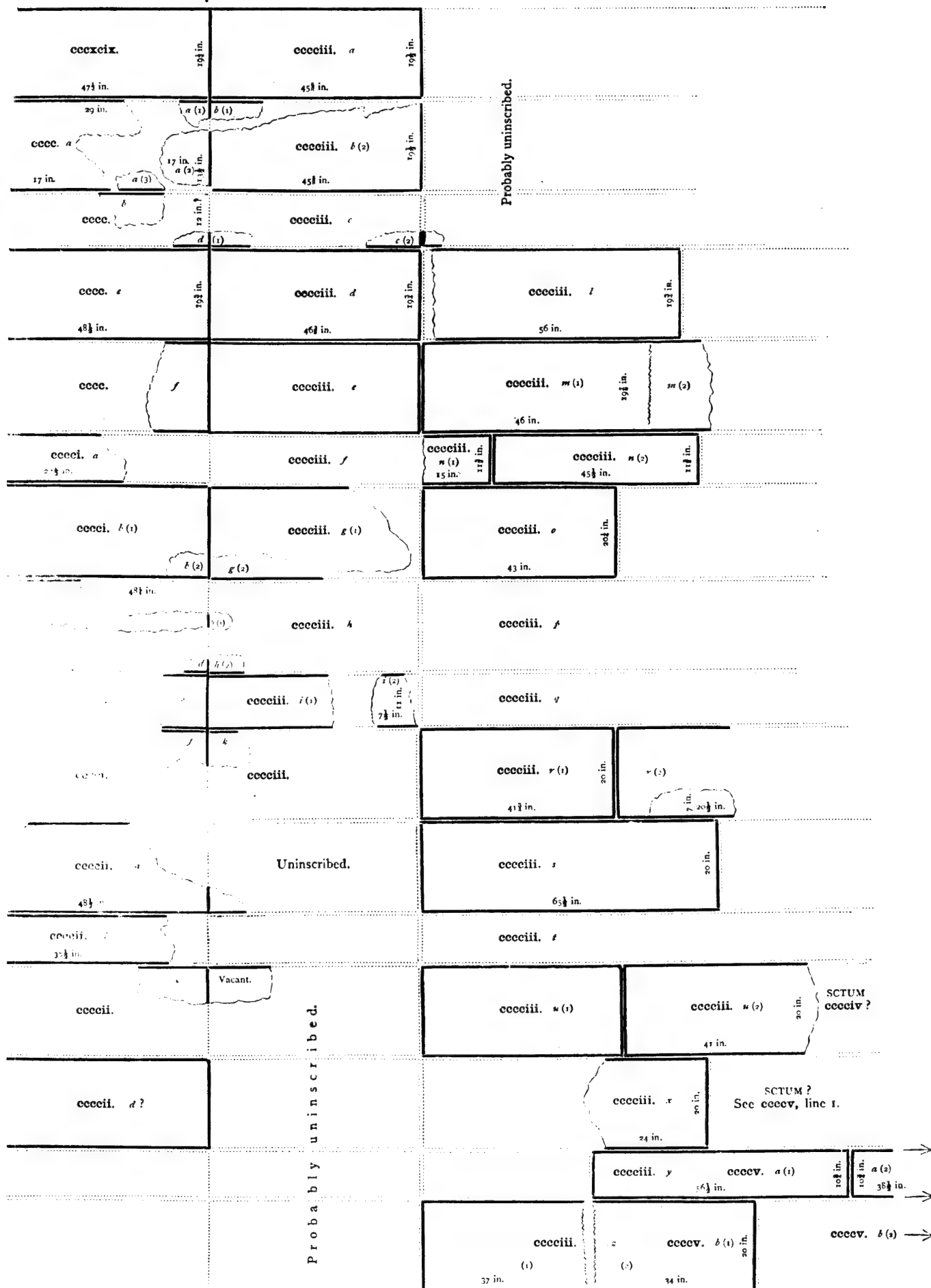
cccc <i>a</i> (1)	5 $\frac{1}{2}$	by	8 $\frac{3}{4}$	ccccij <i>c</i> (1) ...	4	by	7
cccc <i>a</i> (3)	4 $\frac{1}{2}$	"	10	ccccij <i>c</i> (2) ...	9 $\frac{1}{2}$	"	18
cccc <i>b</i>	8 $\frac{1}{2}$	"	16	ccccij <i>g</i> (2) ...	4 $\frac{1}{2}$	"	15
cccc <i>c</i>	6 $\frac{1}{2}$	"	8 $\frac{1}{2}$	ccccij <i>h</i> (1) ...	3	"	1
cccc <i>d</i>	3 $\frac{1}{2}$	"	7	ccccij <i>h</i> (2) ...	4 $\frac{3}{4}$	"	3 $\frac{3}{4}$
cccc <i>b</i> (2)	3 $\frac{1}{4}$	"	8	ccccij <i>k</i>	8 $\frac{1}{4}$	"	9 $\frac{1}{4}$
cccc <i>d</i>	4 $\frac{3}{4}$	"	3 $\frac{1}{2}$	ccccij <i>b</i> (2)	9	"	13 $\frac{1}{2}$
cccc <i>f</i>	8 $\frac{1}{2}$	"	10 $\frac{1}{2}$	(This last fragment would come outside of the right-hand margin of the Plan.)			
ccccij <i>c</i>	10	"	15				
ccccij <i>b</i> (1) ...	3 $\frac{1}{4}$	"	10 $\frac{3}{4}$				

[Scale half-an-inch to a foot.]

[Scale half-an-inch to a foot.]

Corner

WALL OF PRONAOS →



Block of white marble from one of the antæ of the Temple of Athenè Polias, Prienè. For its measurement and position, see the Plan, p. 7. (On the return face of the stone is the inscription, No. cccciia.) Presented by the Society of Dilettanti, 1870. C. I. 2904; Waddington-Le Bas, Part v, 187; Antiquities of Ionia, Part i, pp. 12, 13.

ΒΑΣΙΛΕΥΣ ΑΛΕΞΑΝΔΡΟΣ
ΑΝΕΘΗΚΕ ΤΟΝ ΝΑΟΝ
ΑΘΗΝΑΙΗ ΠΟΛΙΑΔΙ

Βασιλεὺς Ἀλέξανδρος
ἀνέθηκε τὸν ναὸν
Ἀθηναίῃ Πολιάδι

We learn through Strabo (xiv, p. 641) that Alexander offered to the Ephesians to defray the entire cost of the rebuilding of their temple of Artemis ἐφ' ᾧ τε τὴν ἐπιγραφὴν αὐτὸν ἔχειν. The Ephesians declined the offer, adroitly urging ὡς οὐ πρόποι θεῶ θεοῖς ἀναθήματα κατασκευάζειν. Our inscription shows that the Prienians had no such scruple. The worship of Athenè at Prienè is known to us from its coins both

of the autonomous and Imperial periods (see Mionnet). The figure of Athenè Nikephoros on the Imperial coins of Prienè is doubtless the Athenè Polias of this inscription, whose colossal statue in her temple is specially mentioned by Pausanias, vii, 5, § 3. Fragments of this statue were found on the floor of the temple, and are now in the British Museum. See Antiquities of Ionia, Part iv, pp. 25-31.

CCCC.

Inscription in large clear characters, 1½ inches in size, on one of the antæ of the Temple of Athenè Polias, Prienè. The first part (*a*, *b*, *c*, *d*) is pieced together out of a number of fragments. *e* is published by Waddington-Le Bas, Part v, 188. *f* is from a copy made by Mr. A. S. Murray at Prienè from a stone which was not brought home; compare Mittheilungen, 1880, p. 339. For the position and measurements of these blocks, see the Plan, p. 7. Presented by the Society of Dilettanti, 1870.

a ΒΑΣΙΛΕΥΣ ΑΛΕΞΑΝΔΡΟΣ ΡΟΥ
ΤΩΝ ΝΕΝΝΑΥΛΟΧΩΝ
ΤΩΝ ΟΣΟΙ ΜΕΝ ΕΙΣΙ [ΠΡΙΗΝΕΙ]Σ ΛΑΙΟΥ
... ΜΟΥΣΙ ΕΡΟΥΣ
5 ΕΛ ΑΙΤΑΣΟΙΚΙ
ΑΣΤΑΣΕΝΙ ΣΚΑΙΤΗΓ
ΧΩΡΑΝ ΠΡΙΗΝΕΙ
b ΑΙΣΑΝΔΕΩ
c ΤΟΔΕ ΑΙΜΥΡΣ
10 . ΑΙΠ ΧΩΡΑΙ
c ΣΚΛΕΜΗΝΕΙΝΑΙΤΟΥΣ ΔΕΚΑ
ΤΟΙΣ ΟΥΝΤΑΣ ΕΝΤΑΙΣ ΚΩΜΑΙΣ ΤΑΥ
ΤΑΙΣ ΦΕΡΕΙΝ ΤΟΥΣ ΦΟΡΟΥΣ ΤΗΣ
ΔΕΣΥΝΤΑΣ ΕΛΣΑΦΙΗΜΙΤΗΜ ΠΡΙΗ
15 ΝΕΩΜ ΠΟΛΙΝ ΚΑΙ ΤΗΜ ΦΡΟΥΙ . ΝΕ
ΦΗ ΑΓΓΙ
f ΔΙΑ
... ΟΜΜΙΑΡΟΤΑΣ ΔΙΚΑΣ
... ΝΕΙΥΜΑΣ
20 ΔΙΚΑΣΤΗΡΙΟΝ
... ΔΗΜΑ
... ΥΜΑΣ

a Βασιλέως Ἀ[λεξάνδ]ρου
Τῶν ἐν Ναυλόχῳ [κατοικοῦν]-
των ὅσοι μὲν εἰσι [Πριηνεῖ]ς α[ὐτ]ο-
νόμους εἶναι καὶ ἐλευθέρους
5 ἔχ[οντ]ας [τὰ γήπεδα?] καὶ τὰς οἰκί-
ας τὰς ἐν [π]όλει π[α]σα[s] καὶ τὴν
χώραν, οἱ δὲ [Πριηνεῖ]ς
b αἷς ἀν δέω[νται]
c τὸ δὲ [κ]αὶ Μυρσ
10 καὶ Π χώραν *d*
e γινώσκω ἐμὴν εἶναι, τοὺς δὲ κα-
τοικοῦντας ἐν ταῖς κώμας ταύ-
ταις φέρειν τοὺς φόρους τῆς
δὲ συντάξεως ἀφήμι τὴν Πριη-
15 νέωμ πόλιν καὶ τὴν φρου[ρά]ν ἐ-
φ' ᾗ [. εἰ]σάγει[ν]
f διὰ
... τὰς δίκας
... νει ὑμᾶς
20 δικαστήριον
... δημα
... ὑμᾶς

This seems to be an edict of Alexander issued after the reduction of the Greek cities on the Asiatic coast. Prienè was one of the cities which submitted without a blow; and this inscription appears to relate to the apportionment of lands (lines 2, and 5-7) and the adjustment of tribute. Such readjustment would be natural after the expulsion of the Persian garrisons, and the emancipation of the Greek towns. Naulochum (line 2) is named by Pliny, N. H. v, 29, § 31, as a town near Prienè. It must have been a small port at the mouth of the Mæander, as is noted by Waddington-Le Bas, Part v, No. 186, where an eponymous hero Naulochos is mentioned.

Line 9. Μυρσ . . . must be the name of one of the κῶμαι referred to in line 12.

The end of line 1 is given on a fragment the return of which contains the beginning of lines 7, 8 of No. cccciia. The endings of lines 3-6 are given on a fragment the return of which contains the commencement of lines 10-14 of No. cccciia. The fragment *d*, containing ΧΩΡΑΙ, line 10, has on its return the portions of proper names which form part of lines 16, 17, of No. cccciia. The fragment *c* placed at lines 9, 10, is broken at the top, bottom, and right, but is perfect on the left edge; it probably formed part of this narrow course of masonry

(see Plan, p. 7). Line 7 is intersected by a joint in the wall-stone: but the stems of the letters tally exactly, and the dowel-holes are traceable by means of which the two blocks were joined together.

Naulochoon, it appears from this edict, was regarded by the Prienians as their port, and stood in their territory; its position is conjecturally marked in Rayet, Milet et le Golfe Latmique, Pl. ii. We can believe that many Prienians lived there, and many foreigners also, including Samians, for purposes of trade. When therefore Alexander made Prienè free from tribute (line 14), the question arose whether the inhabitants of Naulochoon should enjoy the same exemption. Alexander apparently makes a distinction. The Prienian inhabitants of Naulochoon (if my restorations are correct) are to be *αὐτόνομοι* and *ἐλεύθεροι* (lines 3, 4), self-governed and independent; moreover they are to retain undisputed right over their land, and over any property they may hold within or outside of Naulochoon. The metoiks would pay tribute to Alexander, and perhaps a *μετοίκιον* to Prienè. The next lines (7-10) are broken; but they evidently referred to other *κῶμαι* which stood within Prienian territory. We might perhaps restore:—*οἱ δὲ Πριηνεῖς οἰκούντων ἐν*

κῶμαις] *αἷς ἂν δέω[νται ἀτελείς]*. Some of these hamlets and their land Alexander decrees to be his own (*γινώσκω ἐμὴν εἶναι*, line 11), and the inhabitants of these dependent *κῶμαι* are to pay tribute to him. The inscription should be studied in connexion with Arrian, *Anabasis*, i, 17, where we read how Alexander organized the Greek territories on the western shore of Asia Minor which he had just delivered from the yoke of Persia. Arrian, however, makes no mention of Prienè. We must credit Alexander with the desire to develop local self-government wherever possible, although he was really indifferent to the usual division of Greek parties into democrats and oligarchs. On the terms *αὐτόνομος* and *ἐλεύθερος* see Droysen, *Hellenismus*, i, 1, p. 233. It may be assumed that the words *γινώσκω ἐμὴν εἶναι* are intended to designate this territory as *βασιλική χώρα*, or royal domain, like the lands described in an inscription found by Dr. Schliemann at Ilion (see Droysen, *ibid.* ii, 2, pp. 377 foll.). Respecting the citadel of Prienè (line 15) and the jealous care with which its independence was guarded by the citizens, the reader is referred to an interesting inscription published in the *Journal of Hellenic Studies*, iv, p. 237.

CCCCI.

On several broken blocks from one of the antæ of the Temple of Athenè Polias at Prienè: unpublished. Presented by the Society of Dilettanti, 1870. Copies of *δ* (1) and *ε* were made at Prienè by Mr. Newton from stones which were not sent to England: see also *Mittheilungen*, v, p. 340, for lines 10-13. For the measurements and position of these antæ-stones, see the Plan, p. 7.

α Β Α Σ Ι Λ Ε ,

ΕΔΟΞΕΤΩΙΔΗΜΩΙΓΝΩΜ
ΛΕΥΣΛΥΣΙΜΑΧΟΣΕΝΤΕΤC
ΕΡΙΜΕΛΕΙΑΝΔΙΕΤΕΛΙΟΙΟ

5 ΞΕΩΝΚΑΙΝΥΝΑΡΟΣ ΛΑΣΔΥΝΑΜ

δ (1) (See Cursive Text.)

10

.

.

.

.

15 ΔΤ ΜC

δ (2)

. ΑΡΑΤΗ

ε ΣΕΙΕΙ ΔΕ ΙΛΣΑΥ

ΠΛΗΣΙΟΝ

. ΑΙΔΕΚΑΙΒΩΜΟΝΑΥ

ΤΟΝΕΝΙΑΥΤΟΝΤCΥC

20 ΤΗΜΠΟΛΙΝΚΑΙΣΤΕΦΑΙΗΦΟΡΕΙΝΤC ΖΗΤΟΥΜΕΝΑΡΑΤ

ΚΑΙΠΟΜΙΝΗΤCΜΠC ΥCΤΕΙΡΦΙΣΚΑΙΤΑCΣΥΝΑΡΧ

ΚΑΙΤΟΥCΠΟΛΙΤΑCΠ/

ΛΥCΙΜΑΧΟΥCΥΝΕΙΝ

ΝΑΙΔΕΤΟΝΕΠΙΤΗΣΔ.Ο (these last eight letters are very faint)

25 ΙΕΡΟΠΟΙΟΙCΤΟΜΦΥΛ ΑΝΑ d

ΟΗΝΑΙΟΙCΔΙΔΟΤΑΙ ΑΝΑ

inscription. The conclusion of the decree was inscribed on *f* (see the Plan). In line 2 στρατηγῶν is suggested by Nos. ccccxv, line 20; ccccx, line 38; ccccxvii *a*. By αἱ συναρχαί in line 21 is meant the whole body of magistrates: compare Aristotle, Politics, vi, 14. § 4 = 1298 A; and a good note in Foucart-Le Bas, Megara, No. 35 *a*. Observe the Ionic form ἱρείς in line 21.

The expressions in lines 7 foll. may be compared with the language of Lysimachos' reply (No. ccccn). The value of the crown in line 14 is great; but the people of Mitylenè (C. I. 2167 *d*, ii, Add. p. 1025) vote a crown to Augustus of twice this amount: πεμφθῆναι δὲ καὶ στέφανον ἀπὸ χρυσῶν δισχιλίων. The [Π]αναθηναίους of lines 25, 26 will be the Panathenæa or festival of Athenè Polias at Prienè.

In 1854 an inscription was discovered in Samothrace by Messrs. Blau and Schlottmann (edited by them in the Monatsberichte d. Berlin. Akad., 1855, p. 623; and better restored by Sauppe, in the Jahresbericht über das Gymnasium zu Weimar, 1856, p. 15), in which divine honours are decreed to Lysimachos in return for his public services to that state. The conclusion has some expressions very similar to the present inscription: Ἀγαθῇ τύχῃ [βασι]λέως Λυσιμάχου καὶ τῆς πόλεω[s] ἐψ]ηφίσθαι τῷ δήμῳ, ὅπως ἀν ἀξίας [χά]ριτας ἀποδιδῶ ἡ πόλις τοῖς [εὐ]εργέταις, ἰδρύσασθαι βωμὸν [βα]σιλέως Λυσιμάχου Εὐεργέτου [ὡς κ]άλλιστο[ν] καὶ θύειν κατ' ἐνιαυτὸν καὶ ἱερ]εῦειν τοὺς ἐννέα ἄρχοντα[s] κ]αὶ στεφανηφορεῖν τοὺς πολίτας. For the historical circumstances which are referred to in this decree, the reader is referred to the notes on the next document (No. ccccn).

CCCCII.

On the front face of several of the lower blocks from one of the antæ of the Temple of Athenè Polias, Prienè. Unpublished. Presented by the Society of Dilettanti, 1870. *d* was copied by Mr. Murray at Prienè from a stone which was not sent to England. For the measurements and arrangement of the stones, see the Plan, p. 7. For *e* see below.

a
 ΤΩ ΔΗΜΩΙΧΑΙΡΕΙ
 ΞΕΒΕΥΤΑΙΑΝΤΙ ΤΟΛΗ
 Κ ΟΤΕΥΗΦΙΣΜ,
 5 ΙΜΙΝΚ ΟΙΣΥΝΗΣΘΕΝΤΕΣ
 ΕΡΡΩΣΘΑΙΗΜΑΣΤΕΚΑΙΤΟΥΣΦΙΛ
 ΔΥΝΑΜΕΙΣΚΑΙΤΑΠΡΑΓΜΑΤΑΚΑΤΑ
 ΧΟΡΑΝΔΙΕΛΕΓΗΣΑΝΠΑΡΑΓΡΑΨΕΙΝ ΤΟΙΣΕΝΤΩ
 ΣΜΑΤΙΓΕΓΡΑΜΜΕΝΟΙΣΕ ΙΦΑΝΙΣΟΝΤΕΣΠΕΡΙ
 10 ΤΕΥΝΟΙ/ ΗΣΕΥΦΙΟ/ ΜΟΣΦΙΣΗΜΘΣΚΑΙΩΤΙ
b ΕΠΙΣΤΕΙΛΑ ΟΙ ΙΩΝΠΕΙΘΑΡΧΕΙΝΣΩ
 ΣΤΡΑΤΗΓΟΥ ΗΚΟΥΣΕΝΠΡΟΟΥΜΩΣΚΑΙΟ
 ΑΦΙΣΤΑΤΑΙΓΩΝΗΜΙΝΧΡΗΣΙΜΩΝΚΑΙΓ
 ΜΕΝΗΣΤΗΣ ΟΡΑΣΥΠΟΤΕΜΑΓΝΗΤΩ
 15 ΑΙΤΩΝΤ ΤΩΝΤΩΝΣΥΝΕΡΙΠΟΡ
c ΤΑΝΤΩΝΚΑΙΙΔΙ/
 ΕΛΕΣΔΕΗΜΙΝ
 ΡΚΑΙΠΡΟΤΕΡΟ
 ΣΠΕΡΗΞΙΟ

d 'Large characters on stone from antæ': copied by Mr. Murray at Prienè.

ΗΜΙΝ
 ΤΗΤΕΟ.ΩΡ
 ΥΜΑΣΠΟΙΟΥΜ
 ΕΥΧΑΡΙΣΤΟΥΣ
 25 ΑΤΡΟΣΚΑΙΥΩ
 ΩΓΩΝΒΑΣ
 ΑΜΕΝΑ
 ΗΜ Σ

e ΡΚΑ The lettering of *e* proves it to be part of the same. It is broken on all sides, and its position is uncertain. It measures 6 in. by 4½ in.
 ΝΚΑΙΓ

a [Βασιλεὺς Λυσίμαχος Πριηνέων τῇ βουλῇ]
 καὶ] τῷ δήμῳ χαίρει[ν· οἱ παρ' ὑμῶν πρὸς ἡμᾶς
 πρ]εσβευταὶ Ἀντισθένη[s καὶ οἱ μετ' αὐτοῦ
 ἀφι]κ[όμενοι τ]ό τε ψήφισμα [ἀπέδοσαν
 5 ἡμῖν, κ[αὶ αὐτ]οὶ συνησθέντες ἐ[πὶ τῷ

ἐρρῶσθαι ἡμᾶς τε καὶ τοὺς φίλ[ους καὶ τὰς
 δυνάμεις καὶ τὰ πράγματα κατὰ [πᾶσαν τὴν
 χώραν διελέγησαν παραπλησίως τοῖς ἐν τῷ
 ψηφί]σματος γεγραμμένοις ἐμφανίζοντες περὶ
 10 τε τῇ[s] εὐνοία[s] ἧς ἔχει ὁ δ[ῆ]μος εἰς ἡμᾶς καὶ ὅτι

δ ἐπιστειλά[ντ]ω[ν] ἡμῶν πειθαρχεῖν Σω . . . [τοῦ
 στρατηγού [ὑπ]ήκουσεν προθύμως καὶ ο[ὐ]δαμῶς
 ἀφίσταται τῶν ἡμῖν χρησίμων καί[ερ] πορθοῦ- ?
 μένης τῆς [χ]ώρας ὑπὸ τε Μαγνήτω[ν] αὐτῶν
 15 κ[αὶ] τῶν στ[ρατιω]τῶν τῶν συνεπιπορ[ευομένων
 c καὶ κοινῇ] πάντων καὶ ἰδίᾳ
 καθ' ἑκάστον ? . . ἐπιμ- οἱ λυσιτ[ε]λῆς δὲ ἡμῖν
 φαίνεται ? . . . ὥσπερ καὶ πρότερο[ν]
 ὧσπερ ἡξίω[σαν]

20 [οἱ παρ' ὑμῶν πρεσβευταί ? κ.τ.λ.]
 d ἡμῖν
 τῇ τε θ[ε]ωρ[ί]ᾳ ?
 ὑμᾶς ποιοῦμ
 εὐχαρίστους
 25 θυγ[ατρὸς] καὶ ὑῶ[ν]
 φιλανθρ[ώπων] βασ[ιλε]
 ἀμενα
 ἡμ

This is the letter of Lysimachos in reply to the preceding decree, No. cccci, the language of which it closely follows. The two blocks *a* and *b* read into one another. The fragment *c* doubtless belongs to this document; but the sequence of *b* and *c* is conjectural. The fragment *e* also seems, from the style of the letters, to have belonged to this document. The fragment *d* also probably belongs to this same inscription, although its position is uncertain. As however both *c* and *d* appear to be uninscribed on the return face, they must have belonged to the lowest courses (see Plan, p. 7).

I have attempted in the Introduction (*ante*, p. 4) to indicate the occasions on which Lysimachos interfered in the disputes between Samos and Prienè; and I have there suggested that the honours decreed to him by the Prienians (No. cccci) may have been dictated in part by gratitude for his favourable decision. But the reason assigned by the Prienians in their decree is, that he has interposed with an armed force to prevent the Prienian territory being ravaged by 'the Magnesians and the soldiers campaigning with them' (Nos. cccci, line 5; cccci, lines 13-15). It is obvious that the Magnesia here referred to is Magnesia on the Mæander, and the *πεδῖς* of No. cccci, line 6, are the inhabitants of the valley of the Mæander, which was bounded on the North by Mount Mykalè and on the South by Mount Latmos, and is about six miles wide (τὸ Μαϊνδρὸν πεδῖον, Herod. i, 161; Thucydides, iii, 19; compare Strabo, xii, p. 577; and No. ccccx *post*, where these incursions are again mentioned). There is only one period in the reign of Lysimachos, into which these events will naturally fit. Lysimachos reached the zenith of his power about 287-286 B.C. (Droysen, *Hellenismus*, ii, 2, pp. 312 foll.); and from that time there began between him and Seleukos Nikator a rivalry which deepened into

avowed hostility, until Lysimachos met his death in battle against Seleukos at Koroupedion B.C. 281. In 286 B.C. Lysimachos had possession of a large number of the Greek cities of Asia Minor, and it is difficult to determine what was the boundary between his realm and that of Seleukos. Prienè had all along maintained an independent position, perhaps making use of Gaulish mercenaries for that purpose (Droysen, *ibid.* iii, 1, p. 261). The city was exempt from tribute since the time of Alexander (No. cccc), and mistress of its own citadel (see the decree of the Prienians in honour of a *φρούραρχος* published by me in the *Journal of Hellenic Studies*, iv, p. 237). But although so far independent, Prienè was obliged, as we see, to place herself under the protection of Lysimachos. Coins of Lysimachos struck at Magnesia prove that town also to have belonged to his realm (Rayet, *Milet et le Golfe Latmique*, i. p. 168), and it is of course possible that the incursions mentioned in our documents had no political significance. But we may conjecture that Magnesia up to this time formed part of the Syrian dominions, and that the soldiers who helped the Magnesians in their raid upon Prienè belonged to the army of Seleukos. Nos. cccci and cccci would therefore be assigned to the last five years of Lysimachos' life. We may perhaps identify Σω, the general of Lysimachos named in No. cccci, line 11, with the Sosthenes who in B.C. 279 saved Macedon from the Gauls. He probably marched inland from Ephesos (κατὰ γῆ[ν], line 6 of No. cccci).

If *d* really formed part of this document, it seems as if in line 25 there is a reference to Arsinoë the daughter of Lysimachos, whom in 285 B.C. he married to Ptolemy Philadelphos. The 'sons' (ὑῶν, *ibid.*) would be the sons of Lysimachos by his last wife Arsinoë, daughter of Ptolemy Soter, sister (and afterwards wife) of Ptolemy Philadelphos.

CCCCIII.

Inscribed upon the right hand return of one of the antæ of the Temple of Athenè Polias, Prienè. For the measurements and position of the blocks see Plan, p. 7. Presented by the Society of Dilettanti, 1870. Only the following portions are published, viz.:—*a*, by Waddington-Le Bas, Part v, 205; *e*, *ibid.* 189; C. I. 2905 E; *Mittheilungen* 1880, p. 339; *r* (1) and *r* (2), by Waddington-Le Bas, *ibid.* 190, 191; *r* (1), C. I. 2905 A; *u* (1) and *u* (2), by Waddington-Le Bas, *ibid.* 192; *u* (1), C. I. 2905 B; *y*, C. I. 2905 C; Waddington-Le Bas, *ibid.* 193; *z*, C. I. 2905 D; Waddington-Le Bas, *ibid.* 194.

α ΠΡΙΗΝΕΙΩ ΑΜΙΩΝ
 ΕΥΦΑΝΙΣΚΟΣΚΑΛ/ΙΕΙΝΟΥΚΑΘΥΟC
 ΣΙΑΝΔΕΝΙΚΑΣΙΔΑΜΟΥΑΓΗΣΑΝΔΡΟ
 ΕΥΔΑΜΟΥΤΙΜΑΓΟΡΑΣΠΟΛΓΜΑΚΛΕΥΣ
 5 ΚΟΣΤΡΑΤΟΣΤΕΙΣΥ ΝΔΡΟΣΕΪ

ΤΩΝ ΜΟΥΣΑΙΕΘΕΝ
 δ ΤΟΥΡΟΔΙΩ
 ΑΣΑΡ
 ΥΔΑ
 ΕΛΩΡ/
 ΟΠΟΤΙΡΡΙΑΝΓ
 ΝΙΚΑΛΙΤΟΥΦΡΟΥΡΙΟΥΟΚΑΛΕΙΤΑΙ
 10 ΡΙΟΝΥΠΕΡΟΥΑΜΦΙΣΒΑΤΟΥΝΤΙΣΑΜΙΟΙΚΑΙΡΡΙΑΝΕΙΣ
 ΑΞΙΩΘΕΝΤΟ ΤΟΥΔΑΜΟΥΥΡΟΣΑΜΙΩΝΚΑΙΡΡΙΑΝΕ
 ΩΝΑΝΔΡΑΣΑΡΟΔΕΙΞΑΙΟΙΤΙΝΕΣΚΡΠΙΝΟΥΝΤΙΚΑΙΟΡΙ
 ΞΟΥΝΤΙΚΑΙΛΑΡΟΦΑΝΟΥΝΤΑΙΗΣΥΛΛΥΣΟΥΝΤΙΔΙΚΑΙΟΛΟ
 ΤΗΣ ΝΤΩΝΑΙΡΕΘΕΝΤΩΝΥΠΟΜΕΝΣΑΜΙΩΝ

 15 ε (2)
 (1) ΟΙΩΝΕΣ ΠΟΛΛΟΔΩΡΟΥ
 ΥΠΟΓΓΙΔΩΡΟΥΚΑΛΛΙ
 δ ΚΡΑΤΕΥΣΤΟΥΑΡΟΛΛΩΝΙΟΥΓΑΡΡΑΣΙΟΥΤΟΥΓΑΡΡΑΣΙΟΥ
 ΜΗΤΡΟΔΩΡΟΥΤΟΥΑΡΙΣΤΟΔΗΜΟΥΑΛΚΙΣΘΕΝΕΥΣΤΟΥ
 20 ΑΝΥΤΟΥ ΚΑΙΔΙΑΚΟΥΣΑΝΤΕΣΑΥΤΩΝΕΝΤΕΡΟΔΩΙΕΝ
 ΤΩΙΕΡΩΙΤΟΥΔΙΟΝΥΣΟΥΚΑΙΕΠΙΤΑΣΧΩΡΑΣΤΑΣΑΜΦΙΣΒ,
 ΝΑΣΕΦΑΝΕΠΑΓΑΓΟΝΑΜΕΕΚΑΤΕΡΟΙΚΑΙΕΠΙΤΟΥ
 ΟΥΟΚΑΛΕΙΤΑΙΚΑΡΙΟΝΚΑΙΕΝΕΦΕΣΩΙΕΝΤΩΙΕΡΩΙ
 ΔΟΣΕΓΟ ΨΡΙΣΙΝΚΑΤΑΤΑΥΦ
 25 ΟΡΑΜΕ ΔΑΜΕΝΕΙΝ?
 ε Supplied from a copy made by Mr. Newton from the stone, which was not brought from
 Priène: see Cursive Text. The left return face contained No. cccc f.
 f Supplied imperfectly by conjecture: see Cursive Text.
 g (1) Supplied by a copy made by Mr. A. S. Murray from the stone, which was not brought
 from Priène. The left return face contained No. ccccc δ (1).
 g (2) ΤΟΥΣΣΑΡΙΝ ΣΜΕΤΑΜΕΛΕΙΝ Incribed on the return of ccccc δ (2).
 ΜΙΑΝΕ ΞΤΑΣΙΟΣΔΕΓΓ
 h (1) Incribed on the return of No. ccccc ε.
 ΓΟ
 50 h (2) ΤΟΥ
 ΣΙΟΥΣ Incribed on the return of No. ccccc d.
 ΝΟΣΚ
 i (1) Supplied from a copy made by Mr. Murray from the return
 of No. ccccc ε: see Cur-
 sive Text. 55 ΔΕΙΚΤ
 ΧΩΡΙΣΤ
 ΑΥΤΟΙΣΕ
 ΣΘΑΙΑΥΤ
 ΣΑΥΤΟΙΣΘΙ
 ΟΝΥΠΕΡΑΥ
 ΔΕΚΟΛΟΦΩΝΙΣ
 60 k ΑΝΑΙΑ
 ΥΠΕΡ
 ΕΝΕΦ
 ΒΑΛΛ ΦΛΣ
 ΤΟΥΤΟΤΟΥΣ?
 65 l ΕΤΑΛΘΗΝΑΓΟΡΑΝΣΥΜΦΥΓΕΙΝΕΙΣΤΟΚ ΩΝΦΡΟΥΡΑΡΧΟΥΝ
 ΟΣΤΩΝΠΟΛΙΤΑΝΚΑΙΤΟΝΤΕΦΡΟΥΡΑΡ ΚΑΙΤΟΥΣΦΥΛΑ
 ΔΙΑΤΟΑΙΡΕΙΣΘΑΙΤΑΤΟΥΤΥΡΑΝΝΟΥΡΑΡ ΑΣΔΙΑΦΘΕΡΑΙΚΑΙ
 ΡΤΟΥΤΩΝΕΡΕΔΕΙΚΝΥΟΝΥΑΦΙΣΤ ΟΑΡΩ ΑΛΕΝΡΟΤΙ
 70 ΔΥΣΥΡΟΤΩΝΠΕΡΙΤΟΝΤΥΡΑΝΝΟ ΑΙΤΑΥΑΦΙΣΜΑΙ/ ΤΑ
 ΑΛΕΝΤΑΡΟΤΑΥΤΟΥΣΚΑΘΟΡΚΑΙΡΟΝΗΣΑΝΕΚΡΕΡ,
 ΡΟΤΩΝΠΕΡΙΤΟΝΤΥΡΑΝΝΟΥΑΙΣΥΜΠΕΦ ΓΟΤΕΣ
 m (1) ΕΙΣΤΟΚΑΡΙΟΝΑΗΝΥΡΟΓΛΕΙΟΝΩΝΠΟΛΙΩΝΑΡΕ m (2) (The endings
 ΔΕΙΚΝΥΟΝΔΕΚΑΙΤΟΥΑΦΙΣΜΑΟΕΓΡΑΨΑΝΡΟΤΙΤΟ of these lines
 75 ΟΔΙΩΝΕΟΝΤΕΣΕΝΤΩΙΚΑΡΙΩΙΥΠΕΡΤΟΥΚΑΤΑΓΑΓΕ are supplied
 ΤΑΝΠΟΛΙΝΚΑΙΡΡΙΑΝΕΩΝΡΟΤΙΤΟΥΣΒΑΣΙΑ in the cursive
 ΑΥΣΙΜΑΧΟΝΥΠΕΡΑΥΤΩΝ from a copy
 ΓΑΡΑΡΟΔΙΩΝΥΠΕΡΤΟΥΚΑΤΑΦΥΓΕ made by Mr.
 ΑΟΥΠΕΡΟΓΛΩΝΔΟΣΙΟΣΚΑΙΡΟΤΙΡΟΔΙΟΥΣΥΓ Newton from
 80 ΧΡΗΜΑΤΩΝΕΦΑΣΑΝΔΕΚΑΤΑΛΥΘΕΙΣ a stone now
 lost.)

η(1) ΗΙΔΟΣΑΕΙ Ε ΗΤΗΙΑΚΑΤΕΛΘΟΝΤΕΣ ΕΚ ΤΟΥ ΚΑΡΙΟΥ ΕΣΤΑΜ η(2)

ΠΟΛΙΝΕΡΩΤ ΝΑΦΟΡΟΥΛΥΚΟΥ ΚΑΙ ΤΟ ΦΡΟΥΡΙΟΝ ΕΧΕΙΝ ΚΑΘΑ

ΚΑΙ ΠΡΟΤΕΡΟΝ ΑΙΤΩΝ ΡΑΝΝΕΜΕΣΘΑΙ ΚΑΙ ΜΕΤΕΝΙΑΥΤΟΝ

ΕΡΙΣΤΕΦΑΝΑ ΛΙΣΤΡΑΤΟΥ ΤΑΣ ΑΠΟΛΕΙΡΟΜΕΝΑΣ

85 ΤΩΙΤΟΡΩΙΑ ΔΡΑΣΑΡ ΟΤΟ ΜΕΡΗ ΤΙΝΑ ΔΙΕΛΘΟΝ

ΕΟΥΣ ΤΡΙΑ ΚΟΝΤΑ ΕΡΤΑΚΑΙ ΠΑΡΕΔΕΙΚ

ΑΛΛΑ ΦΑΦΙΣΜΑΤΑ ΥΠΑΡΧΟΝΤΑ ΕΝ ΤΩΙ ΕΡ

ΑΛΧΟ... ΤΡΙΑ ΚΟΝΤΑΚΑΙ ΕΡΤΑΚΑΡΩΝ ΚΑΙ

ΤΤΙΑ ΠΟΚΑΛΛΙΣΤΡΑΤΟΥ ΠΕΜΠΤΟΣ

90 ΑΛΛΟΥΣ ΚΛΑΡΟΥΣ ΠΕΝΤΕ ΕΦΑ

ΡΙΟΝ ΑΥΤΩΝ ΠΑΡΑΙΡΗΣΘΑΙ ΚΑΙ

(Here the
surface
is utterly
defaced.)

ΑΠΟΣΤΕΛΛΟΝΤΕΣ ΡΟΤΙΑΥ

ΦΡΟΥΡΙΟΝ ΑΥΤΩΝ ΠΑΡΑΙΡ

ΟΥΤΥΡΑΝΝΟΥ ΚΑΤ

95 ΔΝΑΡΟΣ ΤΕΙΛΑΙ ΡΟΤ

ΤΙΛΥΣΙΜΑΧΟ

f (a broad course) and g (a narrow course) are lost: see Plan.

r(1) ΣΑΜΟΥΡΑΡΕ, ΙΟΝ ΔΕ ΚΑΙ ΚΛΟΝΙ Α. ΡΟΝ

ΕΡΙΣΤΟΛΑΣ ΥΠΟ ΑΓΗΣ ΑΡΧΟΥ ΕΝΑΙΣ ΥΠΕΡ ΜΕΝΙΑΙΟΝ

ΚΑΙ ΤΑΣ ΠΕΡΙ ΤΟ ΚΑΡΙΟΝ ΧΩΡΑΣ ΟΥΘΕΙΣ ΑΜΦΕΣΒΑΤΕΙ

100 ΤΟΝ ΡΟΔΙΩΝ ΕΓΚΑΛΟΥΝΤΑΣ ΟΤΙ ΧΩΡΑΣ ΤΕΡΛΗΘ

ΚΑΡΙΟΝ ΥΠΕΡ ΟΥΝ ΝΔΙΑΚΡΙΝΕΣΘΑΙ ΟΙ ΔΕ ΣΑΜΙΟ

ΚΑΘΑΙΕΡΕΙΤΑΣ ΚΡΙΣΙΟΣ ΤΑΣ ΥΠΕΡ ΤΟΥ ΒΑΤΙΝΗΤΟΥ ΑΡΘ

ΤΟ ΚΑΡΙΟΝ ΚΑΙ ΑΠΕΡΙΤΟΥ ΤΟ ΧΩΡΑ ΑΥΤΟΙΣ ΕΡΤ. ΑΑ

ΧΩΡΑΝ ΑΛΛΕΙΝ ΑΥΤΟΙ ΚΑΡΙΟΝ ΚΑΙ ΔΡΥΟΥΣ ΣΑΝΚΑΤΑΤΑ

105 ΑΗΣΙΟΥ ΣΤΟΡΙΑΙΣ ΚΑΤΑ ΚΕΧΩΡΙΣ ΜΕΝΑ ΔΙΟΤΙ ΑΛΧΟ

r(2)

1111

ΤΑΝ ΓΕΝΟΜΕΝΑΝ ΑΥΤΟΙΣ ΡΟΤΙ ΠΡΙΑΝΕΙΣ ΕΡΠΙΔΡΥΚΑΙ ΝΙΥΑΣ ΚΡΙΣΙΝ ΕΧΕΙΝ

ΤΑ ΙΟΝΗΚΑΙΣ

ΑΥΤΩΝ ΓΕΝΕΣΘΑΙ ΟΡΙΣΑΣΘΑΙ ΓΑΡ ΡΟΤΑΥΤΟΥΣ ΩΣ ΥΔΑΤΩΝ ΡΟΑΙ ΚΑΙ ΠΑΡ

ΦΟΥΣ ΟΥΣ ΜΑΡΤΥ

ΡΟΥΝΤΑΣ ΑΝΤΙΜΕΝΤΟ ΚΑΡΙΟΝ ΕΛΛΑΧΟΝ ΜΕΤΑ ΤΟΝ ΜΕΛΙΑΚΟΝ ΡΟΑ

ΔΙΟΡΙΞΑΝΤΟ ΡΟΤΙ ΤΟΥΣ

ΡΟΔΙΑΙΝΕ

ΕΥΑΓΩΝΑΤΕ ΚΑΙ ΟΛΥΜΠΙΧΟΝ ΚΑΟΥΡΙ

ΕΦΑΣΑΝ ΝΑΥΤΩΝ ΚΑΤΑ

110 ΑΛΛΕΣΘΑΙ ΠΡΙΑΝΕ... ΕΣΟΝΤΑΣ ΥΠ. Τ

ΕΞΟΥΡΜΟΥΜΕΝΟΥΣ ΚΑΤΑ ΤΡΕΧΕΙΝ ΚΑΙ ΚΑΚΟ ΡΟΙΕΙΝ ΤΟΝ ΤΕΙΕ

ΤΑΤΩΙ ΕΡΩΝΙΑΙΡΕ

ΤΑΣ ΧΟΝΤΑΣ ΕΤΗ ΤΡΙΑ ΚΑΤΕΛΘΕΙΝ ΕΙΣ ΤΑΜΠΟΛΙΝ ΕΚ ΡΟΛΙΟΡΚΗΘΕΝΤΟΣ ΤΟΥ ΤΥΡΑΝΝΟΥ ΤΟΥ ΕΝΤ/11

ΜΗΚΕΤΙ ΠΡΟΕΣΘΑΙ ΠΡΙΑΝΕΙΣ ΑΛΛΕΙΝ ΕΙΝΕΣ ΤΕ ΚΑΙ ΤΟΝ ΝΥΝ ΧΡΟΝΟΝ

ΟΥΣ ΑΥΤΩΝ ΤΑΣ ΔΕ ΧΟ

ΤΟ ΑΡΞΑΣΘΑΙ ΑΥΤΟΥΣ ΕΡΠΙΒΑΙΝΕΙΝ ΚΑΘΟΝ ΚΑΙ ΡΟΝ ΚΑΤΕΛΘΟΝΤΕΣ

ΟΔΟΚΙΜΑΣΙΑΝ ΠΕΡΟΙ

115 ΘΑΙ ΠΑΝΤΑΣ ΣΑΜΙΟΥΣ ΚΑΙ ΑΡΟΓΡΑΦΑΝΤΑΣ ΤΕ ΕΝ ΤΑΙΝΑΣΩΙΚΑΙ ΤΑΣ Ν... Ρ. Ρ

ΓΕΝΕ

ΤΟΥΣ ΑΜΦΙΣΒΑΣΙΑΣ ΔΙΑ ΤΟ ΕΚ ΡΑΕΙΟΝ ΟΣ ΧΡΟΝΟΥ ΤΑΝ ΑΡΟΓΡΑΦΑΝ ΡΟΙΕΙΣΘΑΙ ΑΛΛΑ ΒΟΜ

ΝΕΙΣ ΕΡΕΜΒΑΙ

ΝΕΙΝ ΤΑΣ ΧΩΡΑΣ ΑΥΤΩΝ ΟΘΕΝ ΩΙΟΝΤΟ ΔΕΙΝΑ ΡΟΔΟΘΗΜΕΙΝ ΤΟΝ ΕΞ ΑΡΧΑΣ ΜΕΝΙΔΙ

ΟΝ ΚΛΑΡΟ

ΥΣΤΕΡΟΝ ΔΕ ΠΑΡΑΙΡΕΘΕΝΤΑΥΡΟ ΠΡΙΑΝΕΩΝ ΑΜΕΣ ΔΕΘΕΩΡΟΥΝΤΕΣ ΤΟΥΣ ΓΡΑΨΑΝΤΑΣ ΤΟ Μ

ΜΕΛΙΑ

ΚΟΝ ΚΑΙ ΤΑΝ ΔΙΑΙΡΕΣΙΝ ΤΑΣ ΧΩΡΑΣ ΤΟΥΣ ΜΕΝ ΑΛΛΟΥΣ ΠΑΝΤΑΣ ΦΑΜΕΝΟΥΣ ΕΚ ΤΑΣ ΔΙΑΙΡΕΣΙΟΣ Α... Ο

120 ΦΥΓΕΛΑΚΑΙ ΠΕΡΟΝΤΑΣ ΤΕ ΣΣΕΡΑΣ ΜΕΝ ΣΑΜΙΟΥΣ ΟΥΛΙΑ ΔΗΝ ΚΑΙ ΟΛΥΜΠΙΧΟΝ ΚΑΙ ΔΟΥΡΙΝ ΚΑΙ ΕΥΑΓΩΝΑ ΔΥΟ ΔΕ ΕΦΕΣΙΟΥΣ

ΚΡΕΩΦΥΛΟΝ ΚΑΙ ΕΥΑΛΚΗΧΙΟΝ ΔΕΘΕΥΡΟΜΠΟΝΟΥΣ ΠΑΝΤΑΣ ΕΝΤΑΙΣ ΣΤΟΡΙΑΙΣ ΕΥΡΙΣΚΟΜΕΝ ΚΑΤΑ ΚΕΧΩΡΙΚΟΤΑΣ ΔΙΟΤΙ Ε/

ΦΥΓΕΛΑΜΟΝΟΝ ΔΕ ΕΝΤΑΙΣ ΕΡΠΙΓΕΓΡΑΜΜΕΝΑΙΣ ΜΑΙΑΝ ΔΡΙΟΥ ΤΟΥ ΜΙΑΗΣΙΟΥ ΣΤΟΡΙΑΙΣ ΚΑΤΑ ΚΕΧΩΡΙΣ ΜΕΝΟΝ ΔΙΟΤΙ ΕΛΑΧΙ

ΣΑΜΙΟ ΚΑΡΙΟΝ ΚΑΙ ΔΡΥΟΥΣ ΣΑΝΑΙΣ ΡΟΛΛΟΙΤΩΝ ΣΥΓΓΡΑΦΕΩΝ ΑΝΤΙΓΡΑΦΟΝΤΙ ΦΑΜΕΝΟΙ Υ/

ΡΙΓΡΑΦΟΥΣ ΕΙΜΕΙΝ

f (inscribed upon a narrow course) is lost: see Plan.

η(1) ΑΙ ΕΚΡ

125 ΑΥΚΟΥ ΕΣΤΙΑ ΡΟΜΑΚ,

η(2)

ΕΙΛΑΙΥΡΕ ΔΥΒΑΤΙΝΗΤΟ

ΟΥΘΕΟΥΤΟΥ,

ΔΕΚΑΤΟΣ ΚΑΙ ΑΠΟΚΗΝΟΥ ΤΟΥ ΧΡΟΝΟΥ

ΤΟΙ... ΟΝ ΚΑΙ ΤΑ

ΓΡΑΚΟΤΩΝ ΚΛΑΡΟΥΣ ΤΕ ΣΣΑΡΑΚΟΝΤΑ

ΑΙ ΤΟΥΣ ΣΑΜΙ

ΕΣΒΕΙΑΝ ΕΓΚΑΛΟΥΝΤΑΣ ΕΡΠΙΤΟΙΣ ΔΙΩΙ

ΒΑΣΙΑΣ Μ

ΑΡΟΡΦΑΣΤΟΥΣ ΕΚ ΤΟΥ ΚΑΡΙΟΥ ΟΥΚ ΑΜΦΕΣ

130

ΑΛΕΝΤΙ ΦΑΦΙΣΜΑΤΙ ΓΕΓΡΑΦΘΑΙ ΔΙΟΤΙ

.....

ΙΛΥΣΙΜΑΧΟΥ ΚΡΙΣΙΝ ΓΕΓΟΝΕΙΝ ΔΙΑ

Ν ΡΑΕΙΟΝ ΩΙ,

ΙΟΜΕΝΩΝ ΠΕΡΙΑΥΤΟΥΣ ΚΑΙ ΡΩΝ ΔΥΣΧΓ

ΤΟΥΣ ΣΑΜΙΟ

ΕΝΕΚΑΛΟΥΝ ΥΠΕΡ ΔΕΚΑΡΙΟΥ ΟΥΘΕΝ

135

ΟΥΣ ΤΟΝ ΑΛΛΟΔΙΚΕΙΟΝ ΡΟΛΕΜΟΝ ΕΝΩΙ

ΤΑΥΤΟΥΣ ΕΡΠΙΣΤΑ ΤΑΣΙΜΩΝ ΟΣΟ[ΝΧ

Λ

ΤΑΣ ΟΥΣΙΑΣ ΚΑΤΑΓΑΓΕΙΝ ΕΙΣ ΤΑΜΠΟ

ΙΤΟΝ ΓΕΝΟΜΕΝΟΝ ΔΙΑΔΟΧΟΝΤΑΣ ΒΑΣΙΛΕΙΑΣ ΦΙ

ΡΟΔΟΜΕΙΝΤΑΝΧΩΡΑΝΑΝΕΧΟΝΤΕΣΕΞΕΠΕΣΟΝΥ
ΘΟΝΤΕΣΔΕΕΙΣΤΑΝΡΟΛΙΝΝΕΜΕΣΘΑΙΤΑΝΧΩ
ΒΑΙΝΟΝΤΑΣΤΑΣΧΩΡΑΣΤΑΣΟΜΟΡΟΥΣΑΣΑΥ
ΓΡΙΑΣΑΝΤΙΓΟΝΟΥΒΑΣΙΛΕΙΑΣΘΟΕΝΚΑΙΑ
ΟΥΝΤΑΣΤΟΙΣΠΡΙΑΝΕΥΣΙΔΙΟΤΙΓΑΡΟΡΙΣΟΝ
ΗΣΑΙΚΑΙΑΠΟΣΤΕΙΑΑΙΠΡΕΣΒΕΙΑΝΡΟΤΙΑΝΤΙ
ΕΓΑΡΟΡΙΕΣΘΑΙΑΥΤΩΝΚΑΙΤΑΝΕΝΤΩΙ
ΓΡΑΥΑΙΠΟΤΑΥΤΟΥΣΔΙΟΤΙΚΡΙΝΕΙΕΡΙΜΕΝ
ΝΔΡΟΥΔΙΑΒΑΝΤΟΣΕΙΣΤΑΝΑΣΙΑΝΕΝΕΜΟΝ
ΤΟΥΣΠΡΕΣΒΕΥΤΑΙΣΤΟΥΣΠΑΡΑΤΩΝΣΑΜΙ
Ο ΑΝΤΑΝΧΩΡΑΝΑΝΚΑΙΕΡΑΝΤ
ΤΑΙΣΒΑΣΙΛΙΚΑΙΣΕΥΡΕ

ΧΟΗΤΟΜΒΑΣΙΛΗΥΡ ΤΑΣΚΡΙΖΙΟΥΣ
ΑΜΟΝΕΥΟΝΤΑΣΚΑΙΡΑ ΙΝΕΡΑΝΤΙΟΧΟΥΤΟΥΒΑΣΙΛΕΩΣ
ΡΤΟΥΓΑΡΟΡΙΕΣΘΑΙΤΑΙ ΧΩΡΑΝΥΠΕΡΤΟΥΦΡΟΥΡΙΟΥΟΥΘ Ν
ΤΙΟΧΟΝΤΟΝΥΡΟΒΑΣΙΛΕΩΣΡΤΟΛΕΜΑΙΟΥΤΕΤΑΓΜΕΝΟΝ
ΥΟΥΘΕΝΕΙΡΗΚΟΤΑΣΚΑΙΔΙΑΤΑΣΑΛΛΑΣΑΙΤΙΑΣΤΑΣΚΑΤΑ
ΑΦΟΥΤΑΜΡΟΛΙΝΟΙΚΟΥΝΤΙΓΑΡΑΔΕΙΚΝΥΝΤΑΣΟΤΙΚΑΙΤΟΥΡΟΥΡΙΟΝ
ΑΝΤΑΔΙΚΑΙΑΤΑΕΙΡΗΜΕΝΑΥΡΟΠΡΙΑΝΕΩΝ
ΤΟΥΦΡΟΥΡΙΟΝΧΩΡΑΝΕΙΜΕΙΝΠΡΙΑΝΕΩΝ

ΟΥΣΔΕΑΡΕΔΕΙΞΑΜΕΝΤΑΣΤΕΣΑΜΙΑΣΚΑΙΡΙΑ,
ΙΑΣΑΝΙΔΕΙΑΝΤΟΡΩΝΩΣΔΕΡΡΙΑΝΕΙΣΑΡΟΘ
ΕΝΟΝΥΠΕΡΤΑΕΡΓΑΣΙΜΑΕΦΟΥΚΑΙΟΡΟΝΕΡΕΚΟ
ΑΡΑΓΓΑΑΝΑΦΕΡΟΥΣΑΠΑΡΑΤΑΕΡΓΑΣΙΜΑΑΣΜΕ-
ΤΕΚΟΛΑΥΑΜΕΝΩΣΤΕΤΑΜΕΝΥΡΟΤΟΝΛΟΦΟΝ
ΑΔΕΥΠΕΡΤΟΝΛΟΦΟΝΚΑΙΤΑΝΦΑΡΑΓΓΑΚΑΙΤΟΥ ΘΕΝΤ
ΟΥΑΡΟΔΕΙΘΘΕΝΤΟΣΟΣΕΣΤΙΥΗΛΟΤΑΤΟΣΑΛ ΙΟΡΟΝΕΡΕΚΟΛ
ΥΘΕΙΑΣΑΛΛΟΝΕΘΗΚΑΜΕΝΟΡΟΝΑΡΟΔΕΤΟΥΤΣΥΕΡΕΥΘΕΙΑΣΡΑΛΙ
ΕΣΤΕΤΟΝΟΡΟΝΟΝΕΘΗΚΑΜΕΝΠΑΡΑΤΑΝ ΑΡΑΓΓΑΑΡΟΔΕΤΟΥ
ΚΟΛΑΥΑΜΕΝΕΙΣΤΟΝΠΕΤΡΟΝΑΡΟΔ ΤΟΥΤΟΥΕΝΤΩΙΡΕΤΡ
ΡΑΦΕΡΕΙΠΑΡΑΤΟΝΒΟΥΝΟΝΕΙΣΤΟΑΡΟΛΗΓΟΝΑΥΤΟΥΟΡΟΥΣΕΡΕΚΟΛ,
ΑΝΤΙΒΟΥΝΟΝΤΟΝΛΕΡΟΝΕΘΗΚΑΜΕΝΟΡΟΝΚΑΙΑΡΟΤΟΥΤΟΥΠΑΡΑΤΟΝ
ΕΤΟΥΤΟΥ ΤΑΝΚΑΤΕ ΟΥΟΡΕΥΣΔΙΑΒΑΝΤΩΝΤΟΝΡ

z (2) ΕΝΔ ΑΓΟΡΕΥΟΝΤΙΑΡΟΤΩΝ
ΟΝΛΟΦΟΝ, ΡΕΤΡΩΔΗΤΟΝΥΠΕΡΚΕΙ
ΤΕΙΝΕΙΑΕΚΤΟΥΠΑΡΑΚΕΙΜΕΝΟΥΡΟΤΑΜΟΥ
ΑΜΜΕΝΟΥΛΟΦΟΥΑΛΛΟΝΟΡΟΝΕΡΙΠΕΤΡΑΣ
ΤΟΥΣΕΡΙΚΟΛΑΦΘΕΝΤΑΣΟΡΟΥΣΕΙΜΕΙΝΣΑΜΙΩΝ
Σ ΙΜΕΙΝΠΡΙΑΝΕΩΝΑΡΟΔΕΤΟΥΛΟΦΟΥΤΟΥ
ΝΤΩΙΚΑΤΑΛΗΓΟΝΤΙΤΟΥΛΟΦΟΥΑΡΟΔΕΤΟΥΤΟΥ
ΕΝΟΡΟΝΑΡΟΔΕΤΟΥΤΩΝΕΡΕΥΘΕΙΑ Α
ΑΙΝΟΥΣΙΡΟΤΙΤΟΝΠΕΤΡΩΝ ΟΡΟΝ
ΟΡΟΝΕΡΕΚΟΛΑΥΑΜΕ ΔΕΤΟΥΤΟΥΩΣ
ΟΔΕΤΩΝΕΓΚΟΛΑΡΤΟ ΙΣΤΟΝΑΡΕ
ΚΑΙΤΑΝΦΑΡΑΓΓΑΦ ΙΟΡΟΝΑΡΟ
ΟΗΚΑΜΕΝ ΤΡΕΥΑΝ

ΔΥΟΕΜΦΙΣΙΣΙΣ

ΥΕΦΑΣΑΝΓΕΝ

ΔΙΩΝΑΡΟΣ

9½ in.

bb

ΔΥΟ
ΔΧΩΡ
ΤΗΙΓ
2¾ in.

cc

ΗΣ
ΤΕΙΣ
5 in.

dd

Σ
ΡΙΡΟ
2½ in.

ee

ΔΙΑΡ
ΔΙΡΑΛΓ
6½ in.

a Πριηνέω[ν καὶ Σ]αμίων.

Εὐφάνισκος Καλλιξείνου καθ' ὑποθ[ε-
σίαν δὲ Νικασιδάμου, Ἀγήσανδρο[ς
Εὐδάμου, Τιμαγόρας Πολεμακλεῦς [Νι-
κόςτρατος Τεισὺ[λλον? . . .]νδρος Ἐ[κα-
τωνύμου αἰρεθέν[τες ὑπὸ το]ῦ δά[μου

b τοῦ Ῥοδίου[ν ἀποφαίνεσθαι περὶ τῶ]ς χώρα[ς ὑπὲρ
ἧς ἀμφισβητοῦντι Σάμιοι ποτὶ Πριανέ[ας, ὡς ποθ-
άκει? ἐαυτ]οῖς, καὶ τοῦ φρουρίου δὲ καλεῖται Κ[ά-
ριον ὑπὲρ οὗ ἀμφισβητοῦντι Σάμιοι καὶ Πριανέ[ας,
ἀξιοθέντος τοῦ δάμου ὑπὸ Σαμίων καὶ Πριανέ-
ων ἀνδρας ἀποδείξει οἵτινες κρινόντι καὶ ὀρί-
ξουντι καὶ ἀποφαινόντι ἢ συλλύσονται δικαιολο-
γῶσ[αμένω]ν τῶν αἰρεθέντων ὑπὸ μὲν Σαμίων

c (Here followed about five lines upon a narrow course, containing a list of the names of the Samian and some of the Prienian delegates: there were perhaps six on either side.)

15 Σω [τοῦ
'Αγα]θίωνος, [ὑπὸ δὲ Πριανέων] 'Απολλοδώρου
d τοῦ Ποσειδωνίου, 'Αρτεμ]ιδώρου, Καλλι-
κράτους τοῦ 'Απολλωνίου, Παύρασίου τοῦ Παύρασίου,
Μητροδώρου τοῦ 'Αριστοδήμου, 'Αλκισθένης τοῦ
20 'Ανύτου' καὶ διακούσαντες αὐτῶν ἐν τε 'Ρόδῳ ἐν
τῷ ἱερῷ τοῦ Διονύσου, καὶ ἐπὶ τῆς χώρας τῆς ἀμφισβα-
τευμέ]νας ἐφ' ἃν ἐπάγαγον ἀμὲ ἐκάτεροι, καὶ ἐπὶ τοῦ
φρουρί]ου δὲ καλεῖται Κάριον, καὶ ἐν 'Εφέσῳ ἐν τῷ ἱερῷ
τῆς 'Αρτέμ]ιδος, ἐπο[ιησάμεθα τὰν] κρίσιν κατὰ τὰ ὑφ'
25 ἀμῶν ἐφε]οραμέ]να? διεκρί]ναμεν [τ-
e δὲ φρούριον δὲ κα]λεῖται Κάριον κα[ὶ τ]ᾶμ [περὶ
αὐτὸ χῶ]ραν ἐπείμειν Πριανέων' τὰν δὲ ἀπόφα[σιν
δόν]τες ὑπὲρ τούτων καὶ ποιήσαντες ἀντίγραφα [δ-
ύο] ἐδώκαμεν τὸ μὲν ἐν τοῖς πρυτάνεσι τοῖς Σαμίων
30 Πρωτομάχῳ Τρίτωνος, Σιμαλίῳ Εὐφράνορος, Θεο-
μνήστῳ 'Ισοκράτους, 'Ηγεπόλει 'Αντιπάππου, Λυσιμά-
χῳ Διονυσίου, καὶ τῷ γραμματεῖ τῆς βουλᾶς Μενίπ-
π]ῳ Κλέωνος, ὡς μὲν 'Ρόδιοι ἄγοντι ἐπ' ἱερέως Πρατο-
f [φάνευσ, μηνὸς νος α, ὡς δὲ Σάμιοι]
35 [ἐπὶ δαμουργοῦ τοῦ δέινος, μηνὸς νος]
[. α, τὸ δὲ ἄλλο ἐδώκαμεν τῷ γραμματεῖ]
[τῆς βουλᾶς τῆς Πριανέων? τῷ δέινι τοῦ δέινος,
[. ἐπὶ στεφαναφόρου]
g (1) ου τοῦ Φιλοτίμου καὶ Λυκίπῳ 'Αντιόχου
.
40 . 'Α]πολλοδώρου, Εὐφά[νει] 'Αρτεμιδώρου, Διο ['Α-
π]ολλοδώρῳ Ποσειδωνίου, Σωτ [τῷ δέινι Φι-
λ]ώτα ππαμενον (sic = 'Επαμείνωνι?) ὡς μὲν 'Ρόδιοι ἄγοντι μηνὸς
Πανάμου ἐνάτῃ ὡς δὲ Πριανεῖς ὑπο [(sic)? = ἄγοντι μηνὸς . . .
λωνο[ς α . 'Εφασαν δὲ οἱ Σάμιοι
45 τὰν Βατ[ινατίδα?
g (2) τοὺς δ
Πριαν[εῖ]ς μετὰ Μελιέ[ων πόλιν
μίαν ἐ[χειν], στάσις δὲ γε[νομένης

h (1) (Here there followed over a dozen lines, inscribed upon the return of No. cccc, c, d. But only two lines of No. cccc, c, have their ends complete; and there only the letters ΓΟ can be recovered on the return of line 20. These letters I give below, to make it clear.)

. πο
.
50 h (2) τοῦ [Μιλη-?
σίους
νος κ
i (1) Κάριον καὶ Δρυοῦ[σσαν, καὶ ἐπε]δείκν[υον ἐν ταῖς i (2)
Μαιανδρ]ίου τοῦ Μιλησίου ἱστο[ρίαις κατακε]χωρισμ[ένον διότι
55 καὶ ἃ] λοιπὰ χώρα ἃ Μελιάς [ἐπικλαρωθείη] αὐτοῖς ε
μετὰ τὸν πόλεμον τὸν Με[λιακὸν?]σθαι αὐτὰ[ν
. παρὰ μὲν Μιλησίων αἰ[. τοῖ]ς αὐτοῖς θη[. . . Μ-
αραθῆσιον καθὼ[ς]ον ὑπὲρ αὐ[τῶν . . .
. . . Πανωνίοις [. παρὰ] δὲ Κολοφωνίῳ[ν . . .
60 k "Αναία
ὑπὲρ τ
ἐνεφ[άνισαν? ἐπέ-
βαλλ[ε] ἐ]φασ[αν δὲ
τοῦτο τοῖς

(The remaining seven or eight lines of k are lost; immediately after which followed l.)

65 [ἐπὶ στεφαναφόρου Μακαρέως
l τοῦ μ]ετὰ 'Αθηναγόραν συμφυγεῖν εἰς τὸ Κ[άρι]ον φρουραρχοῦν-

τος ἐν]δς τῶν πολιτῶν καὶ τὸν τε φρούραρχ[ον καὶ τοὺς φύλα-
 κας] διὰ τὸ αἰρεῖσθαι τὰ τοῦ τυράννου πάντας διαφθε(ι)ραι· καὶ
 ὑπὲρ] τούτων ἐπεδείκνυν ψάφισμα[α τ]δ ἀπο[στ]αλὲν ποτὶ
 αὐτ[οὺς] ὑπὸ τῶν περὶ τὸν τύραννον[ν, κ]αὶ τὰ ψαφίσματα τὰ
 ἀποστ[α]λέντα ποτ' αὐτοὺς καθ' ὃν καιρὸν ἦσαν ἐκπεπ[τω-
 κότες ὑ]πὸ τῶν περὶ τὸν τύραννον καὶ συμπεφ[ευ]γότες
) εἰς τὸ Κάριον, ἃ ἦν ὑπὸ πλείονων πολιῶν ἀπε[στα]λμένα· ἐπ- m(2)
 ε]δείκνυν δὲ καὶ τὸ ψάφισμα ὃ ἔγραψαν ποτὶ τὸν δᾶμον τὸν
 'Ροδίων ἐόντες ἐν τῷ Καρίῳ ὑπὲρ τοῦ καταγαγε[ί]ν αὐτοὺς εἰς
 τὰν πόλιν, καὶ Πριανέων ποτὶ τοὺς βασιλ[έας Δη]μήτριον τε καὶ
 Λυσίμαχον ὑπὲρ αὐτῶν [δύο ψαφίσματα?] κα[ὶ] ἄλλο ψάφισμα
 παρὰ 'Ροδίων ὑπὲρ τοῦ καταφυγε[ί]ν το[ὺς] περὶ [τὸν τ]ύραννον, καὶ ἄλ-
 λο ὑπὲρ ὅπλων δόσιος καὶ ποτὶ 'Ροδίου ὑπὲρ δανεισμοῦ
 χρημάτων· ἔφασαν δὲ καταλυθείσας τὰς τυραν-

) νίδος ἃ ἐπέ[σχε]ν ἔτ]η τρία κατελθόντες ἐκ τοῦ Καρίου ἐς τὰμ n(2)
 πόλιν ἐπὶ στ[εφ]αναφόρου Λύκου καὶ τὸ φρούριον ἔχειν καθά
 καὶ πρότερον[ν κ]αὶ τ[ὰν] χώραν νέμεσθαι· καὶ μετ' ἐνιαυτὸν
 ἐπὶ στεφανα[φόρου Καλ]λίστρατος τὰς ἀπολειπομένας
 ἐν τῷ τόπῳ δ[ιαιροῦ]ντες? χώρας ἀπ[οδ]όσθ[αι] μέρη τινὰ διελόν-
 τες εἰς κλά[ρο]ους τριάκοντα ἑπτα, καὶ παρεδείκ[νυν]
 ἄλλα ψαφίσματα ὑπάρχοντα ἐν τῷ ἱερ[ῷ] τῆς 'Αθανᾶς περὶ τοῦ
 λάχο[υς] τριάκοντα καὶ ἑπτα κλάρων· καὶ [ἐπὶ στεφαναφόρου
 ὃς ἐστ]ι ἀπὸ Καλλίστρατος πέμπτος
 . . . ἀποδόσθαι] ἄλλους κλάρους πέντε.—'Εφα[σαν] δὲ Σάμιοι?
 τὸ φρούριον αὐτῶν παραιρῆσθαι καὶ
 ἀποστέλλοντες ποτὶ Λυσίμαχον
 τὸ φρούριον αὐτῶν παραιρῆσθαι . . .
 . . . ἐκπολιορκηθέντος? τ]οῦ τυράννου κατ[ε]λθόντας . .
 οὐ ἀποστεῖλαι ποτ[ὶ]
 ποτὶ Λυσίμαχον

q (Here followed some seventeen or eighteen lines inscribed on a broad and a narrow course of masonry, now lost: see the Plan.)

ι) Σάμου παρε ιον δὲ καὶ καθ' ὃν [κ]α[ί] ρον r(2)
 ἐπιστολὰς ὑπὸ 'Αγησάρχου ἐν αἷς ὑπὲρ μὲν ἰδιωτ[ικῶν] ἀμφισβασίων ἐλέγετο, ὑπὲρ δὲ τοῦ Καρίου
 καὶ τῆς περὶ τὸ Κάριον χώρας οὐθεὶς ἀμφεσβάτει· [νῦν δὲ τοὺς Σαμίους ἀποστεῖλαι πρὸς τὸν δᾶμον
 τὸν 'Ροδίων ἐγκαλοῦντας ὅτι χώρας τε πληθ(ο)[ς] νέμονται Πριανεῖς παρὰ τὸ δίκαιον] καὶ μάλιστα τὸ
 Κάριον ὑπὲρ οὗ νῦν διακρίνεσθαι. Οἱ δὲ Σάμιοι(ι τὰ τε) [τῶν ἰστ(ο)ρι(ο)γράφ(ο)ν] μαρτύρια ὑφαγ(ήσαντο)
 καθά καὶ ἐπὶ τῆς κρίσεως τῆς ὑπὲρ τοῦ Βατινήτου ἀπὸ [τούτων π(ειροῦ)μενοι (δεικνύνειν διότι)
 τὸ Κάριον καὶ ἃ περὶ τοῦτο χώρα αὐτοῖς ἐπὶ(κ)λα[ρω]θείη, καὶ καθ' ὃν καιρὸν διαιροῦντο τὰν τῶν Μελιέων]
 χώραν λαχεῖν αὐτοὶ Κάριον καὶ Δρυοῦσαν κατὰ τὰ [ἐν ταῖς ἐπ(ι)γραφομέναις Μαιανδρίου τοῦ Μι-]
 λησίου ἱστορίαις κατακεχωρισμένα διότι λάχο[ιεν] Κάριον καὶ Δρ[υ]οῦσαν, μετὰ δὲ τὰν παράτ[αξι]ν
 τὰν γενομένην αὐτοῖς ποτὶ Πριανεῖς ἐπὶ Δρυὶ καὶ νίκας κρίσιν ἔχειν [καὶ] (ταύταν τὰν χώραν ἐν) τα[ῖς σ]υνθήκαις
 αὐτῶν γεῖνεσθαι, ὀρίσασθαι γὰρ ποτ' αὐτοὺς ὡς ὑδάτων ῥοᾶ· καὶ παρ[είχ] (οντο ἱστοριογρ[ά]φους (τ)οὺς μαρτυ-
 ρούντας αὐ[τοῖς] ὅτι μὲν τὸ Κάριον ἔλαχον μετὰ τὸν Μελιακὸν πόλ[εμον] ὅτε?) διωρίζαντο ποτὶ τοὺς
 Πριανεῖς[ας] Εὐάγωνά τε καὶ 'Ολύμπιον κ[αὶ] Δοῦρι[ν], τὸ (δὲ Κάριον) ἔφασαν [ἐδ]ν αὐτῶν κατα-

s λαβέσθαι Πριανεῖς[ας τ]ο[ὺς] ἐκπ[ε]σόντας ὑπ[ὸ] τ[οῦ] 'Ιέρωνος τοῦ προσποιησαμένου τὰν τυραννίδα καὶ τῶν περὶ αὐτὸν
 ἐξ οὗ ὁρμυμένους κατατρέχειν καὶ κακοποιεῖν τὸν τε 'Ιέρωνα καὶ τὰ ὑπάρχοντα τῷ 'Ιέρωνι· αἶρε[θ]εν δὲ κα-
 τασχόντας ἔτη τρία κατελθεῖν εἰς τὰμ πόλιν ἐκπολιορκηθέντος τοῦ τυράννου τοῦ ἐν τῷ [πόλει· τὸ δὲ
 μηκέτι προέσθαι Πριανεῖς ἀλλ' [ἐχ]ειν ἔς τε καὶ τὸν νῦν χρόνον [τοὺς ἐγγόν]ους αὐτῶν· τῆς δὲ χ[ώ]ρας
 τὸ ἄρξασθαι αὐτοὺς ἐπιβαίνειν καθ' ὃν καιρὸν κατελθόντες [εἰς τὰν πόλιν ἐπύθοντο]ο δοκιμασίαν πεποι[ή]σ-
 θαι πάντας Σαμίους καὶ ἀπογραφὰν τῆς τε ἐν τῇ νάσῳ καὶ τῆς [ἐ]ν [τῇ] π[ε]ρ[α]ίᾳ γᾶς, ὥστε μὴ] γενέ[σθαι] ποθ' αὐ-
 τοὺς ἀμφισβασίας διὰ τὸ ἐκ πλείονος χρόνου τὰν ἀπογραφὰν ποιεῖσθαι· λαβομ[ένους] δὲ Πριανεῖς ἐπεμβαί-
 νειν τῆς χώρας αὐτῶν, ὅθεν ᾤοντο δεῖν ἀποδοθῆμεν τὸν ἐξ ἀρχᾶς μὲν ἴδιον αὐτῶν γενόμενον κλᾶρον
 ὕστερον δὲ παραιρεθέντα ὑπὸ Πριανέων· ἀμὲς δὲ θεωροῦντες τοὺς γράψαντας τὸμ [πόλεμον τὸμ] Μελια-
 κὸν καὶ τὰν διαίρεσιν τῆς χώρας τοὺς μὲν ἄλλους πάντας φαμένους ἐκ τῆς διαιρέσεως λ[αχ]όντας Σαμίους
 Φύγελα, καίπερ ὄντας τέσσερας μὲν Σαμίους Οὐλιάδην καὶ 'Ολύμπιον καὶ Δοῦριν καὶ Εὐάγωνα δύο δὲ 'Εφεστίους
 Κρεώφυλον καὶ Εὐάλην, Χίον δὲ Θεῦπομπον, οὓς πάντας ἐν ταῖς ἱστορίαις εὐρίσκομεν κατακεχωρισμένους διότι ἔλαχον [Σάμιοι
 Φύγελα, μόνον δὲ ἐν ταῖς ἐπιγεγραμμέναις Μαιανδρίου τοῦ Μιλησίου ἱστορίαις κατακεχωρισμένον διότι ἔλαχον
 Σάμιοι Κάριον καὶ Δρυοῦσαν, αἷς πολλοὶ τῶν συγγραφέων ἀντιγράφοντι φάμενοι ψ[ευδ]ε[π]ιγράφους εἶμιν.

f (Here some seven or eight lines, inscribed on a narrow course of masonry, are lost: see Plan.)

ι) καὶ ἐκπ[ε]σὲν μὲν Καρσί οσια καὶ] [. κατελθεῖν ἐπὶ στεφαναφό-]

- 125 (ρο)ν Λύκου (ὅς) ἐστὶ ἀπὸ Μακα(ρέως τέταρτος· ποτὶ δὲ τὸν Λυσίμαχον ἀ)[ποστ]ῆλαι ὑπὲρ[ρ τ]οῦ Βατινήτο[ν ἐπὶ στε-
(φαναφό)ρ(ου τ)οῦ θεοῦ τοῦ μετὰ Νίκανδρον, ὅς ἐστι ἀπὸ Λύκου πεντε)[καί]δεκάτος καὶ ἀπὸ κήνου τοῦ χρόνου
(ἐχόντων αὐτῶν καὶ) τὸ φ(ρούρ)ιον καὶ τὰς (χώρας τὰς περὶ τὸ φρούριον) [πε]πρακτόων κλάρους τεσσαεράκοντα
(καὶ δύο, οὐκ ἀγανακτῆσαι τοὺς Σαμί(ους, οὐδ' ἀποστεῖλαι ποτ' αὐτοὺς π)[ρ]ισβείαν ἐγκαλοῦντας ἐπὶ τοῖς διφ-
(κημένοις, ἀλλ' ἀμφισ)βασίας με(ν ποθ' αὐτοὺς ἰδιωτικὰς γεγόνειν) [π]αρορίας τοὺς ἐκ τοῦ Καρίου, — οὐκ ἀμφεσ-
130 (βατῆ)κειν τοὺς Σαμίους, ἀλλὰ τὸν νάντιον ἐν τῷ ποτὶ Λυσίμαχον ἀ)[ποστ]ῆλαι ψαφίσματι γεγράφθαι διότι
(Πριανεῖς ἔχοντι τὰν αὐτῶν χώραν μετὰ δὲ τὰν ἀναφερομένην) [ἐπ]ὶ Λυσιμάχου κρίσιν γεγόνειν δια-
(γενομένων ἐτῶ)ν πλείονων, (βασιλεύοντος Ἀντιόχου τοῦ Ἀντιόχου), [γε]νομένων περὶ αὐτοὺς καιρῶν δυσχε-
(ρῶν), πέμψαι ποτ' αὐ)τοὺς Σαμί(ους [πρέσβεις λέγοντας ὅτι] ἐν παρορίᾳ) | ἐνεκάλουν ὑπὲρ δὲ Καρίου οὐθὲν
εἰρηκότας] (θα περὶ) [αὐτ]οὺς τὸν Λαοδίκειον πόλεμον ἐν ᾧ
135 (τ) [πο]τ' αὐτοὺς ἐπὶ στασίμων ὅσο[ν χ-
α' ρόνον] τὰς οὐσίας καταγαγεῖν εἰς τὰμ πό[λιν
 ποτ]ὶ τὸν γεγόμενον διάδοχον τὰς βασιλείας Φί-
λιππον? ἀ]ποδοῦμεν τὰν χώραν ἀν ἔχοντες ἐξέπεσον ὑ-
πὸ τῶν περὶ τὸν τύραννον? κατελ]θόντες δὲ εἰς τὰν πόλιν νέμεσθαι τὰν χώ-
140 ραν παρα]βαίνοντας τὰς χώρας τὰς ὁμίρους ἄς αὐ-
τοῖ ἐ]πὶ τὰς Ἀντιγόνου βασιλείας ὅθεν καὶ α-
 ἀμφισβατ]οῦντας τοῖς Πριανεῦσι διότι παρορίζον-
ται ἀγανακτ]ῆσαι καὶ ἀποστεῖλαι πρεσβείαν ποτὶ Ἀντί-
γονον?]ε παρορίζεσθαι αὐτῶν καὶ τὰν ἐν τῷ
145 εἰν γράψαι ποτ' αὐτοὺς διότι κρίνει ἐπιμέν-
το Ἀλεξά]νδρου διαβάντος εἰς τὰν Ἀσίαν ἐνέμον-
ων τοὺς πρεσβεύτα(ι)ς τοὺς παρὰ τῶν Σαμί-
ων] ο . . . [αὐτ]ὰν τὰν χώραν ἀν καὶ ἐπ' Ἀντ-
ιγόνου ἐν ταῖς ἐπιστολαῖς] ταῖς βασιλικαῖς εὐρε-
150 γ' θέντα? Λυσίμα]χον τὸμ βασιλῇ ὑπ[έρ] τὰς κρίσεις
 ἀπομν]αμονεύοντας καὶ πάλ[λιν] ἐπ' Ἀντιόχου τοῦ βασιλέως
 ὑπὲρ] τοῦ παρορίζεσθαι τὰν χώραν ὑπὲρ τοῦ φρουρίου οὐθ[ἐν]
εἰρηκότας Ἀν?]τίοχον τὸν ὑπὸ βασιλέως Πτολεμαίου τεταγμένον
 ὑπὲρ τοῦ φρουρι]ου οὐθὲν εἰρηκότας καὶ διὰ τὰς ἄλλας αἰτίας τὰς κατα-
155 κεχωρισμένας]ἀφ' οὗ τὰμ πόλιν οἰκοῦντι παραδείκνυντας ὅτι καὶ τὸ φρούριον
καὶ ἀ περὶ τὸ φρούριον χώρα π]άντα δίκαια τὰ εἰρημένα ὑπὸ Πριανέων (καὶ κατακεχ-
ωρισμένα . . . κρίνομεν τὸ φρούριον καὶ τὰν περὶ] τὸ φρούριον χώραν εἴμειν Πριανέων.
z (1) "Ορους δὲ ἀπεδείξαμεν τῆς τε Σαμίας καὶ Πριανίδος χώρας, ἀρχόμενοι, ὡς μ]ὲν Σ[άμιοι ποτ]αγορεύοντι, ἀπὸ τῶν
κατὰ Σανιδεῖαν τόπων, ὡς δὲ Πριανεῖς ἀπὸ Θ[ινίχου πάγου, τὸν δὲ πρᾶτ]ον λόφον τ[ὸν] πετρώδη τὸν ὑπερκεί-
160 μενον ὑπὲρ τὰ ἐργάσιμα, ἐφ' οὗ καὶ ὄρον ἐπεκο[λάψαμεν, ἐφ' ὃν ἀνα]τείνει ἡ ἐκ τοῦ παρακειμένου ποταμοῦ
φαραγγὶς ἀ ἀναφέρουσα παρὰ τὰ ἐργάσιμα ἄς με[ταξὺ καὶ τοῦ προγεγρ]αμμένου λόφου ἄλλον ὄρον ἐπὶ πέτρας
ἐπεκολάψαμεν, ὥστε τὰ μὲν ὑπὸ τὸν λόφον [καὶ τὰμ φάραγγα καὶ] τοὺς ἐπικολαφθέντας ὄρους εἴμειν Σαμίων,
τ]ὰ δ' ὑπὲρ τὸν λόφον καὶ τὰν φάραγγα καὶ τοῦ[ς ἐπικολαφ]θέντ[ας ὄρου]ς εἴμειν Πριανέων. Ἀπὸ δὲ τοῦ λόφου τοῦ
πράτ]ου ἀποδειχθέντος ὅς ἐστι ὑψηλότατος ἄλλ[λο]ν ὄρον ἐπεκο[λάψαμεν ἐ]ν τῷ καταλήγοντι τοῦ λόφου ἀπὸ δὲ τούτου
165 ἐπ' ἐ]υθείας ἄλλον ἐθήκαμεν ὄρον ἀπὸ δὲ τούτου ἐπ' εὐθείας πάλι[ν ἐθήκαμ]εν ὄρον ἀπὸ δὲ τούτων ἐπ' εὐθεία[ς] ἀ [φάραγγ]
ὀρίζει] ἔστω τὸν ὄρον ὃν ἐθήκαμεν παρὰ τὰν [φ]άραγγα ἀπὸ δὲ τοῦ[του ἀναβ]αίνουσι ποτὶ τὸν πετρῶν[α ἄλλον] ὄρον
ἐπ[ε]κολάψαμεν εἰς τὸν πετρὸν ἀπὸ δὲ τούτου ἐν τῷ πετρ[ῶνι ἄλλον] ὄρον ἐπεκολάψαμε[ν] ἀπὸ δὲ τούτου ὡς
πα]ραφέρει παρὰ τὸν βουνὸν εἰς τὸ ἀπολήγον αὐτοῦ ὄρους ἐπεκολάψαμεν ἂπ[ὸ] δὲ τῶν ἐγκολαπτῶν ὄρων εἰς τὸν ἀπέ-
ναντι βουνὸν τὸν λεπρὸν ἐθήκαμεν ὄρον καὶ ἀπὸ τούτου παρὰ τὸν [βουνὸν ἔστω] καὶ τὰν φάραγγα ἐ[θήκαμεν ἄλλο]ν ὄρον ἀ
170 δὲ τούτου [παρ' αὐ]τὰν κατέ[ναντι τ]οῦ ὄρου διαβάντων τὸν π[οταμὸν ἄλλον ἐ]θήκαμεν [ὄρον ἀπὸ δὲ τούτου ἀποστ]ρεψάν-
των]

Fragments of uncertain position :

αα . . . δύο ἐν οἷς . .
 . . . ου ἔφασαν γεν[έσθαι]
 . . . Ῥοδίων ἀποστ[αλ] . . .

ββ . . τὰ]ν χώρ[αν] . .
 τη . .

This is the award made by Rhodes concerning the disputed lands Karion and Dryussa, and is in favour of Prienè. For an account of this document see the Introduction; the arrangement of the various portions is shewn by the Plan, p. 7. I add here a few notes.

The fragment *z* (2) is in the Museum, and appears to read into *z* (1), as given in the cursive. *γ* (1) is in the Museum; the endings of lines 99, 100, are merely an improvement of the conjectures of Böckh

and Waddington, but may be trusted to give the sense fairly enough. The endings of lines 101-109 are from a copy made by Le Bas from a stone afterwards broken up, of which a small fragment is now in the Museum, namely the underlined portion of *γ* (2). The portions here given from Le Bas' copy only are indicated by being enclosed within curved brackets (). Lines 102, 111, *πειρούμενοι, ὀρμουμένους*: of this Doricism other examples are found; see C. I. 2525 c, line 10, *τιμοῦντες*, and C. I. 5491,

line 16, *τιμῆν*. In line 108 I dissent from Le Bas, his reading being contradicted by the extant portion of the marble. *Πριανε[ῖς]*, line 109, must be a blunder for *Πριανε[ῖς]*. Lines 110, 111. The Hieron here mentioned is probably the tyrant whom Pausanias, vii, 2, § 7, speaks of as having endangered the very existence of Prienè at some unspecified date. Line 113, *τὸ δὲ* (*sc. Κάριον*) *μηκέτι προέσθαι*. 'The Prienians' (say the Samians) 'no longer permitted the Samians to retain possession as before, but even seized now the land round it as well (*τῆς δὲ χώρας*).' In line 114, if *τὸ* is the article, it is used pleonastically. The place named *Φύγελα* in line 120, was a little town upon the coast more often called *Πύγελα*. The right-hand portion of the slab, *u* (2), is in the Museum. The left-hand portion, *u* (1), is given from the copy of Le Bas: the stone was marked to be sent to England, but was broken up in its transit to Smyrna. The few fragments of *u* (1) which reached the Museum are given in the uncial text, and are underlined in the cursive. In lines 125 foll., [*ἐπὶ στεφαναφόρου τοῦ θεοῦ τοῦ μετὰ Νικάνδρον*] is an interesting phrase. The divinity meant would be Apollo; compare Waddington-Le Bas, Part v, Nos. 252-299 (*Iasos*), which are headed *ἐπὶ στεφαναφόρου Ἀπόλλωνος τοῦ μετὰ τὸν δαίνα*, or *ἐπὶ στ. Ἀ. τοῦ τετάρτου μετὰ τὸν δαίνα*, and so on; C. I. 2677, 2855. Similarly in C. I. 189, *Πολιάς Ἀθηνᾶ* stands first in a list of *πρυτάνεις*. These examples explain the statement of Livy xxxii, 25: *mos erat comitiorum die primo, velut ominis causa prætores pronuntiare Jovem Apollinemque et Herculem*. In several decrees, Nos. ccccxv-ccccxvi, *post*, an eponymous hero is named as *στεφανήφορος*. Line 135, *NX* are from an impression made before the stone left Prienè; it suffered some injury in its

conveyance to England. *ΕΡΙΣΤΑΤΑΣΙ* seems a lapidary's blunder for *ΕΡΙΣΤΑΣΙ*: see also *ΔΙΑΦΘΕΡΑΙ*, line 68; *ΠΡΕΣΒΕΥΤΑΙΣ*, line 147. In line 134 the Prienian case is brought down to the most recent event, viz. the 'war about Laodikè' (see Introduction). Then the argument harks back to the exile and restoration, and refers to the reign of Antigonos Monophthalmos B.C. 306-301. The phrase *ἐπὶ στασίμων* must mean 'without disturbance,' 'in statu quo,' or the like. *x, y*. The general tenour of these lines is not hard to follow, although one half is gone. It is better however not to fill up the blank with mere conjectures. *z*. In several places the stone has been broken and injured since the copy given by Böckh (C. I. 2905) was made. The restorations are chiefly therefore from him. As to the historians referred to in lines 109, 120, 121, see *ante* p. 4.

Thucydides (iii, 19) records how, during the Peloponnesian War (B.C. 428), the Athenian commander Lysikles, who had been sent out to gather arrears of tribute, landed at Myus in the gulf of Latmos. Thence he attempted to cross the valley of the Mæander northward and advanced *μέχρι τοῦ Σανδίου λόφου*, where the Karians and the Samian exiles (oligarchs) from Anæa attacked him from their vantage ground on the hill, and killed Lysikles and many of his expedition. We may, with Waddington, identify *ὁ Σάνδιος λόφος* with *οἱ κατὰ Σανιδεῖαν τόποι* of the inscription (line 159). On its situation see Rayet, *Le Golfe Latmique*, i, p. 27. The Prienians called this height *ὁ Θύιχος λόφος*: is it fanciful to conclude that the exiled historian got his information from the oligarchical Samians who had been at Anæa?

CCCCIV.

A wall-stone of blue marble, of which the bottom and right edge are entire, and the top edge is preserved just enough to give us the height, viz. 20 in.; the present length is 22 in.; from the temple of Athenè Polias, Prienè. Published C. I. 2905 G; Waddington-Le Bas, Part v, No. 199; presented by the Society of Dilettanti, 1870.

—ΤΙΝΚΛΙΓΕΡ

ΓΑΘΟΙΚΑΙΦΙΛΟΙΡΑ

ΝΤΕΑΝΕΝΕΩΣΑΝΤ

ΔΕΝΑΙΕΙΣΕΚΕΙΝΗΝΤΗΝΧΩΡΑΝΙ

5

ΣΙΝΚΑΙΟΣΑΚΡΙΤΗΡΙΑΚΕΚΡΙΜΕΝΑΕΙΣ

ΕΩΘΗΚΑΙΦΙΛΑΝΘΡΩΠΩΣΤΕΑΥΤΟΙΣΑΡΓΟΚΡΙ

ΣΑΥΤΑΕΤΗΚΑΤΕΧΕΙΝΕΚΕΙΝΗΣΤΗΣΧΩΡΑΣ

ΕΙΡΙΚΑΣΙΝΟΥΤΩΣΔΟΚΕΙΔΕΙΝΕΙΝΑΙΕΙΔΕΤΙΕΣΤΙΝ

ΙΟΝΟΥΕΣΤΙΝΟΥΤΩΦΑΙΝΕΤΑΙΔΕΙΝΕΙΝΑΙΞΕΝΙΑΤΕΑΥΤ

10

ΜΩΝΣΗΣΤΕΡΤΙΟΝΕΚΑΤΟΝΕΙΚΟΣΙΠΕΝΤΕΚΑΘΕΚΑΣΤΗΝ

..... ἔστιν καὶ περ[ὶ ὧν οἱ
ἀφικόμενοι παρὰ Πριηνέων πρεσβευταὶ ἄνδρες καλοὶ καὶ ἀ]γαθοὶ καὶ φίλοι πα[ρὰ δήμου
καλοῦ καὶ ἀγαθοῦ καὶ φίλου λόγους ἐποίησαντο συμμαχίαν] τε ἀνευέωσαντο
..... ἐληλυ]θέναι εἰς ἐκείνην τὴν χώραν
5 ὡσιν καὶ ὅσα κριτήρια κεκριμένα εἰς
..... ἀνεν]εώθη καὶ φιλανθρώπως τε αὐτοῖς ἀποκρί-
νασθαι το]σαῦτα ἔτη κατέχειν ἐκείνης τῆς χώρας
..... κ]ε[κ]ρίκασιν, οὕτως δοκεῖ δεῖν εἶναι· εἰ δέ τί ἐστιν
..... οὐοῦ ἐστίν, οὕτω φαίνεται δεῖν εἶναι ξενία τε αὐ-
10 οῖς τὸν ταμίαν ἀποστείλαι ἕως ἀπὸ νό]μων σηστερτίων ἑκατὸν εἴκοσι πέντε καθ' ἑκάστην
πρεσβείαν].

The restorations in lines 9, 10, are from the end of No. cccv. The precise occasion and reference of this Senatusconsultum cannot be determined in its present mutilated condition. It seems closely allied to No. ccccv, and a conjecture has

been hazarded in the Introduction, p. 5, as to its probable import. The height of the block being 20 in., we may suppose it to have formed part of the next course but one above No. ccccv *a* (1) and *a* (2): see the Plan.

CCCCV.

Fragments of wall-stones of blue marble; for their arrangement and measurements see Plan. *a* (1) is inscribed on the right-hand of the same block as No. cccviii *y*; *b* (1) is on the same block as No. cccviii *z* (2); *b* (2), which is entire only at the top, measures 1 ft. 1 $\frac{3}{4}$ in. in length by 9 in. in height. It seems to have come in beneath the extreme right of No. ccccv *a* (2). Presented by the Society of Dilettanti, 1870. *a* (1) published C. I. 2905 F; Waddington-Le Bas, Part v, No. 195; *a* (2) *ibid.* 196; *b* (1), *b* (2), *ibid.* 197, 198.

a (1)

ΚΑΘΩΣΑΝΑΥΤΩΙΚΤ

ΔΟΓΜΑΤΟΚΟΜΙΣΘΕΝΠΑΡΑΤΗΣΣΥΙ
ΣΕΡΟΥΙΟΣΦΟΛΟΥΙΟΣΚΟΙΝΤΟΥΥΙΟΣΣΤ
ΡΩΝΡΕΝΤΕΕΙΔΥΙΩΝΦΕΒΡΟΑΡΙΩΝΓΡΑΦΟΝ
5 ΚΑΜΕΛΛΙΑ ΛΕΥΚΙΟΣΑΝΝΙΟΣΛΕΥΚΙΟΥΡΟ
ΑΝΔΡΕΣΚΑ ΛΙΑΓΑΘΟΙΚΑΙΦΙΛΟΙΠΑΡΑΛΗ 10
ΛΑΤΑΡΡΟ ΠΡΟΣ ΠΡΙΗΝ ΙΣΡ ΨΡΑΣ

b (1) ΔΗΝΟΔΟΤΟΣΑΡ

10 ΛΟΓΟΥΣΕΠΟΗΣΑΙ
ΕΚΑΤΕΡΩΝΘΕΛΩΝ
ΘΕΙΝΑΙΟΟΔΗΜΟΣΟ
ΕΜΜΕΙΝΩΣΙΝΤΟΥΤ
ΑΠΟΣΗΣΤΕΡΤΙΣ
15 ΚΑΘΩΣΑΝΑΥΤΩ

a (2)

ΙΝΗΙΛΙΔΟΥΞΕ

ΙΩΝΑΠΟΣΤΑΛΕΝΤΩΝΠΡΕΣΒΕΥΤΩΝΥΠΕΡΤΩΝΠΡΟΣΑΜΙΟΥΣ
ΓΑΤΟΣΤΗΣΥΓΚΛΗΤΩΙΣΥΝΕΒΟΥΛΕΥΣΑΤΟΕΓΚΟΜΕΤΙΩΙΠΡΟΗΜΕ
ΗΣΑΝΛΕΥΚΙΟΣΤΡΕΜΗΛΙΟΣΓΝΑΙΟΥΚΑΜΕΛΛΙΑΓΑΙΟΣΑΝΝΙΟΣΓΑΙΟΥ
5 ΡΙΩΝΣΑΜΙΟΠΡΕΣΒΕΥΤΑΙΤΗΛΕΜΑΧΟΣΜΑΤΡΩΝΟΣΛΕΩΝΛΕΟΝΤΟΣ
ΚΑΙΑΓΑΘΟΥΚΑΙΦΙΛΟΥΣΥΜΜΑΧΟΥΤΗΜΕΤΕΡΟΥ ΛΟΓΟΥΣΕΠΟΗΣΑΝ
ΚΑΘΩΣΓΝΑΙΟΙΣΜΑΝΛΙΟΣΚΑΙΟΙΔΕΚΑΠΡΕΣΒΕΥΤΑΙΔΙΕΤ
200 ΛΑΔ - 1

b (2) ΜΑΧΟΥΤΕ

10 ΙΚΑΘΩΣΟΔΗΜΟΣΟΡΟΔΙΩΝ
ΕΥΧΕΡΕΣΕΙΝΑΙΕΣΤΙΝΜΕΤΑ
ΚΡΙΜΑΤΙΚΑΙΤΟΥΤΟΙΣΤΟΙΣΟΡΙΟ
ΣΕΚΑΣΤΗΝΠΡΕΣΒΕΙΑΝΕΟ
ΤΑΜΙΑ ΑΠΟΣΤΕΙΛΑΙΚΕ

Close to the upper edge of the marble are these words from the conclusion of a Senatusconsultum, which must have occupied the broad course immediately above cccv; see Plan.

... καθὼς ἂν αὐτῷ ἐκ τῶν δημοσίων πραγμάτων βέλτιστον φανήται. Ἔδοξε[ν].

- a* (1) Δόγμα τὸ κομισθὲν παρὰ τῆς συγκλήτου Ῥωμαίων, ὑπὸ τῶν ἀποσταλέντων πρεσβευτῶν ὑπὲρ τῶν πρὸς Σαμίους. Σερούϊος Φολούϊος, Κοῖντου νίδος, στ[ρατηγὸς ὕ]πατος τῇ συγκλήτῳ συνεβουλευσάτο ἐγ κομητίῳ πρὸ ἡμερῶν πέντε ἰδνιῶν Φεβροαρίων· γραφομ[ένῳ παρ]ῆσαν Λεύκιος Τρεμήλιος Γναίου Καμελλία, Γάϊος Ἄννιος Γαίου Καμελλία, Λεύκιος Ἄννιος Λευκίου Πο[λλία· πε]ρὶ ὧν Σάμιοι πρεσβευταὶ Τηλέμαχος Μάτρωνος, Λέων Λέοντος, ἄνδρες κα[λοὶ κ]αὶ ἀγαθοὶ καὶ φίλοι παρὰ δῆμο[ν καλοῦ] καὶ ἀγαθοὶ καὶ φίλοι συμμάχου τε ἡμετέρου λόγους ἐποίησαντο κατὰ πρό[σ] (ωπον) πρὸς Πριην[ε]ῖς περὶ χ[ώρας] [καὶ ὁρίων ὅπως ὦσι] καθὼς Γνάϊο[ς] Μάνλιος καὶ οἱ δέκα πρεσβευταὶ διέταξ[αν] μετὰ τὸν Ἀντιόχειον πόλεμον· καὶ περὶ ὧν Πριηνεῖς πρεσβευταὶ ὁ δεῖνα]ρου, Ἄνα
- b* (1) Ζηνόδοτος Ἀρ[. . . . ἄ] (νδρες καλοὶ καὶ ἀγαθοὶ καὶ φίλοι π[αρὰ δῆμου κα]λοῦ καὶ ἀγ[αθοῦ] συμ)μάχου τε [ἡμετέρου] λόγους ἐποίησα[ν]το κατ[ὰ] (ἂ πρόσω[πον] πρ[ὸς] Σαμίους[ς] περὶ χώρας καὶ περὶ ὁρίων, ὅπως οὕτω[ς] ὦ[σι]) καθὼς ὁ δῆμος ὁ Ῥοδίων ἐκατέρων θελόν[τ] (ων ἐκρινεν· περὶ τούτου τοῦ πράγματος[ς] ἀποκρι[θῆ]ναι οὐ[τ]ως ἔδοξεν· ἡμῖν οὐκ εὐχερὲς εἶναι ἐστὶν μεταθεῖναι ὁ δὲ δῆμος ὁ Ῥοδίων ἐκατέρων θελόντων κέρει[κε] καὶ ὁρίων ἐμμένει[ν] τούτοις τε ξένιον εἰς ἐκάστην πρεσβείαν ἔω[ς] ἀπὸ σηστερτίων νόμων ἐκατὸν εἴκοσι [Σερούϊος Φ]ολ[ο]ύϊος Κοῖντου ὕπατος τὸν ταμία[ν] ἀποστεῖλαι κε[λεύση]
- 15 καθὼς ἂν αὐτῷ (ἐκ [τ]ῶν δημοσίων πραγμάτων) [βέλτιστα φαίνη]τ[αι]. Ἔδοξεν.)

The subject of this document, a Senatusconsultum, is explained fully in the Introduction, pp. 4, 5, *ante*.

a (1). In line 3 στ[ρατηγὸς ὕ]πατος is the certain restoration of Mommsen, Ephemeris Epigraphica, 1872, p. 156. It is known that in the second century B.C. the usual Greek equivalent of Consul was *στρατηγός*

ὑπατος (Marquardt, Röm. Alt. iv, p. 380); Mommsen (Eph. Ep. p. 223) considers it the literal translation of praetor maximus, the older designation of the Consul. He cites C. I. 1770, 1325, 3800 (Waddington-Le Bas, Part v, No. 588), in all of which *στρατηγός ὑπατος* stands for Consul. Gradually the abbreviation *ὑπατος* was adopted, the oldest example being the

This *bæ Senatusconsultum*, B.C. 170 (Hicks, *Manual of Historical Inscriptions*, No. 195). Meanwhile the longer form occasionally lingered in use; in Polybios, as in this inscription, both forms are found. Mommsen adds that Servius Fulvius, Cos. B.C. 135 (A.U.C. 619), was probably son of Quintus Cn. f., Cos. B.C. 180 (A.U.C. 574). It is singular that the Milesian award in the dispute between Sparta and Messenè took place under sanction of the Senate this very year; see *Archäologische Zeitung*, 1876, p. 128, and 1878, p. 104 (Hicks, *Manual*, No. 200). For in line 41 of that award, if we read *στρατηγὸς [ὑπατος] Κόιντος Καλιπόριος*, we have the name of the colleague of Servius Fulvius in the consulate. In line 5 the tribe must be Pollia, there not being sufficient space for Popillia, or Poblilia. The beginnings and endings of the lines in δ (1), δ (2), are in the British

Museum. The portions included within curved brackets are given from the copy of Le Bas, made from the stone when in a more perfect condition. ΓΝΑΙΟΙΣ, line 7, is a manifest blunder of the lapidary. The reading at the end of line 11 is undoubtedly *εὐχερὲς εἶναι ἐστὶν κ.τ.λ.* Perhaps in the original MS. draft the scribe had first written *εἶναι* and then added *ἐστὶν* by way of correction, forgetting to erase *εἶναι*; the lapidary therefore inscribed both. For the formulæ of this document compare a *Senatusconsultum* concerning a treaty with Astypalæa, C. I. 5879, where the Latin reads: *munusque eis ex formula locum lautiaque Q(uæstorem) Urb(anum) eis locare mittere[que] juberent*, and the Greek copy thus (line 25): *ξενία τε αὐτοῖς κατὰ τὸ διάταγμα, τόπον, παροχήν τε τὸν ταμίαν τὸν κατὰ πόλιν τούτοις μισθῶσαι ἀποστέλλαι τε κελεύουσιν.*

CCCCVI.

Portion of a wall-stone of blue marble, entire on left and at bottom; 2 ft. 4½ in. long, 10 in. high. From the temple of Athenè Polias, Prienè. Given less accurately but more completely by Waddington-Le Bas, Part v, Nos. 203, 204, from which the endings of the lines are restored; the portions between curved brackets were read by Le Bas. Presented by the Society of Dilettanti, 1870.

Uninscribed.

ΔΕΤΟΥΤΟΥΚΑΤΑΒΑΝΤΕΣΕΙΣΤΗΝΚΟΙΛΑΔΑΤΟΝΜΕΝΥΠΟ
ΙΠΟΝΤΕΣΚΑΙΑΥΤΟΙΤΗΝΑΙΜΝΗΝΕΝΤΗΙΠΡΙΗΝΙΔΙΑΠΟΔΕΤΟΥΤΟΥ
ΤΕΘΕΝΤΑΟΡΟΝΕΠΙΤΟΜΕΤΕΩΡΟΝΟΛΙΣΘΗΜΑΤΟΑΙΓΙΛΩΔΕΣΟΥΧΕΥ
ΥΠΟΡΟΔΙΩΝΤΕΘΕΝΤΑΟΡΟΝΟΥΧΕΥΡΟΜΓΝΑΥΤΟΙΔΕΕΘΗΚΑΜΕΝΑΙ
ΤΟΝΜΕΝΥΠΟΡΟΔΙΩΝΤΕΘΕΝΤΑΟΡΟΝΟΥΧΕΥΡΟΜΕΝ

5

δὲ τούτου καταβάντες εἰς τὴν κοιλάδα τὸν μὲν ὑπὸ ('Ροδίων τεθέντα ὄρον ὑπὲρ τὴν λίμνην οὐχ εὔρομεν), [αὐτοὶ δὲ ἐθήκαμεν κα-
όντες καὶ αὐτοὶ τὴν λίμνην ἐν τῇ Πριηνίδι· ἀπὸ δὲ τούτου (ἐπ' εὐθείας δι[αβ]άντων [τὸ βου]νίον τὸ καλούμενον Ἀνδρεκάς?) [τὸν μὲν ὑπὸ 'Ροδ-
θέντα ὄρον ἐπὶ τὸ μετέωρον ὀλίσθημα τὸ αἰγίλωδες οὐχ εὔρομεν αὐτοὶ δὲ] [ἐθήκαμεν· ἀπὸ δὲ τούτου.] (αν ἐπ' εὐθείας) [τὸν
τὸ 'Ροδίων τεθέντα ὄρον οὐχ εὔρομεν, αὐτοὶ δὲ ἐθήκαμεν· ἀπὸ δὲ τούτου?] (ὑπέρκειται)
. τὸν μὲν ὑπὸ 'Ροδίων τεθέντα ὄρον οὐχ εὔρομεν α[ὐτοὶ δὲ ἐθήκαμεν κ.τ.λ.]

Probably another part of the document in Waddington-Le Bas, Nos. 206, 207; see Nos. ccccvii, ccccviii. Αἰγίλωδες, in line 3, means 'covered with αἶγυλος,' a plant mentioned in Theokrit. v, 128, per-

haps the same as αἰγίλωψ, see Theophrastos, Hist. Plant. viii, 7, 1, etc.; Sibthorp, *Flora Græca*, 1806, I, p. 74, Pl. 93. With the irregular δι[αβ]άντων (for διαβάντες), line 2, compare No. cccci, line 170.

CCCCVII.

Wall-stone of blue marble, 4 ft. 0½ in. long, 11½ in. high, and therefore belonging to a narrow course: see Plan, p. 7. From the temple of Athenè Polias, Prienè. Entire on the upper, right, and lower edge. Unpublished. Presented by the Society of Dilettanti, 1870.

ΔΙΟΡΙΣΙΟΝΤΑΤΑΠΡΟΣΒΗΣΣΑΝΕΧΡΗΣΑΝΘΑΘΩΔΙΑΥΤΩΙΤΩΠΟΤΑΜΩΤΩΙΕΟΝΤΙΔΙΑΤΗΣΜΕΓΑ
βΩΝΕΣΤΙΝΤΟΗΡΑΚΛΕΙΟΝΚΑΘΟΤΙΚΑΙΡΟΔΙΟΙΑΠΟΔΕΤΗΣΣ'ΝΒΟΛΗΣΤΩΝΠΟΤΑΜΩΝΠΟΡΕΥΟΝΤΕΣΔΙΑΤΟΥΠ
ΕΡΚΕΙΜΕΝΟΥΛΟΦΟΥΤΟΥΠΟΡΟΔΙΩΝΤΕΘΕΝΤΑΟΡΟΝΕΡΟΜΕΝΑΠΟΔΕΤΟΥΤΟΥΕΠΙΤΟΝΕΧΟΜΕΝΟΝΒΟΥΝΟΝΠΑΡΑΤ
ΜΕΝΑΠΟΔΕΤΟΥΤΟΥΕΠΙΤΟΕΛΑΣΣΟΝΒΟΥΝΙΟΝΤΟΠΑΙΤΗΝΦΑΡΑΝΓΑΕΛΘΟΝΤΕΣΤΟΝΜΕΝΥΠΟΡΟΔΙΩΝΤΕΘΕΝΤ
ΕΤΟΥΤΟΥΔΙΑΒΑΝΤΕΣΤΗΝΜΕΙΖΩΦΑΡΑΝΓΛΕΠΙΤΟΜΕΤΕΩΡΟΝΕΠΕΥΘΕΙΑΣΤΟΝΥΠΟΡΟΔΙΩΝΤΕΘΕΝΤΑΟΡΟΝΕΥΡ
ΤΙΤΟΝΠΟΤΑΜΟΝΤΟΝΚΑΛΟΥΜΕΝΟΝΥΠΟΜΕΝΣΑΜΙΩΝΜΑΙΜΑΛΩΠΗΥΠΟΔΕΠΡΙΗΝΕΝΤΟΝΑΠΟΛΑΙΜΑΣΓΟΡΕΙΑ
ΔΑΝΑΨΙΝΟΝΤΟΣΕΠΑΝΩΤΙΜΕΝΥΠΟΡΟΔΙΩΝΟΡΟΝΤΕΝΤΑΟΥΧΕΥΡΟΜΕΝΑΥΤΟΙΔΕΕΘΗΚΑΜΕΝΑΠΟΔΕΤΟΥΤΟΥΕΓ
ΔΙΩΝΤΕΘΕΝΤΥΡΟΜΕΝΑΥΤΟΙΔΕΕΘΗΚΑΜΕΝΑΠΔΕΤΟΥΤΟΥΕΠΕΥΘΕΙΑΣΕΠ'ΕΤΡΩΔΕΣΕΛΘΟΝ

. ἐλθόντες ἐπὶ τὸν ποταμὸν τὸν] διορίζοντα τὰ πρὸς βῆσσαν ἐχρησάμ[ε]θα δ[ρ]φ αὐτῷ τῷ ποταμῷ τῷ ἔντι διὰ τῆς μεγά-
φάραγγος οὐ ἐπὶ τῶν ὑπερκειμένων λόφῳ ἐστὶν τὸ 'Ηράκλειον, καθότι καὶ 'Ρόδιοι· ἀπὸ δὲ τῆς συνβολῆς τῶν ποταμῶν πορευθέντες διὰ τοῦ π-
? ἐπὶ τοῦ ὑπερκειμένου λόφου τὸν ὑπὸ 'Ροδίων τεθέντα ὄρον εὔρομεν· ἀπὸ δὲ τούτου ἐπὶ τὸν ἐχόμενον βουνὸν παρτι-

ορειθέντες τὸν ὑπὸ 'Ροδίων τεθέντα ὄρον εὐρόμεν· ἀπὸ δὲ τούτου ἐπὶ τὸ ἔλασσον βουνίον τὸ παρ[ὰ] τὴν φάραγγα ἐλθόντες τὸν μὲν ὑπὸ 'Ροδίων ὄρον οὐχ εὐρομεν αὐτοὶ δὲ ἐθήκαμεν· ἀπ[ὸ] δὲ τούτου διαβάντες τὴν μείζω φάραγγα ἐπὶ τὸ μετέωρον ἐπ' εὐθείας τὸν ὑπὸ 'Ροδίων τεθέντα ὄρον οὐχ εὐρομεν αὐτοὶ δὲ ἐθήκαμεν· ἀπὸ δὲ τούτου πορευθέντες . . . ἐπὶ τὸν ποταμὸν τὸν καλούμενον ὑπὸ μὲν Σαμίῳ· Μαιμαλώπη ὑπὸ δὲ Πριηνέων τὸν ἀπὸ Λαιμασ· . . . βουνοῦ τοῦ ἀνατείνοντος ἐπάνω τ[ὸ]ν μὲν ὑπὸ 'Ροδίων ὄρον τεθέντα οὐχ εὐρομεν αὐτοὶ δὲ ἐθήκαμεν· ἀπὸ δὲ τοῦ εὐθείας πορευθέντες τὸν μὲν ὑπὸ 'Ροδίων τεθέντ[α] ὄρον οὐχ εὐρομεν αὐτοὶ δὲ ἐθήκαμεν· ἀπ[ὸ] δὲ τούτου ἐπ' εὐθείας ἐπὶ τ[ὸ] πετρωδὲς ἐλθόν[τε]

Possibly in line 1 the lapidary has omitted a *P* by mistake, and we should read τῷ ποταμῷ τῷ [ρ]έοντι. This inscription and the one before it (No. cccv) form part of a specification of landmarks drawn up by order of the Roman Senate, so as to carry into effect the Senatusconsulta Nos. ccciv, cccv, which

had lately re-affirmed the award of Rhodes (No. ccciii). See Introduction, p. 5. The next document (No. cccviii) contains part of the dating of this survey. Its date must be B.C. 135. Μαιμαλώπη is from μαιμάω: Λαιμασγορεία was, no doubt, a waterfall (λαίμαργος ῥέω, compare λαϊμάσσω, λαμυρός).

CCCCVIII.

Fragments of wall-stones of bluish marble from the temple of Athenè Polias, Prienè. Presented by the Society of Dilettanti, 1870. *a* is given by Waddington-Le Bas, Part v, No. 200. The others are unpublished.

a 1. ΤΕΦΑΝΗΦ
 ΤΟΥΔΗΜΗΤΡΙΟ
 ΝΘΕΣΤΗΡΙΩΝ
 ΥΛΛΟΥΤΟ
5 ΕΜΙΔΩΡΟ
 ΜΟΥΚΡΙΤ

Joint on right-hand; bottom bed. Broken along top and left-hand. Height, 6½ in.; breadth, 6½ in.

Waddington-Le Bas, No. 201, give a few words (those enclosed within curved brackets in the cursive text below) from another block which joined on the end of *a*. This enables us to restore somewhat as follows:—

'Επ[ὶ] στεφανηφόρ[ου] (ὁ ἡγήμονος τοῦ Οὐλιάδου, [. . . . ὦν]ος ἔκτη ἀπώντος), [ἔτι δὲ ἐπὶ στεφανηφόρου τοῦ δέινος τοῦ Δημητρίου,] ('Ανθεστηριῶνος τεσσαρεσκαιδεκάτη, προσ[έ]τι δὲ καὶ ἐπὶ στεφανηφόρου τοῦ δέινος τοῦ δέινος 'Α)νθεστηριῶνος πέμπτη ἀπώντος· Τάδε) . . . (the report was presented to the Frieians by the following commissioners) Μενύλλου το[ῦ] (Καλλιμάχου, Δ)
5 'Αρτ[ε]μιδώρο[υ] (τοῦ Εὐβούλου τοῦ Διονυσίου, Διο[γέ]νου?)ς Λέοντο[υ]ς, τῶν αἰρεθέντων ὑπὸ τοῦ
δῆ[μο]μου κριτ[ῶν] κα[ὶ] τὰ τῆς [συγ]κλήτου διο[ί]κημα?

Line 1: Οὐλιάδης occurs in No. ccciii, line 120, as the name of a Samian historian. It is here the name of a Prienian. It was a common name at

Iasos (Waddington-Le Bas, Nos. 270, 286, 298), and in all this region. The beginnings of lines 1, 3-5 are complete in the copy of Le Bas.

b 1. Α
 ΑΤΗΦΑΡΑ
 ΥΠΕΤΡΟΥΟΥ
 ΝΥΠΟΡΟΔΙΩΝΕ
5 ΑΥΤΟΥΤΟΥΣ
 ΠΙΤΟΝΑΠΕΝ
 ΤΑΒΑΝΤ
 ΝΤΙΤΣ
 Ρ

Top bed and joint on left alone entire. Height, 12 in.; breadth, 9½ in.

c ΑΛΛΩΝΟΡΟΝ
 ΝΕΩΣΤΟΥΟΡΟ
 ΕΝΥΠΟΡΟΑ
 ΑΠΟΛΑΓ

a
.... παρ[ὰ] τῇ φάραγγι
... τοῦ πέτρου οὐ
μὲν ὑπὸ 'Ροδίων εὐρομεν? ..
5 αὐτοῦ τοὺς [. ἐ-
πὶ τὸν ἀπέν[αντι] κα-
ταβάντ[ες] ἀπέν-
ντι το

Top bed alone entire. Height, 5 in.; breadth, 6½ in. Portions of the same survey with Nos. cccvi, cccvii.

d ΤΟΝΠΟΤΑΜ
 ΤΗΝΡΟΔΙΩΝΑΠΟΦ
 ΚΑΤΟΜΝΩΙΜΕΝΑΝ
 ΟΙΣΔΕΦΡΑΣ

... ἐπ[ὶ] τὸν ποταμ[ὸν]
... τὴν 'Ροδίων ἀπόφ-
ασιν 'Ε]κατόμνῳ Μενάν-
δρου]οις δὲ Θρασυ[μ]..

Joint on right alone entire. Height, 6 in.; breadth, 8½ in. With τὴν 'Ροδίων ἀπόφ[ασιν] compare No. ccciii, lines 13 and 27.

Hekatomnos is a rare name, which is best known as borne by the father of Mausolos: a Milesian of the name won the foot-race at Olympia in B.C. 72 (Krause, Olympia, p. 294). This fragment may belong to the conclusion of the Survey.

CCCCIX.

A number of fragments of bluish marble inscribed in small letters. They are too much broken to be pieced in any way together. The dialect is Doric. From the temple of Athenè Polias, Prienè. Unpublished. Presented by the Society of Dilettanti, 1870.

a	NONKAI	...	νον και	.....
	OKARION	...	τ]δ Κάριον	....
	ΙΓΡΑΨΑΝ	..	ἐπ]ιγραψαν[τ...	
	ΩΝΑΓΟΦ		Ῥοδ[ι]ων ἀπόφ[ασιν?	
5	ΓΕΛΕΦΕΣ	5	... γεα Ἐφέσ[ιον?	...
	ΦΟΥΣΣΑ		... ιστοριογράφους Σα[μιο...	
	ΥΠΟΜΠΟΝ		... Θε]ύπομπον...	
	ΟΙΦΥΓΕΛ		... οι Φύγελ[α...	
	ΑΡΙΟΝΚ		..... Κ]άριον κ[αὶ Δρυούσαν...	
10	ΠΙΓΡΑ	10	... ψευδε]πιγράφους εἶμεν	....

In this fragment we observe very much the same words as No. cccciij, lines 120-3, from which indeed it might be possible to restore the connexion of lines 5-10. The edge is entire (a bed) at the top only. Height, 13 in.; width, 4 in.

b	ΒΑΤΟΥΝΤΑΣΥΠΕΡΤΟΥΒΑΤΙΝΗΤΣ	... ἀμφ]ισβατούντας ὑπὲρ τοῦ Βατινήτο[υ...
	ΝΕΜΠΡΑΓΜΑΣΙΝΑΥΤΟΝΕΙΜΕΝΚ	... ν ἐμ πράγμασιν αὐτὸν εἶμεν κ...
	ΕΜΟΥΡΟΤΤΑΣΠΟΛΕΙΤ ΗΤΕΚ	... πολ]έμου ποτὶ τὰς πόλεις [μ]ήτε ν ..

Broken all round. Length, 13 in.; height, 4½ in. This also recalls several expressions in No. cccciij.

c	ΙΓΟΝΟΝ	... Ἄντ]ίγονον	
	ΕΓΚΛΗΜΑ	... ἐγκλημα	
	ΘΑΙΚΑΙ	... θαι καὶ	
	ΚΑΤΕΚ	... κατεκ[ρυν?	
5	ΥΤΩΝΤΟ	5	... υτων το
	ΚΑΤΑΓΑ	... καταγα[γ?	
	ΥΠΟΤΑ	... ὑπὸ τα...	

Bottom bed and right return only entire. Height, 9 in.; width, 4½ in. Right return uninscribed.

d	ΜΑ	... μα	....
	ΝΟΝΤΣ	νοντο	....
	ΝΑΛ	νας	....
	ΓΕΝΟΜΕΝΣ	γενόμενο[ν	..... Πρι-
5	ΑΝΕΙΣΚΑΙΤΣ	5	ανείς και το...

Left return and bottom bed alone complete. Height, 7 in.; width, 5½ in. This is inscribed on the return of No. ccccx b.

e	ΜΟΥΟΥΔ	μου οὐδέ[ν
---	--------	------------	------

Left edge (probably return) alone complete. Height, 2 in.; width, 4¾ in.

f	ΚΑΤΛ	... κατε...
	ΝΕΓΚ	... ἐ]νεγκ...
	ΟΥΡΟΙ	... ου ποτ...
	ΙΣΠΡΕΣ	... το]ς πρέσ[βεις

Bottom bed alone entire. Height, 4¾ in.; width, 3 in.

g 2ITΩ
ΟΥΚΑΙ
ΤΩΙΤ

.....φ τω...
...ου κατ...
..τφ τ...

Bottom bed alone entire. Height, 4 in.; width, 2½ in.

h 9ΟΥΡ
ΙΝΤΕ
ΕΝΤ

.....φ]ρούρ[ιον
...υντε...
...εντ...

Broken on all sides. Height, 4 in.; width, 2 in.

i ΟΝΑΘ
ΙΤΕΚΗΝΟ

....ον Αθ...
...τε κηνο...

Bottom bed alone entire. Height, 3½ in.; width, 4½ in. Compare ἀπὸ κήνου τοῦ χρόνου, in No. cccccc, line 126, *ante*.

k ΠΑΡΙ
ΘΗΜΕΙΝΤ

ἀποδο]θήμειν τ.....

Bottom bed entire only. Height, 2½ in.; width, 4½ in. Compare the Doric infinitives in the Rhodian award No. cccccc, *ante*, lines 117, 123, 138.

CCCCX.

Fragments of wall-stones from the temple of Athenè Polias, Prienè. The character of the writing proves them all to belong to the same document. Unpublished. Presented by the Society of Dilettanti, 1870.

a

5

10

15

Return on left un-inscribed.

Uninscribed.

Height, 10 in.
Width, 9¼ in.

b

Return on right inscribed with No. ccccx d.
Height, 10½ in.
Width, 14¾ in.

c

Height, 7½ in.
Width, 10½ in.
Thickness, 13 in.

d

Fragment, bottom bed alone entire; height, 4 in.; width, 5 in.

a . . . s πα . . .

ἀπεδ]ώκαμεν τιμ[ήν? τοῖς ὠφ-
εληκ]όσιν ἡμᾶς μεγ[άλως?
... μὲν ἡμεῖς εἰς τὴν [χώραν?
5 . . ἐν ἡμέραις τριά[κοντα
καὶ] παροικεῖν, καὶ ἐν [τούτῳ? κα-
ταστρ]εψάμενοι κατὰ . . . ὑπολαμβάνοντες ἐπ[ι

b

τὸ ἄμεινον τὴν χώραν ταύτην] κατασκευάζειν Πεδιεύσ[ιν
κατοικοῦσιν αὐτὴν νέμεσθαι? ἐ]δάκαμεν· Πεδιεῖς δὲ τ . .
10 καὶ πολλοὺς μὲν Πριηνέων
ἀποκτείναντες καὶ τὰς χώρ]ας διήρπασαν, τῶν δὲ ἀπο-
φυγόντων καὶ ἀγανακτησάντων πρὸς αὐτοὺς ἐ]πὶ τοῖς πεπραγμέ-
νοις οὐδένα λόγον ἐποιήσαντο ἀλλ' αὐτοῖς ὡ]ς ἐναντίοις
ἐχρῶντο? ἐὰν οὖν τις ὦν τὴν χώρ]αν ἐφθειρον
15 γ]ράψῃται ἐν τῷ χρόν[φ]
ἀπαλλασσόμενοι[. ἐν
Μαγνησίᾳ εἰσαγ[όντων? τοῖς δὲ φθείρασι τὰ βασι-
λικά εἶναι κατὰ ταῦτ[ά. end?
d κ]ατὰ κόμ[ας?

These fragments are portions of wall-stones, which made up originally a large inscription. The characters are firm and good, belonging to the third century B.C. It is natural to connect the depredations mentioned in lines 10 foll. with those which were referred to in the decree in honour of Lysimachos, No. cccci. If so, this document can hardly be anything else than an edict of Lysimachos (or perhaps rather of Seleukos) in protection of Prienè. This would account for the first person plural in lines 2, 4, 9. If I have rightly divined the sequence of the fragments (which is very uncertain) the author

of the edict first speaks of having made a grant of land in the plain of the Mæander to persons who had rendered him good service (lines 2, 3; 7-9). He next complains (lines 9 foll.) of the violent conduct of these 'dwellers in the plain' (τὸ Μαιάνδρου καλούμενον πεδίον, Strabo, xii, p. 577; see on No. cccci, *ante*), and appears to promise redress (lines 14 foll.); both γράψῃται and εἰσάγειν are judicial terms. I place however no confidence in my suggested restoration of these fragments. *d* is inscribed close to the bottom of the stone, and must belong to the first line of a new statement.

CCCCXI.

Various fragments from the wall-stones of the temple of Athenè Polias, Prienè. Unpublished. Presented by the Society of Dilettanti, 1870.

a	ΤΩΙΗ	ΙΡΟΦ (α)	a	.. ν τῷ η.	προφ[άσει.. (α)
	ΡΟΣΣ	ΜΦΕ		.. ρος σ ..	σ]υμφε[ρον ..
	ΤΟΛΙ	ΗΗ		.. πολι ..	.. ήμ ..
	ΝΩΙ	ΤΩΙ		.. νω ....	.. τῷ ..
5	Α	ΤΑΤ	5	.....	.. ατ ... 5

Corner of a wall-stone inscribed on both surfaces; the endings of *a* and the beginnings of (α) are therefore entire. The edges are broken and the corner is damaged: height, $5\frac{1}{2}$ in.

δ	ΛΧΟΙ ΠΕΡ	ΙΕΤΑΛΛΕ (β)	δ	... ἔχοι περ .....	... μετὰ ... (β)
	ΗΤΟΝΕΙΣ	ΠΟΝΤΟΝΕ		.. σύγκλ]ητον εἰς .....	... πον τὸν ε ...
	ΚΕΙΝΟΙ	ΤΟΙΗΣΟΜΙ		... ἐ]κείνοι .....	... ποιησομε ..
		ΤΗΡΗΣΑ			... τηρήσα[ι ...
		ΤΕ			... τε ... 5

Another corner of wall-stone, evidently connected with the preceding: height, 4 in. The bed at the top is entire, the edge of the corner is mutilated.

ΥΣΕΙΣ	υσεις.
ΘΑ	θα

Endings of two lines from the same inscription as *a* and *δ*. Height, $3\frac{1}{4}$ in.; return on right preserved, but uninscribed.

d	ΥΙΟΣ ΑΡΧΕ	... ο]ν υἱος ἀρχο[ντ ...
	ΝΟΥΣΒΟ	... νους βο ...

Another fragment, broken on all sides, except the top, where the bed is preserved: height, 3 in.; breadth, $5\frac{1}{4}$ in.: from the same inscription as *a*, *δ*, *c*.

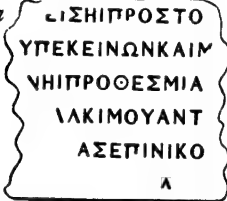
I append here another fragment of the corner of a wall-stone, from the same temple; the letters of which are larger than the preceding; they are about 1 in. high, and do not match any of the other inscriptions. Both surfaces are inscribed; height of ϵ , 11½ in.: breadth, 7 in.: height of (ϵ), 5½ in.; breadth, 3½ in. Presented by the Society of Dilettanti. Unpublished.

	κ	
	ΓΑΔΙ	
ε	ΥΣΙΟΣ	ΙΞ (ε)
	ΛΗΣ	ΑΚ
		ΔΙΟΝ

CCCCXII.


Portions of two wall-stones of blue marble. From the temple of Athenè Polias, Prienè. Presented by the Society of Dilettanti, 1870. Unpublished.

All edges except the bottom broken: height, 5½ in.

5 *a* 

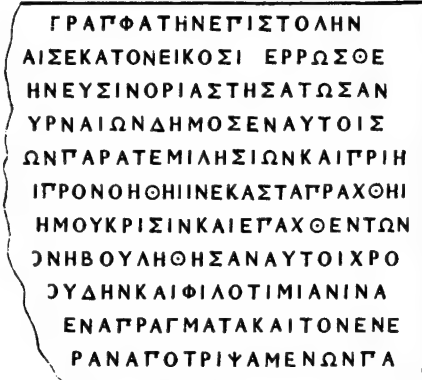
Bed of wall-stone: width, 5 in.

Bed of wall-stone: width, 3 in.

b 

All edges except the top broken: height, 2½ in.

Bed of wall-stone: width, 10 in.

10 *c* 

15 *c*

Right return uninscribed: height, 9 in.

It is pretty certain that *b* belongs to the same block with *c*, and is in its right place to the left of *c*: the bed at the top of each is precisely similar, and the lines exactly range. The bed at the bottom of *a* also corresponds, and the lines range; but it may have stood more to the right or more to the left. I place it above *b*, because it then follows the lines of breakage.

.....

a εύση πρὸς τὸ

.. ὑπ' ἐκείνων καὶ μ . .

μέ]νη προθεσμία . . .

..... 'Αλκίμου 'Αντ . . .

5 ας ἐπὶ Νικο . . .

..... λ [καθάπερ

b παραγέ]γραπτα[ι κατὰ ταῦτὰ γέ]γραπτα τὴν ἐπιστολὴν *c*

ποιεῖν μ]οι τὰ πρό[σφορα ἐν ἡμέρ]αῖς ἑκατὸν εἴκοσι. "Ερρωσθε.

Οἱ ὀρι]σ[ταί? Μιλησίοις καὶ Πρι]ηνεῦσιν ὄρια στησάτωσαν

10 καθὼς αὐτοῖς διώρισεν τὴν γῆν ὁ Σμ]υρναίων δῆμος, ἐν αὐτοῖς

τοῖς τόποις παρόντων πρεσβευτ]ῶν παρὰ τε Μιλησίων καὶ Πριη-

νέων, ὅπως ἂν πάσῃ σπουδῇ] προνοηθῇ ἵν' ἕκαστα πραχθῇ

κατὰ τὴν τοῦ Σμυρναίων δ]ήμου κρίσιν, καὶ ἐπαχθέντων

ἐκ τῆς ἐκατέρων πόλεως καθ'] ὃν ἡβουλήθησαν αὐτοὶ χρο-

15 νον, ποιουμένων τε πᾶσαν σπ]ουδὴν καὶ φιλοτιμίαν ἵνα

εἰς τὸ βέλτιον τιθῶσι τὰ γενόμε]να πράγματα καὶ τὸν ἐνε-

στῶτα πόλεμον?, μηδεμίαν ἡμέ]ραν ἀποτριψαμένων πα . .

Fragment of a letter about boundaries. The restorations of lines 7-17 must be accepted merely as suggestions of what appears to have been the drift of the meaning: of this we may be fairly sure, without insisting upon the exact words. Lines 12 and 13 give a clue to the original length of the lines. The inscription formed part of the series of documents engraved upon the temple-walls, and seems to belong to the second or third century B.C. It informs us that a dispute had arisen between Prienè and Miletos about the boundary which divided their territories, and that Smyrna had arbitrated as an *ἐκκλητος πόλις*. It appears also that delay had been shown by one side or the other in carrying out the award of Smyrna, so that application had been made to the king or other potentate who was the writer of this letter. Of the letter only a fragment of the end is preserved (lines 1-8): it appears to fix a time (viz. a hundred and twenty days, i.e. four months), within which active steps must be taken to execute the Smyrna award (compare line 3). All that was wanted was a commission from the two cities concerned, accompanied by competent surveyors (*δρισταί*?), to go over the ground and set up landmarks along the frontier determined by Smyrna. Lines 9 foll. are part of an edict (*ἐπιστολήν* line 7, i.e. 'injunction') supplementary to the letter, urging all parties to immediate action, and removing pleas for delay. Thus (lines 13, 14) the city authorities are to see that the envoys are conveyed to the spot at such time as they desire; and the envoys are not to decline (*ἀποτριψαμένων* line 17, compare Plutarch, Theseus, 26) any day which is proposed for the purpose. If my restoration of lines 16, 17 is right, the quarrel had gone so far that the villagers dwelling on the disputed lands

had come to blows over it. Miletos by this time was hardly more than a second-rate town like Prienè itself, and had long ceased to be what it was in the days before Herodotos, *πρόσχημα τῆς Ἰωνίης* (Herod. v, 28; compare Strabo, xiv, 635). We can only conjecture from whose hand this letter and edict proceeded. It appears likely that after the war between Antiochos Theos and Ptolemy Euergetes, the peace of B.C. 239 left both Prienè and Miletos in the hands of the Egyptian king (Droysen, *Hellenismus*, iii, 1, 399). Smyrna, on the other hand, had remained steadfast to the Syrian cause (see the Oxford Inscription, C. I. 3137; and my Greek Historical Inscriptions, No. 176). This attitude however was not held by Smyrna very long. In B.C. 222 Smyrna is spoken of by Polybios (v, 77) as having been for some time allied with the rising dynasty of Pergamon: *ἐχρημάτισε* (i.e. Attalos I.) *τοῖς παρὰ τῶν Σμυρναίων πρεσβυταῖς φιλανθρώπως διὰ τὸ μάλιστα τοὺς τετηρηκέναι τὴν πρὸς αὐτὸν πίστιν*. There is therefore some plausibility in the conjecture that Ptolemy Euergetes may have been the author of the letter. Finding two cities in his dominion quarrelling about boundaries, he may have encouraged them to submit to the arbitration of a neutral city like Smyrna.

I fail to obtain any clue from the peculiar spelling of *[γέγ]ραφα* in line 7, which does not seem to point to any particular locality. It is interesting phonetically, as a fresh proof that the Greek *φ* was not sounded like *f*, but as a *p* followed by an aspirate: see Curtius, *Griech. Etymologie*, 2nd ed., pp. 386-388, and compare the forms *σκύφος* and possibly *σπφίς*. I think also the use of the first person singular *γέγραφα* is noticeable. Letters from the Greek kings usually exhibit the first person plural; the Roman Emperors used the singular.

CCCCXIII.

Stelè of blue marble, surmounted by a pediment. Height, 2 ft. 4 in.; breadth, 1 ft. 5½ in. From the temple of Athenè Polias, Prienè. Presented by the Society of Dilettanti, 1870. Unpublished.

ΕΔΟΞΕΤΗΒΟΥΛΗΚΑΙΤΩΙΔΗΜΩΙΕΥΕΤΙ
 ΑΡΟΛΛΩΝΙΟΥΕΙΡΕΝΕΠΕΙΔΗΑΙΡΕΘΕΝΤΕΣ
 ΚΕΣΥΡΟΤΟΥΔΗΜΟΥΗΓΗΣΙΑΣΘΡΑΣΥΒΟΥΛΟΥΦΙ
 ΑΡΟΛΛΩΝΙΟΥΙΩΛΟΣΕΥΑΓΟΡΟΥΚΟΙΝΗΝΕΡ
 5 ΟΤΗΝΑΡΧΗΓΚΑΙΤΟΥΤΕΣΙΤΟΥΚΑΙΩΝΑΛΛΩ
 ΚΑΤΑΤΗΝΑΓΟΡΑΝΤΗΝΣΙΤΟΡΩΛΙΝΡΩΛΟΥΜΓ
 ΤΗΝΕΓΔΕΧΟΜΕΝΗΝΕΡΙΜΕΛΕΙΑΝΕΠΟΙΗΣΑ
 ΤΟΥΣΝΟΜΟΥΣΤΟΥΣΤΕΛΟΓΟΥΣΑΡΕΔΩΚΑΙ
 ΟΡΘΟΥΣΚΑΙΔΙΚΑΙΟΥΣΕΓΗΝΗΣΘΑΙΤΕΗΓΗΣΙΑΙ
 10 ΛΟΥΦΙΑΙΣΚΟΝΑΡΟΛΛΩΝΙΟΥΙΩΛΟΝΕΥΑΓΟΡ
 ΗΡΞΑΝΤΗΝΑΡΧΗΝΔΙΚΑΙΩΣΚΑΙΚΑΤΑΤΟΥΣΝ
 ΣΤΕΦΑΝΩΣΑΙΑΥΤΩΝΕΚΑΣΤΟΝΣΤΕΦΑΝΩΙΧΙ
 ΕΚΤΟΥΝΟΜΟΥΚΑΙΑΝΑΓΓΕΙΛΑΙΑΥΤΩΝΤΟΥΣΣ
 ΕΝΤΩΙΘΕΑΤΡΩΙΤΟ.ΣΠΡΩΟΙΣΔΙΟΝΥΣΙΟΙΕ
 15 ΤΩΙΜΟΥΣΙΚΩΙΔΗΛΟΥΝΤΑΣΔΙΑΤΙΣΑΝΑΓ
 ΑΙΤΙΑΣΔΙΑΣΣΤΕΦΑΝΟΥΝΤΑΙΤ
 ΜΕΛΗΘΗΝΑΙΤΟΝΑΓΩΝΟΘΕΤ
 ΓΡΑΨΑΤΩΝΕΩΡΟΙΗΤ
 ΣΑΤΩΕΝΤΩΙΠΕΡΩ

"Ἐδοξε τῇ βουλῇ καὶ τῷ δήμῳ· Εὐετί[ων
 'Απολλωνίου εἶπεν· 'Επειδὴ αἰρεθέντες [σιτοφύλα-
 κες ὑπὸ τοῦ δήμου 'Ηγησίας Θρασυβούλου Φι[λίσκος
 'Απολλωνίου Ζωῖλος Εὐαγόρου κοινὴν ἐπο[ιήσαν-
 5 τ]ο τὴν ἀρχήν, καὶ τοῦ τε σίτου καὶ τῶν ἄλλων τῷ
 κατὰ τὴν ἀγορὰν τὴν σιτόπωλιν πωλουμέ[νων
 τὴν ἐγδεχομένην ἐπιμέλειαν ἐποιήσα[ντο κατὰ
 τοὺς νόμους τοὺς τε λόγους ἀπέδωκαν [τῆς ἀρχῆς
 ὀρθοὺς καὶ δικαίους· ἐπηνῆσθαί τε 'Ηγησίαν [Θρασυβού-
 10 λου Φιλίσκον 'Απολλωνίου Ζωῖλον Εὐαγόρ[ου ὅτι
 ἤρξαν τὴν ἀρχὴν δικαίως καὶ κατὰ τοὺς νόμους καὶ
 στεφανῶσαι αὐτῶν ἕκαστον στεφάνῳ χρ[υσῷ τῷ
 ἐκ τοῦ νόμου, καὶ ἀναγγεῖλαι αὐτῶν τοὺς σ[τεφάνους
 ἐν τῷ θεάτρῳ τοῖς πρώτοις Διονυσίοις ἐ[ν ἀγῶνι
 15 τῷ μουσικῷ] δηλοῦντας διὰ τῆς ἀναγγ[ελίας τὰς
 αἰτίας δι' ἃς στεφανοῦνται, τ[ῆς τε ἀναγγελίας ἐπι-
 μεληθῆναι τὸν ἀγωνοθέτ[ην· καὶ τὸ ψήφισμα τοῦτο ἀνα-
 γραψάτω ὁ νεωποῖς [εἰς στήλην λιθίνην καὶ στη-
 σάτω ἐν τῷ ἱερῷ [τῆς 'Αθηνᾶς.

Line 4. *κοινὴν* means 'impartial.' Line 7. As Γ never stands for Ν before Δ, *ἐγδεχομένην* is a slip for *ἐνδεχομένην*.

We learn from this decree (apparently moved by a brother of one of the Board) that the Corn-Commissioners (*σιτοφύλακες*) at Prienè were three in number. They were originally three at Athens also: see Böckh, *Staatsh.*, 2nd ed., i, 117, 118. The use of the singular *νεωποῖς* in line 18,—as in Nos. ccccxv, lines 31, 35, ccccxix, 29, ccccx, 72,—does not prove that there was only one temple-warden at Prienè. Probably ὁ *νεωποῖς* was the chairman of

the Board. At Iasos sometimes the plural was used, sometimes the singular: C. I. 2671, 2678 compared with 2673, 2675, 2677. We shall find evidence in the dedications from Ephesos (*post*) that there the *νεωποῖαι* were twelve in number, elected annually, two from each tribe. The Ephesian decrees (*post*) always have the plural, *τοὺς νεωποῖας*. Their function was to take care of the fabric of a temple, and to superintend its repairs; or (as here) to take charge of the erection of any kind of monument in the building.

CCCCXIV.

Broken stele of blue marble, entire only on the right side towards the bottom. Height, 1 ft. 7½ in.; width, 1 ft. 3½ in. From the temple of Athenè Polias, Prienè. Presented by the Society of Dilettanti, 1870. Unpublished.

ΙΤΩΜΜΕ

ΕΛΛΑΔΕΤΙΣΕΚΤΩΝΛΑΡΑΝ:

ΣΤΑΙΟΙΔΙΚΑΣΤΑΙΤΗΝΔΙΚΗΝΜΗ

ΛΩΡΑΗΜΙΑΛΗΣΙΩΝΚΑΙΠΡΗΝΕΩΝΕΜΦΥΛ

5 ΧΟΝΤΑΣΑΕΙΚΑΤΕΝΙΑΥΤΟΝΠΡΟΝΟΕΙΝΥΠΕΡ

ΟΙΗΘΕΙΝΑΛΛΗΛΟΙΣ ΠΕΡΙΔΙΚΩΝ ΤΑΣΔΙ ΖΓ

ΕΡΙΤΩΝΤΟΥΕΜΠΟΡΙΟΥΕΠΙΜΕΛΗΤΩΝΕΜΠΡΗΝΗΙΔΕΕΡ

ΤΩΝ ΤΟΥΣΔΕΕΓΚΑΛΟΥΝΤΑΣΠΕΡΙΤΙΝΩΝΑΦΟΥΧΡΟ

ΕΣΘΑΙΜΙΑΛΗΣΙΟΥΣΜΕΝΕΝΠΡΗΝΗΙΠΡΗΝΕΙΣΔΕΕΝΜΙ

10 ΚΛΗΤΟΥΣΜΙΑΛΗΣΙΟΙΜΕΝΕΜΠΡΗΝΗΙΤΟΙΣΣΤΡΑ

ΡΙΟΥΕΠΙΜΕΛΗΤΑΙΣΓΡΑΦΟΝΤΕΣΤΟΤΕΟΝΟΝ

ΝΠΡΟΦΑΙΝΟΝΤΕΣΤΟΕΓΚΛΗΜΑΓ

Α

ΟΝΟΜΑΤΑΓΡ

15 ΩΝΤΑΙΠΡΟΣΓΡΑΦΕΤΩΣΑΝΔ

ΑΣΕΚΑΣΤΟΥΜΗΝΟΣΑΡΟΘΗΣΝΟΥΜΗΙ

ΤΡΑΥΑΝΤΕΣΑΥΘΗΜΕΡΕΙΕΚΤΙΘΕΤΩΣΑΝΔ

ΚΗΡΥΓΜΑΕΦΗΜΕΡΑΣΡΕΝΤΕ

ΙΑΡΕΝΗΝΕΓΜΕΝΑΙΤΑΣΔΕΑΝ

20 ΤΑΣΑΡΟΘΗΣΕΚΚΑΙΔΕΚΑΤΗΣ

ΤΗΣΔΙΚΗΣΕΙΣΑΓΕΤΩΔΕ

ΕΝΙΟΙΤΩΝΣΤΡΑ

ΤΗΝΔΙΔΟΝΑΙΔΕ

ΕΜΠΟΡΙ

. ι τῶμ με
 ἐὰν δέ τις ἐκ τῶν ἀπαν
 ωται οἱ δικασταὶ τὴν δίκην μὴ
 χώρα ἢ Μιλησίων καὶ Πριηνέων ἐμ φυλ[ακῇ]?
 5 ἄρ]χοντας αἰεὶ κατ' ἐνιαυτὸν προνοεῖν ὑπὲρ
 β]οιηθεῖν ἀλλήλοις. — Περὶ δικῶν — τὰς δίκ[ας]?
 ἐν Μιλήτῳ μὲν] ἐπὶ τῶν τοῦ ἐμπορίου ἐπιμελητῶν, ἐμ Πριήνῃ δὲ ἐπ[ὶ
 τῶν στρατηγῶν τῶν ἐνεστῶ?]των, τοὺς δὲ ἐγκαλοῦντας περὶ τινῶν ἀφ' οὗ χρὸ[νου
 ταῦτα τὰ σύμβολα ἐγένετο δικάζ]εσθαι Μιλησίους μὲν ἐμ Πριήνῃ Πριηνεῖς δὲ ἐν Μι[λήτῳ.
 10 ἐνδεξάτωσαν δὲ ἑκάτεροι τοὺς ἐγ?]κλήτους Μιλήσιοι μὲν ἐμ Πριήνῃ τοῖς στρα[τηγοῖς
 Πριηνεῖς δὲ ἐν Μιλήτῳ τοῖς τοῦ ἐμπο]ρίου ἐπιμεληταῖς, γράφοντες τό τε ὄνομ[α
 ἰν προφαίνοντες τὸ ἐγκλημα
 α
 ὀνόματα γρ[αφέτωσαν]?
 15 ωιται, προσγραφέτωσαν δ[ὲ
 ας ἐκάστου μηνὸς ἀπὸ τῆς νομην[ίας
 γράψαντες αὐθημερὲ ἐκτιθέτωσαν
 κήρυγμα ἐφ' ἡμέρας πέντε
 ἀπενηνεγμέναι τὰς δὲ ἀν
 20 ας ἀπὸ τῆς ἐκκαϊδεκάτης
 τῆς δίκης· εἰσαγέτω δὲ
 ἔνιοι τῶν στρα-
 τηγῶν] διδόναι δὲ
 ἐμπορι

The document before us is a treaty between Prienè and Miletos, chiefly referring to lawsuits. It was common for two states having intimate relations with each other, to arrange the conditions under which the natives of either city, when sojourning in the other, might obtain justice in the foreign courts. Such lawsuits were called *δίκαι ἀπὸ συμβόλων*. See Meier, *Attisch. Process*, p. 773 foll.; Böckh, *Staatshaushaltung*, i, pp. 72, 529. The treaties were termed *σύμβολα*, the present inscription being one of the kind. Other examples are the Attic inscription, No. iv of Part I, *ante* (where see notes), and Waddington-Le Bas, Part v, No. 86, line 24 foll. (from Teos).

No. ccccxii exhibited Prienè and Miletos as disputing about their boundaries, and submitting their claims to the arbitration of Smyrna. In the present inscription, which appears to be somewhat later, we find the two cities drawing nearer to each other, and cementing their friendship by means of a definite treaty. In lines 4 foll. it seems as if the

two cities had made common cause, so as to unite forces for the protection of their territory: if so the arbitration of Smyrna had borne good fruit. I read β]οιηθεῖν in line 6, comparing C. I. 3137, lines 68 and 77 (from Smyrna), and Waddington-Le Bas, Part v, No. 1140 (from Kios), where the same form occurs. Observe that the magistrates before whom a charge was to be made at Miletos, are the Commissioners of the market (lines 7, 11); the interests of Miletos being mainly commercial, these magistrates held an important position. At Prienè the corresponding magistrates are the *στρατηγοί*, in whose hands the chief executive power was lodged; they had also charge of the police of the city. The *στρατηγοί* are spoken of in Nos. ccccxv, 12; ccccxix, *encl.* This treaty tends to confirm the conjecture made on No. ccccxii, that in the latter part of the third century B. C. both Prienè and Miletos were under the patronage of the Egyptian king. It would be to his interest to draw the two cities together, as against both the Syrian and Pergamene monarchies.

CCCCXV.

A stelè of white marble, broken at the top. From the temple of Athenè Polias, Prienè. Height, 2 ft. 9½ in.; width, 1 ft. 11½ in. Presented by the Society of Dilettanti, 1870. Unpublished.

ΑΛΑΚΗ ΑΙΣΙΤΗΖΟΝ ΜΙΛΙΟΣΙΣ ΑΣΙΛΕΙΣΣΕΛΕΥΚΟ
 ΝΤΙΟΧΟΝΔΕΔΟΣΘΑΙΔΕΑΥΤΩΙΚΑΙΠΡΟΕΔΡΙΑΝΕΜΡΑΣΙΤΟΙΣΑΓΓ
 ΚΑΙΕΦΟΔΟΝΕΡΙΤΗΜΒΟΥΛΗΓΚΑΙΤΟΝΔΗΜΟΜΡΩΤΩΙΜΕΤΑΤΑΙΕ
 ΑΙΣΙΤΗΣΙΝΕΜΡΡΥΤΑΝΕΙΩΙΚΑΙΕΜΡΑΝΙΩΝΙΩΙΚΑΙΑΤΕΛΕΙΑΝΤ
 5 ΣΩΜΑΤΟΣΚΑΙΩΝΑΝΕΙΣΑΓΗΤΑΙΗΕΞΑΓΗΤΑΙΕΙΣΤΟΝΙΔΙΟΝΟΙ
 ΚΑΙΕΜΡΟΛΕΜΩΙΚΑΙΕΝΦΙΡΗΝΗΤΑΥΤΑΔΕΥΡΑΡΧΕΙΓΚΑΙΑΥΤΩΙΚ
 ΞΚΓΟΝΟΙΣΑΝΑΓΓΕΙΛΑΙΔΕΤΟΝΣΤΕΦΑΝΟΝΔΙΟΝΥΣΙΟΙΣΤΡΑΓΩΙΔΩ
 ΩΙΡΡΩΤΩΙΑΓΩΝΙΑΛΟΥΝΤΑΣΕΝΘΙΑΝΑΓΓΕΛΙΑΙΩΝΕΝΕΚΑΤΕ
 ΗΤΑΙΤΗΣΔΕΑΝΑΓΓΕΛΙΑΣΕΡΙΜΕΛΗΟΗ ΑΙΤΟΝΑΓΩΝΟΘΕΤΗΝΤ
 10 ΙΕΚΑΤΑΣΚΕΥΗΣΤΩΝΕΙΚΟΝΩΓΚΑΙ ΗΣΣΤΑΣΕΩΣΟΡΩΣΣΥΝΤ
 ΙΕΣΘΗΣΟΝΤΑΙΚΑΤΑΤΑΧΟΣΚΑΙΞΥΜΦΕΡΟΝΤΩΣΕΡΙΜΕΛΕΙΣΘΑΙ

15 3 ΝΕΣΤΩΤΑΣΑΕΙΣΤΡΑΤΗΓΟΥΣΙΝΑΔΕΑ ΤΕΤΙΜΑΙΑΙΔΕΔΟΜΕΝ
 ΡΙΧΩΙΕΠΙΦΑΝΕΣΤΕΡΑΙΩΣΙΓΚΑΙΤΩΝΑΛΛΩΝΟΙΠΡΟΑΙΡΟΥΜΕΝΣ
 ΡΟΛΕΙΠΑΡΕΧΕΣΘΑΙΤΑΣΧΡΕΙ ΘΕΩΡΩΣΙΝΟΤΙΟΔΗΜΟΣΤΟΙΣΚ
 20 10ΙΣΚΑΙΑΓΑΘΟΙΣΑΝΔΡΑΣΙΝΕΡΙΣΤΑΤΑΙΧΑΡΙΤΑΣΑΡΟΔΙΔΟΝΑΙΚΑΤΑ
 ΞΙΑΣΑΝΑΓΡΑΨΑΙΤΟΔΕΤΟΥΗΦΙΣΜΑΕ ΣΣΤΗΛΗΝΛΙΘΙΝΗΓΚΑΙΣΤΗΣΑΙ
 ΠΑΡΑΤΗΝΕΙΚΩΝΑΤΑΔΕΑΝΑΛΩΜΑΤΑΤΑΓΕΝΟΜΕΝΑΥΠΗΡΕΤΕΙΝ
 ΤΟΥΣΟΙΚΟΝΟΜΟΥΣ
 25 15ΕΡΙΣΤΕΦΑΝΗΦΟΡΟΥΙΠΡΟΘΩΝΤΟΣΜΗΝΟΣΜΕΤΑΓΕΙΤΝΙΩΝΟΣΕΔΟΞΕΤΩ
 ΔΗΜΩΙΓΝΩΜΗΣΤΡΑΤΗΓΩΝΠΕΡΙΤΩΝ- ΙΩΝΤΩΜΠΡΟΤΕΡΟΝΕΥΗΦΙΣΜΕ
 ΝΩΝΛΑΡΙΧΩΙΤΑΜΕΝΑΛΛΑΕΙΝΑΙΚΑΘ ΠΡΟΤΕΡΟΝΟΔΗΜΟΣΕΥΗΦΙΣΤ
 ΣΤΗΣΑΙΔΕΛΑΡΙΧΟΥΕΙΚΟΝΑΧΑΛΚΗΝΕΦΙΠΡΟΥΕΝΤΗΙΑΓΟΡΑΙΑΝΤΙΤΗΣ
 ΠΡΟΤΕΡΟΝΕΥΗΦΙΣΜΕΝΗΣΑΥΤΩΙΥΠΑΡΧΕΙΝΔΕΛΑΡΙΧΩΙΑΤΕΛΕΙΑΓΚΑΙΤΩ
 30 20ΚΤΗΝΩΓΚΑΙΤΩΝΣΩΜΑΤΩΝΟΣΑΑΝΥΠΑΡΧΗΙΕΝΤΕ-ΟΙΣΙΔΙΟΙΣΚΤΗΜΑΣ
 ΚΑΙΕΝΤΗΙΠΟΛΕΙΟΓΩΣΑΜΦΑΙΝΗΤΑΙΟΔΗΜΟΣΧΑΡΙΤΑΣΑΡΟΔΙΔΟΥΣ
 ΛΑΡΙΧΩΙΤΩΝΕΥΕΡΓΕΤΗΜΑΤΩΝΑΞΙΑΣ
 35 25ΕΡΙΣΤΕΦΑΝΗΦΟΡΟΥΑΚΑΜΑΝΤΟΣΜΗΝΟΣΑΠΑΤΩΥΡΙΩΝΟΣΑΝΑΞΙΑΛ
 ΛΥΚΙΔΕΩΣΕΙΠΕΝΟΡΩΣΑΝΑΙΕΥΗΦΙΣΜΕΝΑΙΥΠΟΤΟΥΔΗΜΟΥΤΙ
 ΜΑΙΛΑΡΙΧΩΙΑΝΑΓΡΑΦΩΣΙΝΕΙΣΣΤΗΛΗΝΛΙΘΙΝΗΓΚΑΙΣΤΑΘΗΝΣΤΗ
 30 30ΛΗΕΝΤΩΙΙΕΡΩΙΤΗΣΑΘΗΝΑΣΔΕΔΟΧΘΑΙΤΗΒΟΥΛΗΚΑΙΤΩΙΔΗΜΩΙΤΟΙ
 ΝΕΩΡΟΙΗΝΛΕΩΜΕΔΟΝΤΑΑΡΕΓΔΟΥΝΑΙΟΡΩΣΣΤΗΛΗΤΕΚΑΤΑ
 ΣΚΕΥΑΣΘΗΚΑΙΑΝΑΓΡΑΦΗΙΕΙΣΑΥΤΗΝΤΑΥΗΦΙΣΜΑΤΑΤΑΕΥΗΦΙΣ
 ΜΕΝΑΥΠΟΤΟΥΔΗΜΟΥΥΠΕΡΤΙΜΩΝΛΑΡΙΧΩΙΚΑΙΣΤΑΘΗΝΣΤΗΛΗΕΝΤΩ
 35 35ΙΕΡΩΙΤΗΣΑΘΗΝΑΣΤΟΔΕΓΕΝΟΜΕΝΟΝΕΙΣ-ΑΥΤΑΑΝΑΛΩΜΑΥΠΗΡΕΤΙ
 ΣΑΙΤΟΝΝΕΩΡΟΙΗΓΚΑΙΑΝΕΝΕΓΚΕΙΝΤΗΙΠΟΛΕΙΕΛΛΟΓΩ

. . . . [εἰκόν-
 α] χαλκῇ[ν κ]αὶ στήσαι παρὰ τοὺς [β]ασιλεῖς Σέλευκο[ν καὶ
 'Α]ντίοχον· δεδῶσθαι δὲ αὐτῷ καὶ προεδρίαν ἐμ πᾶσι τοῖς ἀγῶ[σιν
 καὶ ἔφοδον ἐπὶ τῇμ βουλῇ καὶ τὸν δῆμον πρῶτῳ μετὰ τὰ ἱε[ρά,
 κ]αὶ σίτησιν ἐμ πρυτανείῳ καὶ ἐμ Πανιωνίῳ, καὶ ἀτέλειαν τ[οῦ
 5 5 σώματος καὶ ὧν ἂν εἰσάγῃται ἢ ἐξάγῃται εἰς τὸν ἴδιον οἴ[κον
 καὶ ἐμ πολέμῳ καὶ ἐν εἰρήνῃ· ταῦτα δὲ ὑπάρχει καὶ αὐτῷ κ[αὶ
 ἐκγόνοις· ἀναγγεῖλαι δὲ τὸν στέφανον Διονυσίοις τραγωδῶ[ν
 τ]ῷ πρῶτῳ ἀγῶνι δηλοῦντας ἐν τῇ ἀναγγελίᾳ ὧν ἕνεκα τετ[ί-
 μ]ηται, τῆς δὲ ἀναγγελίας ἐπιμεληθῇ[ν]αὶ τὸν ἀγωνοθέτην, τ[ῆς
 10 10 δὲ κατασκευῆς τῶν εἰκόνων καὶ τ]ῆς στάσεως ὅπως συντ[ε]-
 λεσθήσονται κατὰ τάχος καὶ ξυμφερόντως ἐπιμελεῖσθαι τ[οὺς
 ἐνεστῶτας αἰὲς στρατηγούς· ἵνα δὲ α[ἱ] τε τιμαὶ αἱ δεδομέν[αι Λα-
 ρίχῳ ἐπιφανέστεραι ᾦσιν, καὶ τῶν ἄλλων οἱ προαιρούμενο[ι τῇ
 πόλει παρέχεσθαι τὰς χρεῖ[ας] θεωρῶσιν ὅτι ὁ δῆμος τοῖς κ[α]-
 15 15 λοῖς καὶ ἀγαθοῖς ἀνδρασιν ἐπίσταται χάριτας ἀποδιδόναι κατα-
 ξίας, ἀναγράψαι τὸδε τὸ ψήφισμα ε[ἰ]ς στήλην λιθίνην καὶ στήσαι
 παρὰ τὴν εἰκόνα, τὰ δὲ ἀναλώματα τὰ γινόμενα ὑπηρετεῖν
 τοὺς οἰκονόμους.
 'Επὶ στεφανηφόρου Ἱπποθῶντος, μηνὸς Μεταγειτνιῶνος, ἔδοξε τῷ
 20 20 δήμῳ, γνώμῃ στρατηγῶν· περὶ τῶν [τι]μῶν τῶμ πρότερον ἐψηφισμέ-
 νων Λαρίχῳ, τὰ μὲν ἄλλα εἶναι καθ[ὼς] πρότερον ὁ δῆμος ἐψηφιστ[αι,
 στήσαι δὲ Λαρίχου εἰκόνα χαλκῇν ἐφ' ἵππου ἐν τῇ ἀγορᾷ ἀντὶ τῆς
 πρότερον ἐψηφισμένης αὐτῷ, ὑπάρχειν δὲ Λαρίχῳ ἀτέλειαν καὶ τῶ[ν
 25 25 κτηνῶν καὶ τῶν σωμάτων ὅσα ἂν ὑπάρχῃ ἐν τε τοῖς ἰδίοις κτήμασ[ι
 καὶ ἐν τῇ πόλει ὅπως ἂμ φαίνεται ὁ δῆμος χάριτας ἀποδιδούς
 Λαρίχῳ τῶν εὐεργετημάτων ἀξίας.
 'Επὶ στεφανηφόρου Ἀκάμαντος, μηνὸς Ἀπατουριῶνος, Ἀναξίλα[ς
 Λυκιδέως εἶπεν· ὅπως ἂν αἱ ἐψηφισμέναι ὑπὸ τοῦ δήμου τι-
 30 30 μαὶ Λαρίχῳ ἀναγραφῶσιν εἰς στήλην λιθίνην καὶ σταθῇ ἢ στή-
 λῃ ἐν τῷ ἱερῷ τῆς Ἀθηνᾶς, δεδῶσθαι τῇ βουλῇ καὶ τῷ δήμῳ τὸν
 νεωποῖον Λεωμέδοντα ἀπεγδοῦναι ὅπως στήλῃ τε κατα-
 σκευασθῇ καὶ ἀναγραφῇ εἰς αὐτὴν τὰ ψηφίσματα τὰ ἐψηφισ-
 μένα ὑπὸ τοῦ δήμου ὑπὲρ τιμῶν Λαρίχῳ καὶ σταθῇ ἢ στήλῃ ἐν τῷ
 35 35 ἱερῷ τῆς Ἀθηνᾶς· τὸ δὲ γεγόμενον εἰς ταῦτα ἀνάλωμα ὑπηρετ[ῇ]-
 σαι τὸν νεωποῖον καὶ ἀνενεγκεῖν τῇ πόλει ἐλ λόγῳ.

Decrees in honour of Larichos for his services to Prienè. They must have been great, to receive such an acknowledgement. For besides the usual grants of *προεδρία*, of priority of access to the *βουλή* and *ἐκκλησία*, and free export and import of commodities at all times, he is awarded an equestrian statue (lines 10, 22), and exemption from taxation for himself (lines 4, 5), his cattle and his slaves (line 24). The name Larichos is very rare, and we may probably pronounce the subject of these decrees to have been a grandson and namesake of the Larichos who was a well-known man at the court of Philip (Arrian, *Anab.* iii, 6), and whose two sons Laomedon and Eriguiois were officers of rank in the army of Alexander (Arrian, *Anab.* i. c.; Indica, 18; Curt. ed. Zumpt, vi, 10 and viii, 10, § 40). Probably this younger Larichos was the son of Laomedon, who upon Alexander's death received as his portion the satrapy of Syria (Diod. Sic. xviii, 3, 39, 43; Appian, *Syr.* 52, etc.). Upon the downfall of his father, we may suppose that Larichos entered the service of the Syrian monarchy, for the statue originally voted him (lines 1, 2) was to be set up beside the statues of Kings Seleukos and Antiochos. I take this to refer to Seleukos Nikator and Antiochos Soter; and if it is worth while to add another conjecture, I would connect these de-

crees with the statement in No. cccci, lines 132-3 about the *δυσχερεῖς καιροί* at Prienè during the reign of Antiochos Theos. This was during the 'Second Syrian War' which came to an end in B. C. 248: in this war the forces of Ptolemy Philadelphos had pressed hard upon the Greek cities of Asia Minor, and Samos the adversary of Prienè had become an Egyptian naval station (see Introduction, p. 4 *ante*). I imagine Larichos to have been the general of Antiochos Theos, who came to the relief of Prienè.

In lines 19 and 27 it is curious that both the *στεφανηφόροι* mentioned bear the names of eponymous heroes. The occurrence of two such names together suggests the idea that the office of *στεφανηφόρος* may have been held by the heroes themselves, just as *ὁ θεός* occurs in No. cccci, line 126, on which see the note. Compare also No. ccccxvi, line 9, [ἐπὶ] *στ[εφα]νηφόρου Ἀκάμαντος*.

Line 27. *Ἀπατουριών* is already known as the name of a month in Tenos, see *ante* No. ccclxxvii (C. I. 2338), Kyzikos (C. I. 3661), Olbia (C. I. 2083, Ad-denda, p. 1000), and elsewhere.

The dative *γνώμη*, in line 20, is very remarkable, the nominative in this connexion being all but universal. Perhaps the few instances of the dative are slips of the lapidary: see however C. I. 2264, 2484.

CCCCXVI.

Fragment of blue marble stelè, from the temple of Athenè Polias, Prienè. Entire only on left. Height, 9½ in.; width, 1 ft. 6 in. Presented by the Society of Dilettanti, 1870. Unpublished.

NT

ΛΙΦΙΛΟΤΙΜΩΣΙ

1 ΑΝΤΕΣΕΙ ΑΡΑΝΤΑΤΟΓΧΡΟΝΟΝ

ΤΑΙΑΝΑΓΡΑΨΑΙΤΟΥΨΗΦΙΣΜΑΤΟΔΕΕΙΣΣ

3 ΝΗΝΚΑΙΣΤΗΣΑΙΕΙΣΤΟΙΕΡΟΝΤΗΣΑΘΗΝΑΣΤ

ΩΜΑΥΓΗΡΕΤΗΣΑΙΤΟΕΙΣΤΟΝΣΤΕΦΑΝΟΝΚΑ

ΤΗΝΣΤΗΛΗΝΚΑΙΤΗΝΑΝΑΓΡΑΦΗΝΤΟΥΨΗΦΙΣΜΑ

ΤΟΝΝΕΩΓΡΟΙΗΝΗΡΑΚΛΕΩΤΗΝ

5 Τ ΝΗΦΟΡΟΥΑΚΑΜΑΝΙΟΣΜΗΝΟΣΜΕΤΑΓΕ

10 ΣΤΑΜΕΝΟΥΑ

ΕΟΥΕΙΠΕ

..... ΝΤ

..... κ]αὶ φιλοτίμως [τὴν πόλιν εὐεργε-?

τ[ήσ]αντες εἰ[ς] ἅπαντα τὸν χρόνον [μνημονεύων-?

ται, ἀναγράψαι τὸ ψήφισμα τότε εἰς σ[τήλην λιθί-

5 νην καὶ στήσαι εἰς τὸ ἱερὸν τῆς Ἀθηνᾶς, τ[ὸ] δὲ ἀνά-

λ]ωμα ὑπηρετῆσαι τὸ εἰς τὸν στέφανον κα[ὶ] εἰς

τὴν στήλην καὶ τὴν ἀναγραφὴν τοῦ ψήφισμα[τος

τὸν νεωποῖν Ἡρακλεώτην.

'Επὶ] σ[τ[εφα]νηφόρου Ἀκάμαντος, μηνὸς Μεταγε[ιτ-

10 νῖωνος]σταμένου, Ἀ εἰς . . .

.....

Fragment of two decrees, of which the first was an honorary one, and the second probably a rider to it. The subject of them cannot be more precisely determined. The date may be the second or third century B.C. Akamas, in line 9, may be the name

of a citizen, but is more likely to refer to the hero, who is here elected to the eponymous magistracy, as was Apollo in No. cccci, line 126; compare No. ccccxv *ante*.

CCCCXVII.

Fragment of bluish marble stelè, from the temple of Athenè Polias, Prienè. Entire only on left. Height, $4\frac{1}{2}$ in.; width, $7\frac{3}{8}$ in. Presented by the Society of Dilettanti, 1870. Unpublished.

ΛΙΖΘΑΙΟΡΩΣΑΓΛ
ΚΛΙΗΝΑΝΑΓΡΑΦΗΤΟΥ
ΝΕΣΤΑΤΩΙΤΟΡΩΙ
ΑΙΤΟΝΔΗΜΟΝ
— — —

εἶσθαι ὅπως Ἄγα[. . . αἱ δεδομένοι τιμαὶ ἀναγγέλλονται ἐν τοῖς πρώτοις ἀγῶσιν,
καὶ ἵνα ἀναγραφῇ τὸ ψήφισμα εἰς στήλην λιθίνην καὶ σταθῇ ἐν τῷ ἐπιφανέ-
στερῷ τόπῳ, [ἵνα πᾶσι φανερὸν ᾖ διότι ὁ δῆμος ὁ ὧν ἀξίως τιμᾶ
κ]αὶ τὸν δῆμον [τὸν Πριηνέων καὶ τοὺς δικαστὰς? κ.τ.λ.

This is a fragment of a decree, containing the usual phrases: compare Nos. ccccxviii, lines 35 foll., ccccx, lines 33 foll., ccccxii, lines 29 foll., which justify the conjecture that the decree was sent from

some other city to confer honours upon a dikast (Ἄγα . . ., line 1) sent from Prienè. The surface is much worn: the letters are neat, and seem to belong to the third century B.C.

CCCCXVIII.

Tall stelè of blue marble, from the temple of Athenè Polias, Prienè. Height, 4 ft.; width, 1 ft. 10 in. Presented by the Society of Dilettanti, 1870. Unpublished.

Within wreath.
ΤΟΝ
ΔΗΜΟ
Ν

Within wreath.
ΚΛΕ
ΑΝ
ΔΡΟΝ
ΚΑΛΛΙ
ΣΤΡΑΤΟΥ
ΦΥΣΕΙΔΕΑ
ΛΕΞΙ
ΔΟΣ

Within wreath.
ΜΟ
ΑΓΕ
ΤΗΝΡΑΥ
ΣΑΝΙΟΥ

ΕΡΙΣΤΕΦΑΝΗΦΟΡΟΥΔΗΜΗΤΡΙΟΥΜΗΝΟΣΓΡΑΝΗΜΟΥ
ΤΟΠΑΡΑΕΡΥΘΡΑΙΩΝΤΙΜΩΝΔΙΚΑΣΤΗΚΛΕΑΝΔΡΩΙ ΕΔΟΞΕΝ
ΤΗΒΟΥΛΗΚΑΙΤΩΙΔΗΜΩΙΣΤΡΑΤΗΓΩΝΕΞΕΤΑΣΤΩΝΡΡΥΤΑΝΕ
ΩΝΓΝΩΜΗΕΠΙΔΗΟΑΡΟΣΤΑΛΕΙΣΔΙΚΑΣΤΗΣΥΡΟΤΟΥΔΗΜΟΥ
5 ΤΟΥΡΡΙΗΝΕΩΝΚΛΕΑΝΔΡΟΣΚΑΛΛΙΣΤΡΑΤΟΥΦΥΣΕΙΔΕΑΛΕΞΙΔΟΣ
ΕΡΙΤΗΝΔΙΚΗΝΤΗΣΜΗΝΥΣΕΩΣΤΗΝΤΕΔΙΚΗΝΕΔΙΚΑΣΕΝΑΞΙΩΣΤΗΣ
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ΚΑΙΟΓΡΑΜΜΑΤΕΥΣΑΥΤΟΥΜΟΑΓΕΤΗΣΓΑΥΣΑΝΙΟΥΑΞΙΩΣΤΗΣΕΝΚΕΧΕΙ
ο ΡΙΣΜΕΝΗΣΑΥΤΩΙΡΙΣΤΕΩΣΟΡΩΣΟΥΝΚΑΙΟΔΗΜΟΣΦΑΙΝΗΤΑΙΜΝΕΙ
ΑΝΡΟΙΟΥΜΕΝΟΣΤΩΝΚΑΛΩΝΚΑΙΑΓΑΘΩΝΑΝΔΡΩΝΚΑΙΔΙΚΑΙΩΣΚΡΙΝΑΝ
ΤΩΝΤΗΝΔΙΚΗΝΚΑΙΑΞΙΩΣΤΗΣΕΞΑΡΟΣΤΕΙΛΑΣΗΣΑΥΤΟΥΣΡΑΤΡΙΔΟΣ
ΟΙΤΕΜΕΤΑΤΟΥΤΟΥΣΡΑΡΕΣΟΜΕΝΟΙΕΙΣΤΗΝΡΟΛΙΝΗΜΩΝΔΙΚΑΣΤΑΙΘΕΩΡΟΥΝ

ΤΕΣΑΡΟΔΙΔΟΜΕΝΑΣΤ'ΑΣΚΑΘΗΚΟΥΣΑΣΤΙΜΑΣΤ ΑΓΑΘΟΙΣΑΝΔΡΑΣΙΝΠΡΟ
 ΙΣΤΩΝΤΑΙΚΑΙΑΥΤΟΙΤΩΝΔΙΚΑΙΩΝΜΕΤΑΓ' ΕΝΕΦΙΛΟΤΙΜΙΑΣΤΥΧΗΛΑΛΟΘΗ
 ΕΔΟΧΘΑΙΤΗΒΟΥΛΗΚΑΙΤΩΙΔΗΜΩΙΕΓΓΑΙΝΕΣΑΙΜΕΝΤΟΝΔΗΜΟΝΤΟΝ
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 ΔΕΔΟΣΘΑΙΔΕΤΑΥΤΑΚΑΙΤΟΙΣΕΚΓΟΝΟΙΣΑΥΤΩΝΤΑΣΔΕΔΕΔΟΜΕΝΑΣ
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 ΣΤΙΣΑΝΑΔΟΥΣΠΡΙΗΝΕΥΣΙΝΤΟΔΕΤΟΥΗΦΙΣΜΑΠΑΡΑΚΑΛΕΣΕΙΑΥ
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 ΓΡΑΜΜΑΤΕΙΑΝΑΓΓΕΛΛΩΝΤΑΙΓΑΡΑΥΤΟΙΣΕΝΤΟΙΣΕΠΙΦΙ
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 ΥΗΦΙΣΜΑΕΙΣΣΤΗΛΗΝΛΙΘΙΝΗΝΑΝΑΤΕΘΗΓΑΡΑΥΤΟΙΣ
 ΤΑΥΤΑΔΕΕΙΝΑΙΕΙΣΦΥΛΑΚΗΝΤΗΣΠΟΛΕΩΣΠΡΕΣ
 ΛΕΩΤΟΥ

Τὸν
 δῆμον.

Κλέ-
 αν-
 δρον
 Καλλι-
 στρατού
 φύσει δὲ Ἀ-
 λέξι-
 δος.

Μο-
 αγέ-
 την Παν-
 σανίου.

- Ἐπὶ στεφανηφόρου Δημητρίου· μηνὸς Πανήμου.
 Τὸ παρὰ Ἐρυθραίων τιμῶν δικαστῇ Κλεάνδρῳ. Ἔδοξεν
 τῇ βουλῇ καὶ τῷ δήμῳ, στρατηγῶν ἐξεταστῶν πρυτάνε-
 ων γνώμῃ· ἐπειδὴ ὁ ἀποσταλὴς δικαστῆς ὑπὸ τοῦ δήμου
 5 τοῦ Πριηνέων Κλεάνδρος Καλλιστράτου φύσει δὲ Ἀλέξιδος
 ἐπὶ τὴν δίκην τῆς μηνύσεως τὴν τε δίκην ἐδίκασεν ἀξίως τῆς
 τε ἑαυτοῦ πατρίδος καὶ τῆς ἡμετέρας πόλεως, ποιησάμενος
 τὴν κρίσιν ἀπὸ τοῦ δικαίου, τὴν τε ἐπιδημίαν ἐποιήσατο αὐτός τε
 καὶ ὁ γραμματεὺς αὐτοῦ Μοαγέτης Πανσανίου ἀξίως τῆς ἐνκεχει-
 10 ρισμένης αὐτῷ πίστεως, — ὅπως οὖν καὶ ὁ δῆμος φαίνεται μνεί-
 αν ποιούμενος τῶν καλῶν καὶ ἀγαθῶν ἀνδρῶν καὶ δικαίως κρινάν-
 των τὴν δίκην καὶ ἀξίως τῆς ἐξαποστειλάσης αὐτοὺς πατρίδος,
 οἱ τε μετὰ τούτους παρεσόμενοι εἰς τὴν πόλιν ἡμῶν δικασταὶ θεωροῦν-
 15 τες ἀποδιδόμενας τὰς καθηκούσας τιμὰς τ[οῖς] ἀγαθοῖς ἀνδράσιν προ-
 ιστῶνται καὶ αὐτοὶ τῶν δικαίων μετὰ π[ρ]ῆ[φ]ης φιλοτιμίας, — Τύχῃ Ἀγαθῇ
 δεδόχθαι τῇ βουλῇ καὶ τῷ δήμῳ ἐπαινέσαι μὲν τὸν δῆμον τὸν
 Πριηνέων καὶ στεφανῶσαι αὐτὸν χρυσῷ στεφάνῳ ὅτι ὑπάρ-
 χων συγγενὴς καὶ φίλος καὶ εὐνους τῷ ἡμετέρῳ δήμῳ καὶ
 προαιρούμενος διαφυλάσσειν τὴν πρὸς τὸ πλῆθος ἡμῶν εὐνοίαν
 20 ἀπέστει]λεν δικαστὴν ἀνδρὰ καλὸν καὶ ἀγαθὸν καὶ ἄξιον ἀμφο-
 τέ[ρ]ων τῶν πόλεων, ἐπαινέσαι δὲ καὶ τὸν δικαστὴν Κλεάνδρον Καλ-
 λιστράτου φύσει δὲ Ἀλέξιδος καὶ στεφανῶσαι αὐτὸν χρυσῷ στε-

φάνω, ἐπαινέσαι δὲ καὶ τὸν γραμματέα αὐτοῦ Μοαγέτην Πανσανίου
 καὶ στεφανῶσαι αὐτὸν θαλλοῦ στεφάνω ἀρετῆς ἕνεκεν καὶ εὐνοί-
 25 ας τῆς εἰς τὸν δῆμον, εἶναι δὲ αὐτοὺς καὶ προξένους καὶ πολίτας
 τῆς πόλεως ἡμῶν, δεδῶσθαι δὲ αὐτοῖς καὶ προεδρίαν ἐν τοῖς ἀγῶσιν
 οἷς ἂν ἡ πόλις συντελῇ, ὑπάρχειν δὲ αὐτοῖς καὶ τὰς ἄλλας τιμὰς αἵ-
 τινες καὶ τοῖς ἄλλοις προξένοις παρὰ τῆς πόλεως ὑπάρχουσιν,
 30 δεδῶσθαι δὲ ταῦτα καὶ τοῖς ἐκγόνοις αὐτῶν· τὰς δὲ δεδομένας
 τιμὰς τῷ δῆμῳ τῷ Πριηνέων καὶ τῷ δικαστῇ καὶ τῷ γραμμα-
 τεῖ κατὰ τὸδε τὸ ψήφισμα ἀναγγεῖλάτω δὲ (*sic*) ἐν τῷ θεάτρῳ ὁ
 ἀγωνοθέτης τῶν Διονυσίων, ἀποδείξαι δὲ καὶ πρεσβευτὴν
 35 ὅστις ἀναδοὺς Πριηνεύσιν τὸδε τὸ ψήφισμα παρακαλέσει αὐ-
 τοὺς] ὄντας συγγενεῖς καὶ φίλους καὶ εὖνους τοῦ δήμου ἐπιμέλει-
 αν ποιεῖσθαι ὅπως αἱ δεδομένοι τιμαὶ τῷ τε δῆμῳ αὐτῶν καὶ [τῷ
 δικαστῇ καὶ] τῷ γραμματεῖ ἀναγγέλλωνται παρ' αὐτοῖς ἐν τοῖς ἐπιφα-
 νεστάτοις ἀγῶσιν ὅταν καὶ οἱ ἄλλοι στέφανοι ἀναγγέλλωνται καὶ ἵνα
 ἀναγραφῇ τὸδε τὸ ψήφισμα εἰς στήλην λιθίνην ἀνατεθῇ παρ' αὐτοῖς
 40 ἐν τινὶ τῶν ἱερῶν,] ταῦτα δὲ εἶναι εἰς φυλακὴν τῆς πόλεως· πρε-
 βευτῆς ὁ δεῖνα 'Ηρακ[?]λεώτου.

Isolated as the Greek cities were, it is interesting to observe how often they rendered important services one to the other by way of arbitration or jurisdiction in case of quarrels either international or intestine. A good example of arbitration between two cities is found in the award of the Rhodian Commission in the dispute between Prienè and Samos, No. cccciiii *ante*. The inscription before us is of a somewhat similar nature. A prosecution had been set on foot in the Ionian city of Erythræ which it was desirable to have tried before a judge beyond suspicion of having any political or personal bias. The Erythræan government accordingly requested Prienè to send a *δικαστής* from among her citizens. He was sent, and having discharged his duties successfully, he receives public honours and thanks from the Erythræans,—honours in which his native city and his secretary have a share. The case in question is termed (line 6) *τὴν δίκην τῆς μηνύσεως*, i.e. it was based upon information laid before the government against some officer of state by a person who was either not willing or not competent himself to conduct the prosecution (see Schömann, *Antiquitt. Juris Pub. Græc.* p. 231).

From the mention of the *ἐξετασταί* in line 3 nothing can be inferred as to the nature of the charge: Aristotle says that *ἐξετασταί* was the title given in some states to officers corresponding to the *εὐθυνοί* at Athens (*Polit.* vii, 8, § 17 = 1322 B). *Ἐξετασταί* existed at Halikarnassos (C. I. 2656: *Hellenic Journal*, ii, 98), at Smyrna (C. I. 3137, line 88), at Nesos (Droysen, *Hellenismus*, ii, 2, p. 374), at Chios (*Monatsberichte d. Berl. Akad.* 1863, p. 265), and at Laodikeia (No. cccxxxi *post*).

The political troubles which so often befel the Greek cities made the employment of such foreign *δικασταί* a frequent necessity, as is witnessed by the large number of inscriptions like the present. Thus we find *δικασταί* from Alexandria Troas at Karystos (C. I. Add. 2152 *b*), from Andros at Adramyttion (C. I. Add. 2349 *b*), and at Chalkis in Eubœa (C. I. 2147), from Iasos at Kalymna (C. I. 2671; compare the Kalymnian fragment, Part ii, No. cclxiii *ante*), from Antandros at Peltæ in

Phrygia (C. I. Add. 3568 *f*), from Klazomenæ at Smyrna (C. I. 3184), and from Lampsakos at Kymè (?) (C. I. 3640; compare also *Bull. de Corr. Hell.* vi, p. 356, and C. I. Add. 2167 *c*, Add. 2264 *l*, and Add. 2334 *b*). Böckh has some interesting remarks on this subject in C. I. ii, p. 1065. C. Bétant (*An fuerint apud Græcos iudices certi litibus inter civitates componendis: Dissert. inaug. Berl.* 1862, pp. 19, 20) cites nearly all the instances given above, and adds the following notices from authors: Herod. iv, 161, v, 28 foll.; Pausan. iii, 2, 7; Xenophon, *Hellen.* v, 3, 10. Meier also mentions this kind of *δικασταί* in his essay, *Die Privatschiedsrichter und d. öffentlichen Diäteten Athens* (Halle, 1846), and therein publishes a similar decree from Megara in honour of Megarian dikasts sent to Orchomenos (see Keil, *Sylloge inscr. Bæotic.* p. 19 ft.). Bétant cites these further examples: Waddington-Le Bas, Part v, No. 87, a Teian dikast at Bargylia; Rangabé, *Antiq. Hell.* ii, No. 768. Also K. Curtius, *Inscripfen und Studien zur Geschichte von Samos*, Lübeck, 1877, publishes p. 35 a decree in honour of Samian dikasts (city unknown). Compare also the note on p. 52 *post*.

In line 2, *τιμῶν* is a genitive of relation, 'respecting honours.'

In line 31, *δέ* must be a mistake.

Few decrees of Erythræ seem to be extant: this is the longest and most perfect. The following may be compared: Waddington-Le Bas, Part v, No. 39, in honour of Konon; *ibid.* No. 1536 *a*, treaty with Hermias of Atarneus (now in the British Museum, see Part iv *post*); *ibid.* No. 40, honours to Mausolos; *ibid.* Nos. 1537, 1539, 1542 are too imperfect to yield much information. More like the decree before us is a tolerably perfect decree in honour of *στρατηγοί*, *ibid.* 1536, which is headed like the present one: [*Ἐδοξε τῷ δῆμῳ στρατηγῶν πρυτάνε[ων] ἐξεταστῶν γνώμη*]; the conclusion is imperfect. Two more short honorary decrees were published by Curtius, *Anecdota Delphica*, Nos. 68, 69 (see Rangabé, *Antiq. Hell.*, Nos. 737, 738). These also are headed with the same formula, which seems to imply that these three Boards, representing re-

ΕΙΣΤΟΙΕΡΟΝΤΗΣΑΘΗΝΑΣ ΥΠΟΓΡΑΨΑΙΔΕΚΑΙΤΟΔ' ΟΥΗΦΙΣΜΑΕΙΣΤΗΝΑΝΑΤΙΘΕ
 ΜΕΝΗΝΣΤΗΛΗΝΤΗΣΔΕΛΝΑΓΡΑΦΗΣΤΩ ΗΦΙΣΜΑΤΩΝΚΑΙΤΗΣΕΓΔΟΣΕΩΣΤΗΣΣΤΗ
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 ΑΡΟΛΛΩΝΟΣΚΑΙΤΟΓΕΝΟΜΕΝΟΝΑΝΑΛΩΜΑΑΝΕΝΕΓΚΕΙΝΕΝΛΟΓΩΙΤΗΡΟΛΕΙΑΠΟΣΤΕΙ
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 ΙΠΠΑΡΧΑCΕΡΙΜΕΛΗΘΗΝΑΙ

- ἐπ]ειδὴ ὁ δῆμος ὁ Ἀ[λεξανδρέων ἀπέστειλεν ἐφ'
 ἡ]μᾶ[ς πρεσβευτὴν Νικασαγόραν] Ζωίλου καὶ ψήφισμα καθ' ὃ ἐ[στεφάνωκε τὸν] δῆμον
 καὶ ἐπῆνεκε τοὺς παραγενομένους εἰς Ἀλεξανδρείαν δικαστὰς Ἀθηναγόραν
 Εὐκτίτου Νύμφωνα Καλλικράτου Ἀριστόδημον Φίλωνος, ἐπελθὼν δὲ καὶ Νικασαγό-
 5 ρας ἐπὶ τε τὴν βουλὴν καὶ τὴν ἐκκλησίαν ἀκολουθῶς διελέγη τοῖς ἐν τῷ ψηφίσματι
 κατακεχωρισμένοις· ὅπως οὖν καὶ ὁ δῆμος εὐχαριστῶν τε φαίνεται τῷ δήμῳ
 τῷ Ἀλεξανδρέων καὶ φιλανθρώπως ἀποδεγμένος τὸν τε ἐψηφισμένον
 ὑπ' αὐτοῦ στέφανον καὶ τὸν τῶν δικαστῶν ἔπαινον, — δεδόχθαι τῇ βουλῇ καὶ τῷ
 δήμῳ ἐπηνῆσθαι τὸν δῆμον τὸν Ἀλεξανδρέων ἐπὶ τε τῇ προαιρέσει ἣν ἔχει εἰς
 10 τὴν πόλιν ἡμῶν ἀκούουθα πράττων τοῖς προυνάρχουσιν(ν) ἀμφοτέραις ταῖς π[ό]λεσιν
 φι[λ]ανθρώποις, καὶ διότι τὴν πᾶσαν σπουδὴν προαιρούμενος ποιέσθαι ὑπὲρ τῶν παρα-
 γινομένων εἰς τὴν πόλιν δικαστηρίων ὅπως ἴσα καὶ δίκαια πᾶ[σ]ιν τοῖς πολίταις πα-
 ραγίνηται διὰ τὸ μάλιστα διὰ τοῦτο τηρεῖσθαι τὴν δημοκρατίαν, ἀποσταλέ[ντων
 15 πρὸς αὐτὸν παρ' ἡμῶν δικαστῶν, τοὺς μὲν παραγενομένους ἄνδρας εἰς Ἀλεξανδ[ρ]είαν
 ἐπῆνεκεν ἐπὶ τε τῷ σωφρόνως καὶ ἀνεγκλήτως παρεπιδημήσαι καὶ διότι τὰς δίκας ἴσως
 καὶ δικαίως ἀπάσας ἔκριναν τὰς τε τῶν παρανόμων καὶ τὰς τῶν βιαίων, τὸν δὲ δῆμον
 ἐστεφάνωκεν ἀρετῆς ἔνεκεν καὶ εὐνοίας τῆς εἰς τὴν πόλιν καὶ διότι ἄνδρας καλοὺς
 καὶ ἀγαθοὺς ἀπέστειλεν, ἐπηνῆσθαι δὲ καὶ τοὺς ἀποσταλέντας εἰς Ἀλεξανδρείαν δι-
 20 καστὰς Ἀθηναγόραν Εὐκτίτου Νύμφωνα Καλλικράτου Ἀριστόδημον Φίλωνος, ἵνα δὲ
 τὰ ἐψηφισμένα ὑπὸ Ἀλεξανδρέων λάβῃ συντέλειαν τὸν μὲν ἀγωνοθέτην δς ἂν ᾖ
 τότε ποιησάσθαι ἐπιμέλειαν μετὰ τοῦ (γ)ραμματέως ὅπως ὁ στέφανος ἀναγορευθ[ῇ]
 τοῖς πρώτοις Διονυσίοις ὅταν τὰς θέας συντελῶμεν μετὰ τὰς σπονδὰς διότι ὁ δῆμ[ος]
 ὁ Ἀλεξανδρέων στεφανοῖ τὸν δῆμον τὸν Πριηνέων ἀρετῆς ἔνεκεν [κ]αὶ εὐνοία[ς]
 25 τῆς εἰς αὐτὸν καὶ διότι δικαστὰς ἀπέστειλαν ἄνδρας καλοὺς καὶ ἀγαθοὺς
 Ἀθηναγόραν Εὐκτίτου Νύμφωνα Καλλικράτου Ἀριστόδημον Φίλωνος, — τὸ δ[ὲ]
 ψήφισμα τὸ παρὰ Ἀλεξανδρέων ἀναγράψαι εἰς στήλην λιθίνην καὶ στήσαι
 εἰς τὸ ἱερὸν τῆς Ἀθηνᾶς, — ὑπογράψαι δὲ καὶ τόδ[ε] τ]ὸ ψήφισμα εἰς τὴν ἀνατιθε-
 μένην στήλην, τῆς δὲ ἀναγραφῆς τῷ[ν ψ]ηφισμάτων καὶ τῆς ἐγδόσεως τῆς στή-
 30 λης ἐπιμέλειαν ποιησάσθαι τὸν νεωποιεῖν μέλλοντα Χάρμον ἐπὶ στεφανηφόρ[ω]
 Ἀπόλλωνος, καὶ τὸ γενόμενον ἀνάλωμα ἀνενεγκεῖν ἐν λόγῳ τῇ πόλει, ἀποστεί-
 λαι δὲ καὶ ξένιον Νικασαγόρα τῷ παραγεγονότι πρεσβευτῇ τὸ κατὰ τὸν νόμον τὸν
 νεωποίην Φλέαντα, ἵνα δὲ καὶ ἀσφαλῶς παραπεμφθῇ τοὺς στρατηγούς καὶ τοὺς
 ἱπάρχας ἐπιμεληθῇναι.

This is the latter part of another decree concerning dikasts. What remains of it gives a decree of Prienè in acknowledgment of certain honours voted by the city of Alexandria Troas to the people of Prienè and the Prienian dikasts. Some debased forms occur: line 3, *ΕΡΗΙΝΕΚΕ*; line 5, *ΔΙΕΛΕΓΗ*; line 15, *ΕΡΗΝΕΚΕΝ*; lines 9, 18, *ΕΡΗΝΗΙΣΘΑΙ*. In line 10 *H* for *N* in *προυνάρχουσιν* and in line 21 *P* for *Γ* in *γραμματέως* are mere blunders of the lapidary. The document cannot be much earlier than the second century B.C. We are enabled, in line 16, to learn the nature of the disputes which the Prienian dikasts were called in to decide: *τὰς τε τῶν παρανόμων καὶ τὰς τῶν βιαίων (δίκας)*. It is clear that party spirit had run high, and violence had been resorted to; it seemed advisable to call in judges from a friendly, but impartial, state, to hear the lawsuits which had

thus arisen, with a view to restoring tranquillity (see the notes on No. ccccxviii *ante*).

Line 32. *Φλέας* is a name not found elsewhere: it may be connected with *Φλέως*, which occurs as an epithet of Dionysos at Ephesos, see *post*.

This inscription is an interchange of compliments between Prienè and Alexandria Troas; the latter had voted an honorary crown to the people of Prienè (lines 2, 17, 21) for sending such efficient dikasts: this crown was further commemorated by the stelè, No. ccccxviii, *post*, by help of which we make sure which Alexandria is referred to. On Apollo as eponymos (line 30), see on No. ccccxiii, line 126, and compare Nos. ccccxv, ccccxvi.

Concerning the *στρατηγοί* and *ἱπάρχαι*, see p. 53, *post*.

CCCCXX.

A stelè of white marble, from the temple of Athenè Polias, Prienè, surmounted by a pediment on which are three wreaths in low relief. Height, 5 ft.; width, 1 ft. 9½ in. Presented by the Society of Dilettanti, 1870. Unpublished.

ΤΟ ΠΑΡΑΙΑΣ ΕΩΝΕ ΔΟΞΕΝΤΗ ΒΟΥΛΗ ΚΑΙ ΤΩ ΔΗΜΩ ΠΡΥΤΑΝΕΩΝ ΓΝΩΜΗ ΠΕΡΙΩΝ
 ΕΡΗΘΟΝ ΠΡΩΤΕΑΣ ΕΡΜΙΟΥ ΚΑΙ ΕΚΑΤΑΙΟΣ ΠΡΟΣΕΙΔΙ ΠΡΟΥΙΝΑ Η ΒΟΥΛΗ ΚΑΙ Ο
 ΔΗΜΟΣ ΒΟΥΛΕΥΣΗΤΑΙ ΤΙΣΙΝ ΔΕΙΤΙΜΑΙΣ ΤΙΜΗΘΗΝΑΙ ΤΟΝ ΔΗΜΟΝ ΤΟΝ ΠΡΙΗ
 ΝΕΩΝ ΚΑΙ ΤΟΝ ΠΑΡΑΓΕΝΟΜΕΝΟΝ ΠΡΟΣΗΜΑΣΔΙΚΑΣΤΗΝ ΗΡΟΚΡΑΤΗΝ ΑΝΔΡΙΟΥ
 5 ΑΙΤΟΝ ΓΡΑΜΜΑΤΕΑ Η ΓΕΡΟΛΙΝΗ ΓΙΟΥ ΔΕ ΔΟΧΘΑΙ ΤΗ ΒΟΥΛΗ ΚΑΙ ΤΩ ΔΗ
 ΜΩ ΕΠΕΙ ΔΟΔΗΜΟΣ Ο ΠΡΙΗΝ ΕΝΕΤΕ ΤΟΙΣ ΠΡΟΤΕΡΟΝ ΧΡΟΝΟΙΣ ΕΥΝΟΥΣΩΝ
 ΚΑΙ ΦΙΛΟΣΔΙΕΤΕΛΕΙΚΑΙ ΝΥΝ ΑΞΙΩΣΑΝΤΩΝ ΗΜΩΝ ΑΡΟΣΤΕΙΛΑΙ ΔΙΚΑΣΤΗΝ
 ΑΡΕΣΤΕΙΛΕΝ ΑΝΔΡΑ ΚΑΛΟΝ ΚΑΙ ΑΓΑΘΟΝ ΗΡΟΚΡΑΤΗΝ ΑΝΔΡΙΟΥ ΣΓΡΑ
 10 ΓΕΝΟΜΕΝΟΣ ΤΑΣ ΜΕΝ ΣΥΝΕΛΥΣΕΤΩΝ ΔΙΚΩΝ ΟΥΘΕΝ ΑΛΛΕΙΡΩΝ ΠΡΟΟΥΜΙΑΣ
 ΑΛΛΑ ΠΑΣΑΝ ΣΠΟΥΔΗΝ ΡΟΙΟΥ ΜΕΝΟΣΙΝΑΣ ΥΛΛΥΘΕΝΤΕΣ ΟΙ ΑΝΤΙΔΙΚΟΙ ΤΑ
 ΠΡΟΣΑΥΤΟΥΣ ΜΕΘΟΜΟΝ ΟΙΑΣ ΠΟΛΙΤΕΥΟΝΤΑΙ ΤΑΣ ΔΕ ΔΙΚΡΙΝΕΝ ΔΙΚΑΙΩΣ ΤΗΝ
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 15 ΦΟΤΕΡΩΝ ΤΩΝ ΠΟΛΕΩΝ ΝΑ ΟΥΝ ΚΑΙ Ο ΔΗΜΟΣ ΦΑΙΝΗΤΑΙ ΧΑΡΙΝ ΑΡΟΔΙΔΟΥΣ
 ΤΟΙΣ ΕΥΕΡΓΕΤΟΙΣ ΙΝΑΥΤΟΝ ΚΑΙ ΟΙ ΛΟΙΠΟΙΟΙ ΠΑΡΑΓΙΝΟΜΕΝΟΙ ΔΙΚΑΣΕΙΝ ΕΙΣ
 ΤΗΝ ΠΟΛΙΝ ΙΗΤΩΣΙΝ ΑΞΙΩΣΕΡΑΙΝΟΥ ΚΑΙ ΤΙΜΩΝ ΡΟΙΕΙΣ ΘΑΙΤΑΣ ΚΡΙΣΕΙΣ ΕΙ
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 ΗΣ ΕΧΕΙ ΕΙΣ ΤΗΝ ΠΟΛΙΝ ΚΑΙ ΣΤΕΦΑΝΩΣ ΑΙΧΡΥΣΩΙΣ ΤΕ ΦΑΝΩΙΑΡΟΓΑΗΘΟΥΣ ΤΟΥ
 20 ΕΚΤΟΥΝΟΜΟΥ ΤΙΑΙΤΗΣ ΑΜΕΝΩΝ ΗΜΩΝ ΔΙΚΑΣΤΗΝ ΑΡΕΣΤΕΙΛΕΝ ΑΝΔΡΑ ΚΑ
 ΛΟΝ ΚΑΙ ΑΓΑΘΟΝ ΕΡΙΤΑΣ ΚΡΙΣΕΙΣ ΕΡΗΝΗΣ ΘΑΙΔΕ ΚΑΙ ΤΟΝ ΑΡΟΣΤΑΛΕΝΤΑ ΔΙΚΑΣ
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 25 Η ΓΙΟΥ ΕΡΙΤΩΙ ΤΗΝ ΚΑΘΑΥΤΟΝ ΧΡΕΙΑΝ ΔΙΩΙΚΗΚΕΝ ΑΙΕΡΙΜΕΛΩΣ ΚΑΙ ΕΥΤΑ
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 30 ΘΑΙΤΟΥΣ ΠΡΟΣΤΑΤΑΣΕΝΤΟΙΣ ΕΝΝΟΜΟΙΣ ΧΡΟΝΟΙΣ ΕΙΝΑΙ ΔΕ ΑΥΤΟΙΣ ΚΑΙ ΕΦΟΔΟΝΕΡ
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 'ΩΣΟΥΣΙΝ ΔΕ ΚΑΙ ΗΝΑΟΙΣ ΤΕ ΦΑΝΩΙΑΝ ΑΓΓΕΛΩΣΙΝ ΕΝΤΩΙΘΕ ΑΤΡΩΙΤΟΙΣ ΠΡΩ
 35 ΥΣΙΟΙΣ ΚΑΙ ΤΟΥ ΗΦΙΣΜΑ ΑΝΑΓΡΑΦΗΝ ΕΙΡΩΙΩΙΑΝ ΑΥΤΟΙΣ ΦΑΙΝΗΤΑΙ ΗΝΑ
 ΝΗΙΔΙΟΤΙΟ ΔΗΜΟΣ ΟΙΑΣ ΕΩΝ ΚΑΙ ΤΑΣ ΡΟΛΕΙΣ ΚΑΙ ΤΟΥΣ ΑΝΔΡΑΣ ΤΟΥ
 'ΑΓΡΑΥΑΙΔΕ ΤΟΥ ΗΦΙΣΜΑ ΚΑΙ ΠΑΡΗΜΙΝ ΕΝΤΩΙΕΡΩΙΤΗΣ ΑΡΤΕ
 ΩΗΣΑΝ ΕΚΑΤΑΙΟΣ ΠΡΟΣΕΙΔΙ ΠΡΟΥΜΕΝΕΞΕΝΟΣ ΚΥΔΙΟΥ
 40 ΙΣΤΡΑΤΗ ΓΩΝ ΕΠΕΙΔΗΙΑΣ ΕΙΣ ΦΙΛΟΙΟΥ ΠΑΡΧΟΝΤΕΣ ΤΩ
 ΑΡΟΣΤΕΙ ΝΤΕΣΓ ΜΠΟΤ ΠΡΟΥ
 - - - - - ΥΔΙΚΑΣ
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 ΩΝ ΠΡΟΥ.
 ΙΚΟΙΤΑ ΠΡΟΣΑΥΤΟΥΣ ΜΕΘΟΜΟΝ
 ΝΔΕ ΑΛΛΗΝ ΕΝΔΗΜΙΑΝ ΕΡΟΙΗΣΑΤΟ.
 45 ΕΡΩΝΤΩΝ ΠΟΛΕΩΝ ΕΡΑΙΝΟΥΣΙΝ ΤΕ ΤΟΝ ΔΗ.
 ΚΑΙ ΕΥΝΟΙΑΣ ΗΣ ΕΧΕΙ ΕΙΣ ΤΗΝ ΠΟΛΙΝ ΑΥΤΩΝ ΚΑΙ ΕΣΙ
 ΑΡΟΓΑΗΘΟΥΣ ΤΟΥ ΕΚΤΟΥΝΟΜΟΥ ΤΙΑΙΤΗΣ ΑΜΕΝΩΝΑ ΩΝΔ
 ΕΙΛΕΝ ΕΡΙΤΑΣ ΚΡΙΣΕΙΣ ΑΝΔΡΑ ΚΑΛΟΝ ΚΑΙ ΑΓΑΘΟΝ ΕΡΑΙΝΟΥΣΙ ΔΕ ΚΑΙ
 ΑΛΕΝΤΑ ΔΙΚΑΣΤΗΝ ΗΡΟΚΡΑΤΗΝ ΑΝΔΡΙΟΥ ΑΡΕΤΗΣ Γ' ΕΝ ΚΑΙ ΚΑΛΟΚΑ
 50 ΣΕΡΙΤΩΙ ΠΡΟΣΤΗΝ ΑΙΤΩΝΤΕ ΚΡΙΣΕΩΝ ΚΑΙ Τ' ΑΥΣΕΩΝ ΤΩΣ ΚΑΙ ΔΙΚΑΙΩΣ
 ΕΡΑΙΝΟΥΣΙΝ ΔΕ ΚΑΙ ΤΟΝ ΣΥΝ Γ' ΑΡΟΣΤΑΛΕΝΤΑ ΜΕΤΑΥΤΟΥ ΓΡΑΜΜΑΤΕΑ Η ΓΕΡΟ
 ΛΙΝΗ ΓΙΟΥ ΕΡΙΤΩΙ ΤΗΝ ΚΑΘΑΥΤΟΝ ΧΡΕΙΑΝ ΔΙΩΙΚΗΚΕΝ ΑΙΕΡΙΜΕΛΩΣ ΚΑΙ ΕΥΤΑ ΚΤΩ
 ΚΑΙ ΤΗΝ ΕΝΔΗΜΙΑ ΕΡΟΙΗΣΘΑΙ ΜΕΤΑ ΠΑΣΗΣ ΕΥΤΑΞΙΑΣ ΚΑΙ ΕΣΤΕ ΦΑΝΩΚΑΣΙΝ ΤΟΝ ΜΕΙ
 'ΑΣΤΗΝ' ΩΙΣ ΤΕ ΦΑΝΩΙΑΡΟΓΑΗΘΟΥΣ ΤΟΥ ΕΚΤΟΥΝΟΜΟΥ ΤΟΝ ΔΕ ΓΡΑΜΜ/
 55 ΑΛΛΟΥΣ ΤΕ ΦΑΝΩΙΕΡΟΙΗΝΤΑΙ ΔΕ ΑΥΤΟΥΣ ΚΑΙ ΠΡΟΞΕΝΟΥΣ ΤΗΣ ΠΟΛΕΩΣ ΠΕΡΙ ΔΕ
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 ΠΡΟΓΡΑΥΑΣΘΑΙ ΕΝΤΟΙΣ ΕΝΝΟΜΟΙΣ ΧΡΟΝΟΙΣ ΔΕ ΔΩΚΑΝ ΔΕ ΑΥΤΟΙΣ ΚΑΙ ΕΦΟΔΟΝΕΡΙ ΤΗΝ ΒΟΥΛΗΝ

60 ΚΑΙΤΗΝΕΚΚΛΗΣΙΑΝΠΡΩΤΟΙΣΜΕΤΑΤΑΙΕΡΑΑΣΙΟΥΣΙΝΔΕΚΑΙΙΝΑΟΙΣΤΕΦΑΝΟΙΑΝΑΓΓΕΛΩ
 ΣΙΝΠΑΡΗΜΙΝΕΝΤΩΙΘΕΑΤΡΩΙΤΟΙΣΠΡΩΤΟΙΣΔΙΟΝΥΣΙΟΙΣΚΑΙΤΟΥΗΦΙΣΜΑΑΝΑΓΡΑΦΗ
 65 ΕΝΙΕΡΩΙΩΙΑΝΗΜΙΝΦΑΙΝΗΤΑΙΝΑΡΑΣΙΝΦΑΝΕΡΟΝΗΙΟΤΙΟΔΗΜΟΣΑΥΤΩΝΚΑΙΤΑΣΓΟ
 ΛΕΙΣΚΑΙΤΟΥΣΑΝΔΡΑΣΤΟΥΣΑΓΑΘΟΥΣΤΙΜΑΙΕΡΕΛΘΟΝΤΕΣΔΕΚΑΙΟΙΓΡΕΣΒΕΥΤΑΙ
 ΕΡΙΤΗΝΕΚΚΛΗΣΙΑΝΔΙΕΛΕΓΗΣΑΝΑΚΟΛΟΥΘΩΣΤΟΙΣΕΝΤΩΙΗΦΙΣΜΑΤΙΓΕΓΡΑΜΜΕΝΟΙΣ
 ΣΡΟΥΔΗΣΚΑΙΦΙΛΟΤΙΜΙΑΣΟΥΘΕΝΕΛΛΕΙΓΟΝΤΕΣΕΡΟΙΗΣΑΝΤΟΔΕΚΑΙΤΗΝΕΡΙΔΗΜΙΑΝ
 70 ΤΗΙΕΥΝΟΙΑΙΗΙΕΧΕΙΕΙΣΤΗΝΠΟΛΙΝΤΗΝΗΜΕΤΕΡΑΝΚΑΙΕΡΙΤΗΙΕΥΧΑΡΙΣΤΙΑΙΗΜΠΕΡΟΙΗ
 ΤΑΙΕΙΣΤΕΤΟΝΔΗΜΟΝΚΑΙΤΟΝΑΝΔΡΑΤΟΝΑΠΟΣΤΑΛΕΝΤΑΗΡΟΚΡΑΤΗΝΑΝΔΡΙΟΥΚΑΙΤΟΙ
 ΓΡΑΜΜΑΤΕΑΗΓΕΠΟΛΙΝΗΓΙΟΥΚΑΙΑΠΟΚΡΙΝΑΣΘΑΙΑΥΤΟΙΣΔΙΟΤΙΟΔΗΜΟΣΔΙΑΤΗΡΗΣΕΙΚ
 ΞΙΣΤΟΝΑΛΛΟΝΧΡΟΝΟΝΤΗΝΑΥΤΗΝΑΙΡΕΣΙΝΠΡΟΣΤΟΝΔΗΜΟΝΑΥΤΩΝΙΝΑΔΕΚΑΙΤΑΑ
 ΟΥΜΕΝΑΥΓΟΙΑΣΕΩΝΣΥΝΤΕΛΕΣΣΘΗΙΤΟΜΜΕΝΑΓΩΝΟΘΕΤΗΝΟΣΑΝΗΙΤΟΤΕΡΟΙΗΣΑΣΟ
 75 ΤΗΝΑΝΑΓΓΕΛΙΑΝΑΥΛΗΤΩΝΤΩΙΑΓΩΝΙΤΩΓΑΙΔΙΚΩΙΤΩΝΣΤΕΦΑΝΩΝΟΙΣΕΣΤΕΦ
 ΙΩΚΑΣΙΝΙΑΣΕΙΣΤΟΝΤΕΔΗΜΟΝΤΟΝΗΜΕΤΕΡΟΝΚΑΙΤΟΝΔΙΚΑΣΤΗΝΚΑΙΤΟΝΓΡΑΜ
 ΜΑΤΕΑΤΟΝΔΕΝΕΩΓΟΙΗΝΑΝΑΞΑΓΟΡΑΝΑΠΕΓΔΟΥΝΑΙΣΤΗΛΗΝΛΙΘΙΝΗΝΕΙΣΗΝΑΝΑ
 ΡΑΦΗΣΕΤΑΙΤΑΥΗΦΙΣΜΑΤΑΚΑΙΣΤΑΘΗΣΕΤΑΙΗΣΤΗΛΗΝΕΝΤΩΙΕΡΩΙΤΗΣΑΘΗΝΑΣ
 ΝΔΕΞΙΑΤΗΣΕΙΚΟΝΟΣΤΗΣΚΩΜΟΥΤΟΥΤΙΜΟΚΛΕΙΟΥΣΔΟΥΝΑΙΔΕΤΟΝΝΕΩΓΟΙΗΝ
 75 ΝΑΞΑΓΟΡΑΝΤΟΙΣΓΡΕΣΒΕΥΤΑΙΣΤΟΙΣΠΑΡΑΙΣΕΩΝΞΕΝΙΑΤΑΕΚΤΚΤΟΥΝΟΜΟΥ

Το παρὰ Ἰασέων. Ἔδοξεν τῇ βουλῇ καὶ τῷ δήμῳ· πρυτάνεων γνώμη· περὶ ὧν
 ἐπῆλθον Πρωτέας Ἑρμίου καὶ Ἐκαταῖος Ποσειδίππου, ἵνα ἡ βουλὴ καὶ ὁ
 5 δῆμος βουλευσῇται τίσιν δεῖ τιμαῖς τιμηθῆναι τὸν δῆμον τὸν Πρι-
 νέων καὶ τὸν παραγενόμενον πρὸς ἡμᾶς δικαστὴν Ἑροκράτην Ἀνδρίου
 κ]αὶ τὸν γραμματέα Ἠγέπολιν Ἠγίου· δεδόχθαι τῇ βουλῇ καὶ τῷ δή-
 μῳ. Ἐπειδὴ ὁ δῆμος ὁ Πρινέων ἐν τε τοῖς πρότερον χρόνοις εὖνους ὦν
 καὶ φίλος διετέλει, καὶ νῦν ἀξιωσάντων ἡμῶν ἀποστεῖλαι δικαστὴν
 ἀπέστειλεν ἄνδρα καλὸν καὶ ἀγαθὸν Ἑροκράτην Ἀνδρίου, ὃς παρα-
 10 γεινόμενος τὰς μὲν συνέλυσε τῶν δικῶν οὐθὲν ἐλλείπων προθυμίας
 ἀλλὰ πᾶσαν σπουδὴν ποιούμενος ἵνα συλλυθέντες οἱ ἀντίδικοι τὰ
 πρὸς αὐτοὺς μεθ' ὁμονοίας πολιτεύωνται, τὰς δὲ διέκρινεν δικαίως, τῇν
 τε ἄλλην ἐνδημίαν ἐποιήσατο ἀπὸ παντὸς τοῦ βελτίστου ἀξίως ἀμ-
 15 φοτέρων τῶν πόλεων,—ἵνα οὖν καὶ ὁ δῆμος φαίνεται χάριν ἀποδιδούς
 τοῖς εὐεργετοῦσιν αὐτὸν καὶ οἱ λοιποὶ παραγινόμενοι δικάζειν εἰς
 τὴν πόλιν ζητῶσιν ἀξίως ἐπαίνου καὶ τιμῶν ποιῆσθαι τὰς κρίσεις εἰ-
 20 δότες ὅτι ὁ δῆμος τοὺς καλοὺς καὶ ἀγαθοὺς τῶν ἀνδρῶν ἐπαινεῖ τε
 καὶ τιμᾷ, ἐπηνῆσθαι τὸν δῆμον τὸν Πρινέων ἀρετῆς ἔνεκεν καὶ εὐνοίας
 ἧς ἔχει εἰς τὴν πόλιν καὶ στεφανῶσαι χρυσῷ στεφάνῳ ἀπὸ πλήθους τοῦ
 25 ἐκ τοῦ νόμου, ὅτι αἰτησαμένων ἡμῶν δικαστὴν ἀπέστειλεν ἄνδρα κα-
 λὸν καὶ ἀγαθὸν ἐπὶ τὰς κρίσεις, ἐπηνῆσθαι δὲ καὶ τὸν ἀποσταλέντα δικασ-
 τὴν Ἑροκράτην Ἀνδρίου ἀρετῆς ἔνεκεν καὶ καλοκάγαθίας ἐπὶ τῷ προσ-
 (σ)τῆναι τῶν τε κρίσεων καὶ τῶν συλλύσεων ἴσως καὶ δικαίως, ἐπαιné-
 30 σαι δὲ καὶ τὸν συνεξαποσταλέντα μετ' αὐτοῦ γραμματέα Ἠγέπολιν
 Ἠγίου, ἐπὶ τῷ τὴν καθ' αὐτὸν χρεῖαν διωκῆναι ἐπιμελῶς καὶ εὐτά-
 κτως καὶ τὴν ἐνδημίαν πεποιῆσθαι μετὰ πάσης εὐταξίας, καὶ στεφανῶ-
 35 σαι τὸν μὲν δικαστὴν χρυσῷ στεφάνῳ ἀπὸ πλήθους τοῦ ἐκ τοῦ νόμου
 τὸν δὲ γραμματέα θαλλοῦ στεφάνῳ, εἶναι δὲ αὐτοὺς καὶ προξένους τῆς
 πόλεως, περὶ πολιτείας δὲ αὐτοῖς τε καὶ τοῖς ἐκγόνοις αὐτῶν προγράψ[ασ-
 40 θαι τοὺς προστάτας ἐν τοῖς ἐννόμοις χρόνο(ι)ς, εἶναι δὲ αὐτοῖς καὶ ἔφοδον ἐπ[ι
 τὴν βουλὴν καὶ τὴν ἐκκλησίαν πρῶτοις μετὰ τὰ ἱερὰ, ἐλέσθαι δὲ καὶ πρεσ-
 βευτὰς οἵτινες παραγενόμενοι εἰς Πρίην τὸ τε ψήφισμα ἀποδώσουσιν
 καὶ παρακαλέσουσιν αὐτοὺς τὴν αὐτὴν αἵρεσιν ἔχειν πρὸς τὸν δῆμον,
 ἀξίωσουσιν δὲ καὶ ἵνα οἱ στέφανοι ἀναγγελθῶσιν ἐν τῷ θεάτρῳ τοῖς πρῶ-
 45 τοις Διο]υσίοις καὶ τὸ ψήφισμα ἀναγραφῇ ἐν ἱερῷ ᾧ ἂν αὐτοῖς φαίνεται, ἵνα
 πᾶσιν φανερὸν] ᾗ ὅτι ὁ δῆμος ὁ Ἰασέων καὶ τὰς πόλεις καὶ τοὺς ἀνδρας τοῦ[ς
 35 ἀγαθοὺς τιμᾷ, ἀν]αγράψαι δὲ τὸ ψήφισμα καὶ παρ' ἡμῖν ἐν τῷ ἱερῷ τῆς Ἀρτέ-
 μιδος. —Ἡιρέ]θησαν Ἐκαταῖος Ποσειδίππου, Μενέξενος Κυδίου.

Ἔδοξεν τῷ δήμῳ· γνώμη] στρατηγῶν· Ἐπειδὴ Ἰασεῖς φίλοι ὑπάρχοντες τῷ
 40 δήμῳ τῷ Πρινέων καὶ νῦν] ἀποστεί[λα]ντες Ἐ[καταῖο]ν Ποσ[ειδ]ίππου [καὶ
 Μενέξενον Κυδίου ἐπαινοῦσιν τὸν ἀποσταλέντα ὑπὸ τοῦ δήμο]ν δικασ-
 [τὴν Ἑροκράτην Ἀνδρίου διότι παραγενόμενος πρὸς αὐτοὺς τὰς μὲν συνέλυσε]
 τῶν δικῶν οὐθὲν ἐλλείπ]ων προθυ[μίας ἀλλὰ πᾶσαν σπουδὴν ποιούμενος ἵνα

- συλλυθέντες οἱ ἀντίδικοι τὰ πρὸς αὐτοὺς μεθ' ὁμο[οίας] πολιτεύονται, τὰς δὲ διέ-
 κρινεν δικαίως τῇ δὲ ἄλλην ἐνδημίαν ἐποίησατο [ἀπὸ παντὸς τοῦ βελτίστου
 45 ἀξίως ἀμφοτέρων τῶν πόλεων, ἐπαινοῦσιν τε τὸν δῆμον τὸν ἡμέτερον ἀρ-
 ετῆς ἕνεκεν] καὶ εὐνοίας ἧς ἔχει εἰς τὴν πόλιν αὐτῶν, καὶ ἐστ[εφανώκασιν] χρυ-
 σῶ στεφάνῳ] ἀπὸ πλήθους τοῦ ἐκ τοῦ νόμου ὅτι αἰτησαμένων α[ἱτ]ῶν δ[ικαστὴν
 ἀπέστ]ειλεν ἐπὶ τὰς κρίσεις ἄνδρα καλὸν καὶ ἀγαθόν, ἐπαινοῦσι δὲ καὶ [τὸν
 50 ἀποστ]αλέντα δικαστὴν Ἡροκράτην Ἀνδρίου ἀρετῆς ἔ[νε]κεν καὶ καλοκά-
 γαθία]ς ἐπὶ τῷ προστῆναι τῶν τε κρίσεων καὶ τ[ῶν] συλ[λ]ύσεων ἴσως καὶ δικαίως,
 ἐ]παινοῦσιν δὲ καὶ τὸν συνε[ξ]αποσταλέντα μετ' αὐτοῦ γραμματέα Ἡγέπο-
 λιν Ἡγίου ἐπὶ τῷ τὴν καθ' αὐτὸν χρεῖαν διωκηκέναι ἐπιμελῶς καὶ εὐτάκτω[ς]
 καὶ τὴν ἐνδημίαν π[ε]ποιήσῃ μετὰ πάσης εὐταξίας, καὶ ἐστεφανώκασιν τὸν μὲν
 δι]καστὴν χρ[υ]σῶ στεφάνῳ ἀπὸ πλήθους τοῦ ἐκ τοῦ νόμου τὸν δὲ γραμμα-
 55 τέα θ]αλλοῦ στεφάνῳ, πεποιήνται δὲ αὐτοὺς καὶ προξένους τῆς [π]όλεως, περὶ δὲ
 π]ολιτείας αὐτοῖς τε καὶ τοῖς ἐγγόνοις αὐτῶν ἐπιτετάχασιν - οἷς προστάταις
 προγράψασθαι ἐν τοῖς ἐννόμοις χρόνοις, δέδωκαν δὲ αὐτοῖς καὶ ἔφοδον ἐπὶ τὴν βουλὴν
 καὶ τὴν ἐκκλησίαν πρώτοις μετὰ τὰ ἱερά, ἀξιοῦσιν δὲ καὶ ἵνα οἱ στέφανοι ἀναγγελῶ-
 σιν παρ' ἡμῖν ἐν τῷ θεάτρῳ τοῖς πρώτοις Διουνυσίοις καὶ τὸ ψήφισμα ἀναγραφῇ
 60 ἐν ἱερῷ ᾧ ἂν ἡμῖν φαίνεται, ἵνα πᾶσιν φανερόν ᾗ ὅτι ὁ δῆμος αὐτῶν καὶ τὰς πό-
 λεις καὶ τοὺς ἄνδρας τοὺς ἀγαθοὺς τιμᾷ, ἐπελθόντες δὲ καὶ οἱ πρεσβευταὶ
 ἐπὶ τὴν ἐκκλησίαν διελέγησαν ἀκολουθῶς τοῖς ἐν τῷ ψηφίσματι γεγραμμένοις
 σπουδῆς καὶ φιλοτιμίας οὐθὲν ἐλλείποντες, ἐποίησαντο δὲ καὶ τὴν ἐπιδημίαν
 εὐκόσμως, — δεδόχθαι τῷ δήμῳ ἐπνηῆσθαι μὲν τὸν δῆμον τὸν Ἰασέων ἐπὶ τε
 65 τῇ εὐνοίᾳ ἣ ἔχει εἰς τὴν πόλιν τὴν ἡμετέραν καὶ ἐπὶ τῇ εὐχαριστίᾳ ἣμ πεποιή-
 ται εἰς τε τὸν δῆμον καὶ τὸν ἄνδρα τὸν ἀποσταλέντα Ἡροκράτην Ἀνδρίου καὶ τὸν
 γραμματέα Ἡγέπολιν Ἡγίου, καὶ ἀποκρίνασθαι αὐτοῖς διότι ὁ δῆμος διατηρήσει κ[αὶ
 ε]ἰς τὸν ἄλλον χρόνον τὴν αὐτὴν αἵρεσιν πρὸς τὸν δῆμον αὐτῶν, ἵνα δὲ καὶ τὰ ἀ[ξι]-
 ούμενα ὑπὸ Ἰασέων συντελεσθῇ τὸμ μὲν ἀγωνοθέτην ὃς ἂν ᾗ τότε ποιήσασθ[αι]
 70 τὴν ἀναγγελίαν αὐλητῶν τῷ ἀγωνί τῷ παιδικῷ τῶν στεφάνων οἷς ἐστεφ[α]-
 νώκασιν Ἰασεῖς τὸν τε δῆμον τὸν ἡμέτερον καὶ τὸν δικαστὴν καὶ τὸν γραμ-
 ματέα, τὸν δὲ νεωποῖν Ἀναξαγόραν ἀπεγδοῦναι στήλην λιθίνην εἰς ἣν ἀνα-
 γ]ραφήσεται τὰ ψηφίσματα, καὶ σταθήσεται ἡ στήλη ἐν τῷ ἱερῷ τῆς Ἀθηνᾶς
 ἐ]νδὲξια τῆς εἰκόνης τῆς Κώμου τοῦ Τιμοκλείους, δοῦναι δὲ τὸν νεωποῖν
 75 Ἀ]ναξαγόραν τοῖς πρεσβευταῖς τοῖς παρ' (Ἰ)ασέων ξένια τὰ ἐκ τ(κτ)οῦ νόμου.

Another document concerning Dikasts. Lines 1-37 give a copy of an Iasian decree in honour of Prienè and a Prienian dikast and his secretary. Lines 38 foll. contain a decree of Prienè in acknowledgment of these honours. The iota adscriptum is not uniformly given, e.g. lines 17, 20, 64, ΕΡΗΝΗΣΘΑΙ; line 34, ΑΝΑΓΡΑΦΗ. The forms δέδωκαν, line 57, the doubling of the Σ in προσστῆναι, line 22, and συντελεσθῇ, line 69, are indications of a late date. In line 75 ΑΙΣΕΩΝ for ΙΑΣΕΩΝ and ΚΤ repeated are errors of the lapidary. The inscription probably belongs to the middle of the second century B.C. In the lists of names from the Iasian theatre published by Waddington-Le Bas we find mentioned Κυδίας Ποσειδίππου (No. 256), Μενέξενος Ποσειδίππου (Nos. 260, 268), Κυδίας Μενέξενου (No. 284): these appear to belong to the same family with Ἐκαταῖος Ποσειδίππου and Μενέξενος Κυδίου of line 37.

This is, I believe, the longest entire decree that we have from Iasos. The πρυτάνεις (line 1) were probably an executive committee of the βουλή, analogous to the prytanes at Athens; from C. I. 2677 it appears they were five in number, like the prytanes at Samos (No. cccciij, lines 29-32, *ante*). In a decree from Iasos concerning Mausolos (Bull. de Corr. Hell. v, 1881, p. 491) six prytanes are named: I offer no explanation of the discrepancy. A board of προστάταις is spoken of in line 29; they are enjoined

to bring a proposal before the βουλή, 'at the proper times,' for the admission of these strangers of Prienè to the citizenship of Iasos. By ἐν τοῖς ἐννόμοις χρόνοις it is probably implied that strangers were not admitted into the body of citizens until after a certain notice had been given, so that anyone who pleased might raise an objection. This however, we may be sure, was a mere matter of form. A similar notice was formally required at Athens before a grant of citizenship; see Demosthenes, In Neaer., p. 1374, Reiske. The formula ran thus: τοὺς δὲ πρυτάνεις οἱ ἂν πρώτων λάχωσιν πρυτανεύειν δοῦναι περὶ αὐτοῦ τὴν ψῆφον εἰς τὴν πρώτην ἐκκλησίαν, τοὺς δὲ θεσμοθέτας εἰσαγαγεῖν αὐτῷ τὴν δοκιμασίαν τῆς δωρεᾶς εἰς τὸ δικαστήριον ὅταν πρώτον οἶόν τ' ᾗ (C. I. A. ii, 1, No. 312): see my remarks on this custom in the Hellenic Journal, iii, p. 138. The term προστάτης at Athens was applied to any citizen who made himself answerable for the good behaviour of a metoikos, and acted as his patronus or (so to say) political sponsor: see Suidas, s. v.; Aristotle, Politics, iii, 1, 4 = 1275 A; and commentators on Sophoklès, Oed. Rex, 411. In some of the Greek cities there seems to have existed a definite board of προστάταις, whose functions resembled those of the individual προστάταις at Athens, and who certainly superintended the admission of strangers to the citizenship. They are mentioned in this connexion at Rhodes (Part ii, *ante*, p. 114)

and at Knidos (see the references *ibid.*). At Kalymna the decrees of politeia are usually headed γνώμα προστάτων (*ibid.*, Nos. CCXXXII, foll.). We find them in the same connexion at Iasos in the decree before us; and in another decree of politeia from Iasos (C. I. 2676) the προστάται are charged to select the place where the decree shall be inscribed: τόπον δὲ ἀποδείξαι τοὺς προστάτας τὸ[ν ἐπιφανέστ]ατον, [ἔκ]ου τὸ ψήφισμα ἀναγραφῆσ[ε]ται. At Amphipolis (C. I.

2008) in a decree relating to two citizens who had been struck off the roll of citizens and banished for ever, it is ordered τοὺς δὲ προστάτας ἀναγράψαι αὐτοὺς ἐς στήλην λιθίνην: the προστάται therefore seem to have been concerned with the expulsion as well as the admission of citizens. The προστάτης Μολοσσῶν so often mentioned in the Dodona decrees (see Carapanos, Dodone, *passim*) was an officer of a different kind. See also C. I. A. ii, No. 546, line 36 (Keos).

CCCCXXI.

Stèle of blue marble, from the temple of Athenè Polias, Prienè. Height, 2 ft. 5½ in.; width, 1 ft. 9 in. Just above the decree are traces of three wreaths. Surface very much worn. Presented by the Society of Dilettanti, 1870. Unpublished.

ΛΑΟΔΙΚΕΩΝ

ΚΥΔΩΡΟΣ ΔΙΟΝΥΣΙΟΥ ΕΙΠΕΝ ΕΡΕΙΔΗ ΕΚ ΠΑΣΙΩΝΟΣ ΣΙΜΟΥ ΔΙΚΩΝΟΥ
 ΞΩΝΑΔΙΚΑΣ ΤΩΝ ΠΑΡΗΜΙΝΟΔΗΜΟΣ ΕΡΙ ΗΣΑΞΙΑΝ ΠΡΟ
 ΣΕΥΞΙΝ ΠΕΡΙΞΕΝΙΚΟΥ ΔΙΚΑΣΤΗΡΙΟΥ ΡΟΙΟΥ ΜΕΝΟΣΥΡΟΛΑΜΒ
 5 ΝΗΜΑΛΙΣΤΑ ΠΡΟΣΤΗΣΕΣ ΘΑΙΤΩΓΚΑΤΑ ΤΑΣ ΔΙΚΑΣΑΥΤΩΝ ΤΟΥΣ ΠΑ
 ΡΗΗΝΕΩΝ ΑΡΟΣΤΑΛΗΣ ΜΕΝΟΥΣ ΔΙΚΑΣΤΑΣ ΕΡΑ . . . ΙΑΥΤΩΝ ΤΗ ΒΟ
 ΗΙΚΑΙ ΤΩ ΙΔΗΜΩ ΙΟΡΩΣ ΠΡΟ ΤΑΙ ΔΙΚΑΣΤΑΣ ΤΡΕΙΣ ΩΣ ΕΡΙΝ
 ΛΕΣΤΑ ΤΟΥΣ ΚΑΙ ΠΕΜΨΩΣΙ ΠΡΟΣΗΜΑΣ ΑΡΟΣΤΕΙΛΑΝΤΟΣ ΤΕ ΚΑΙ ΤΟΥ Δ
 ΜΟΥ ΠΡΟΣΑΥΤΟΥΣ ΠΡΕΣΒΕΙΑΝ ΠΗΗΝΕΙΣ ΟΝΤΕΣ ΗΜΩΝ ΦΙΛΟΙ ΕΡΕ
 10 ΥΑΝ ΔΙΚΑΣΤΑΣ ΜΕΝΙΣ ΚΟΝΗΤΡΟΔΩΡΟΥ ΑΓΙΑΝΣΙΜΟΥ ΜΟΛΩΝΑΔΙΑΓ
 ΡΟΥ ΟΙ ΠΑΡΑΓΕΝΟΜΕΝΟΙ ΕΙΣ ΤΗ ΜΠΟΛΙΝΕ ΔΙΚΑΣΑΝΤΑΣ ΔΙΚΑΣΔΙΚΑΙ
 ΚΑΤΑ ΤΟΥΣ ΥΠΑΡΧΟΝΤΑΣ ΗΜΙΝ ΝΟΜΟΥΣ ΕΡΕΙΔΕ ΚΑΛΩΣ ΕΧΟΝΕΣ
 ΤΙΜΑΣ ΘΑΙΤΟΥΣ ΕΥΝΟΥΣ ΑΝΔΡΑΣ ΤΥΧΗΙΑΓΑΘΗΚΑΙ ΕΡΙΣΩΤΗΡΙΑΙ ΔΕ Δ
 ΘΑΙΤΗ ΒΟΥΛΗΚΑΙ ΤΩ ΙΔΗΜΩΙ ΕΡΗΝΗΣ ΘΑΙ ΕΡΙΤΩΙΡ . . Α
 15 ΡΗΗΝΕΥΣΙΝ ΠΡΕΣΒΕ ΚΑΙ ΑΓΑΘΟΥΣ ΤΟΥ
 ΔΕ ΔΙΚΑΣΤΑΣ ΜΕΝΙΣ ΚΟΝΗΤΡΟΔΩΡΟΥ ΑΓΙΑΝΣΙΜΟΥ ΜΟΛΩΝΑΔΙΑΓΟΡΟΥ
 ΕΡΗΝΗΣ ΘΑΙ ΤΕ ΚΑΙ ΚΑΛΕΙΣ ΘΑΙ ΥΠΟ ΤΟΥ ΔΗΜΟΥ ΕΙΣ ΤΟ ΘΕΑΤ . . ΝΚΑΙ ΣΤΕ Φ
 ΨΟΥΣ ΘΑΙ ΕΚΑΣΤΟΝ ΑΥΤΩΝ ΧΡΥΣΩΙΣ ΤΕ ΦΑΝΩΙΚΑΘΕΚΑΣ ΤΟΝΕΤΟΣ ΔΙ
 ΙΟΥ ΕΝ ΤΩ ΙΑΓΩΝΙ ΤΩ ΙΓΥΜΝΙΚΩΙ ΤΩΙΣΥΝΤΕΛΟΥΜΕΝΩΙ ΕΝΤΟΙΣ ΑΝΤΟΧ
 20 ΟΙΣ ΕΡΗΝΗΣ ΘΑΙ ΔΕ ΚΑΙ ΤΟΝ ΣΥΝΑΡΟΣΤΑΛΕΝΤΑ ΑΥΤΟΙΣ ΓΡΑΜΜΑΤΕΑ ΗΓ
 ΠΟΛΙΝ ΗΓΙΟΥ ΚΑΙ ΣΤΕ ΦΑΝΩΘΗΝΑΙ ΕΝΤΟΙΣ ΑΝΤΙΟΧΕΙΟΙΣ ΕΛΑΙΑΣ ΣΤΕ ΦΑ
 ΝΩΙ ΠΕΡΙ ΔΕ ΤΟΥ ΚΑΛΕΙΣ ΘΑΙ ΕΙΣ ΤΗΝ ΠΡΟΕΔΡΙΑΝ ΤΟΥΣ ΔΙΚΑΣΤΑΣ ΤΗΣ
 ΑΝΑΓΓΕΛΙΑΣ ΤΩΝ ΣΤΕ ΦΑΝΩΝ ΕΡΙΜΕΛΕΙΑΝ ΡΟΙΗΣΑΣ ΘΑΙ ΤΟΝΤΕ
 ΑΓΩΝΟΘΕΤΗΝ ΚΑΙ ΤΟΥΣ ΠΡΥΤΑΝΕΙΣ ΤΟΥΣ ΕΚΑΣΤΟΤΕ ΓΙΝΟΜΕΝΟΥΣ
 25 ΥΠΑΡΧΕΙΝ ΔΕ ΤΟΙΣ ΔΙΚΑΣΤΑΙΣ ΚΑΙ ΕΜΠΡΥΤΑΝΕΙΩΙΣ ΙΤΗΣΙΝ ΚΑΙ ΕΦΟΔΟΝ
 ΕΡΙ ΤΗΝ ΒΟΥΛΗΝ ΚΑΙ ΤΟΝ ΔΗΜΟΝ ΠΡΩΤΟΙΣ ΜΕΤΑ ΤΑΙΕΡΑΙΝΑ ΔΕ ΚΑΙ ΙΟΔΗΜΟ
 ΟΡΗΗΝΕΩΝ ΕΙΔΗΣΗΤΑ ΕΥΗΦΙΣ ΜΕΝΑ ΕΛΕΣ ΘΑΙ ΠΡΕΣΒΕΥΤΗΝ ΟΣΑΦ
 ΚΣ ΜΕΝΟΣ ΕΙΣ ΠΗΗΝΗΝ ΤΟΤΕ ΨΗΦΙΣΜΑ ΑΡΟΔΩΣΕΙ ΚΑΙ ΤΗΝ ΤΟΥ ΔΗΜΟ
 ΕΥΝΟΙΑΝ ΕΜΦΑΝΙΣΕΙ ΗΝ ΕΧΕΙ ΠΡΟΣ ΠΗΗΝΕΙΣ ΠΑΡΑΚΑΛΕΣΕΙΤ
 30 ΑΥΤΟΥΣ ΡΟΙΗΣΑΣ ΘΑΙ ΤΗΝ ΑΝΑΓΓΕΛΙΑΝ ΤΩΝ ΕΥΗΦΙΣ ΜΕ
 ΝΩΝ ΣΤΕ ΦΑΝΩΝ ΤΟΙΣ ΤΕ ΔΙΚΑΣΤΑΙΣ ΚΑΙ ΤΩΙ ΓΡΑΜΜΑΤΕΙ
 ΕΝ ΤΩ ΙΑΓΩΝΙ ΤΩΝ ΔΙΟΝΥΣΙΩΝ ΟΤΑΝ . ΥΣΤΑΙ ΠΡΟ ΡΑΣΗΣ
 ΣΠΟΝΔΑΣ ΚΑΙ ΙΝΑ ΑΝΑΓΡΑΦΗ ΤΟ ΨΗΦΙΣΜΑ ΕΙΣ ΤΗΝ ΗΝ ΚΑΙ ΣΤΑΘΗ
 ΕΝ ΤΩΙ ΕΡΩΤΗΣΑΘΗΝΑΣ ΕΙΝΑΙ ΔΕ ΤΟ ΨΗΦΙΣΜΑ ΤΟΥΤΟ ΕΡΙΣΩ
 35 ΤΗΡΙΑΙ ΤΗΣ ΠΟΛΕΩΣ ΤΟΥΣ ΔΕ ΕΞΕΤΑΣΤΑΤΕ . . . ΑΓΡΑΨΑΝΤΑΣ
 ΑΥΤΟΕΙΣ ΛΕΥΚΩΜΑΘΕΙΝΑΙ ΕΝ ΤΩ ΙΑΡ . . . ΣΟΗΣ ΑΥΡΟ
 ΠΡΕΣΒΕΥΤΗΣ ΚΥΔΩΡΟΣ ΔΙΟΝΥΣΙΟΥ

Τὸ παρ]ὰ Λαοδικέων.

Κύδωρος Διονυσίου εἶπεν· ἐπειδὴ ἐκ Πασίωνος Σίμου δικῶν οὐ-
 σῶν ἀδικάστων παρ' ἡμῖν ὁ δῆμος ἐπι[στροφ]ῆς(?) ἀξίαν πρό-
 σευξιν περὶ ξενικοῦ δικαστηρίου ποιούμενος, ὑπολαμβάν[ά-
 5 ν]ων μάλιστα προστήσεσθαι τῷ κατὰ τὰς δίκας αὐτῶν τοὺς πα[ρὰ]
 Πριηνέων ἀποσταλτομένους δικαστὰς, ἐπα[νέ]ι(?) αὐτῶν τῇ βο[υ-
 λ]ῇ καὶ τῷ δήμῳ ὅπως προ[βάλλων]ται δικαστὰς τρεῖς ὡς ἐπιμ[ε]-
 λεστάτους καὶ πέμψωσι πρὸς ἡμᾶς, ἀποστείλαντός τε καὶ τοῦ δ[ή-

- μου πρὸς αὐτοὺς πρεσβεῖαν Πριηνεῖς ὄντες ἡμῶν φίλοι ἔπεμ-
 10 ψαν δικαστὰς, Μενίσκον Μητροδώρου, Ἀγίαν Σίμου, Μόλωνα Διαγ[ό-
 ρου, οἱ παραγενόμενοι εἰς τὴν πόλιν ἐδίκασαν τὰς δίκας δικαί[ω]ς
 κατὰ τοὺς ὑπάρχοντας ἡμῖν νόμους, ἐπεὶ δὲ καλῶς ἔχον ἐσ[τ]ι
 τιμᾶσθαι τοὺς εὐνοὺς ἀνδρας· Τύχῃ Ἀγαθῇ καὶ ἐπὶ σωτηρίᾳ δεδ-
 όχ[θ]αι τῇ βουλῇ καὶ τῷ δήμῳ [τοὺς μὲν] ἐπηνῆσθαι ἐπὶ τῷ π[αρ]ὰ
 15 Πριηνεῦσιν πρεσβεῦσαι ὄντας ἀνδρας καλοὺς] καὶ ἀγαθοὺς, τοὺς
 δὲ δικαστὰς Μενίσκον Μητροδώρου, Ἀγίαν Σίμου, Μόλωνα Διαγόρου
 ἐπηνῆσθαι τε καὶ καλεῖσθαι ὑπὸ τοῦ δήμου εἰς τὸ θέατ[ρο]ν καὶ στεφ[α-
 νοῦσθαι ἕκαστον αὐτῶν χρυσῷ στεφάνῳ καθ' ἕκαστον ἔτος δι[ὰ
 20 β]ίου ἐν τῷ ἀγῶνι τῷ γυμνικῷ τῷ συντελουμένῳ ἐν τοῖς Ἀντ[ι]οχ[εί]-
 οῖς, ἐπηνῆσθαι δὲ καὶ τὸν συναποσταλέντα αὐτοῖς γραμματέα Ἡγ[έ]-
 πολιν Ἡγίου καὶ στεφανωθῆναι ἐν τοῖς Ἀντιοχείοις ἐλαίας στεφά-
 νῳ, περὶ δὲ τοῦ καλεῖσθαι εἰς τὴν προεδρίαν τοὺς δικαστὰς τῆς [τε
 ἀναγγελίας τῶν στεφάνων ἐπιμέλειαν ποιήσασθαι τὸν τε
 ἀγωνοθέτην καὶ τοὺς πρυτάνεις τοὺς ἐκάστοτε γινομένους,
 25 ὑπάρχειν δὲ τοῖς δικασταῖς καὶ ἐμ πρυτανείῳ σίτησιν καὶ ἔφοδον
 ἐπὶ τὴν βουλὴν καὶ τὸν δῆμον πρώτοις μετὰ τὰ ἱερά· ἵνα δὲ καὶ ὁ δῆμο[s]
 ὁ Πριηνέων εἰδήσῃ τὰ ἐψηφισμένα ἐλέσθαι πρεσβευτὴν ὃς ἀφ[ι]-
 κόμενος εἰς Πριηνὴν τό τε ψήφισμα ἀποδώσει καὶ τὴν τοῦ δήμου
 εὐνοίαν ἐμφανίσῃ ἣν ἔχει πρὸς Πριηνεῖς, παρακαλέσει τε
 30 αὐτοὺς ποιήσασθαι τὴν (αν)ἀναγγελίαν τῶν ἐψηφισμέ-
 νων στεφάνων τοῖς τε δικασταῖς καὶ τῷ γραμματεῖ
 ἐν τῷ ἀγῶνι τῶν Διονυσίων ὅταν [θ]ύηται πρὸ πάσης
 σπονδᾶς, καὶ ἵνα ἀναγραφῇ τὸ ψήφισμα εἰστήλῃν καὶ σταθῇ
 ἐν τῷ ἱερῷ τῆς Ἀθηνᾶς· εἶναι δὲ τὸ ψήφισμα τοῦτο ἐπὶ σω-
 35 τηρίᾳ τῆς πόλεως, τοὺς δὲ ἐξεστὰς [ἀν]αγράψαντας
 αὐτὸ εἰς λεύκωμα θεῖναι ἐν τῷ Ἀρ[τέμιδο]ς θησαυρῷ.
 Πρεσβευτῆς Κύδωρος Διονυσίου.

The slab is entire, but the surface of the marble is very much worn; so that only with great pains could the inscription be recovered. Consequently the readings are not always quite certain. The words ἐπι[στροφ]ῆς in line 3, προ[βάλλων]ται line 7, are somewhat conjectural; nor can one be sure of the turn of the phrase in lines 14, 15, about the honouring of the Laodikeian envoys. In [θ]ύηται, line 32, the third letter on the stone seems rather E than H. The form σπονδᾶς, line 33, is perhaps a blunder of the lapidary, who in line 19 wrote ANTOXEIOIS and ANANAGGEIAN, line 30.

The inscription, as the heading shows, is a copy of a decree of Laodikeia set up at Prienè. The senate and people of Laodikeia, finding it advisable to call in foreign dikasts to settle certain causes which had remained untried 'since the magistracy of Pasion, son of Simos' (line 2), applied by embassy to Prienè to select and send dikasts. The names of these dikasts are given in lines 10 and 16. Their secretary Hegepolis, son of Hegias (lines 20, 21) is the same person who is mentioned in No. ccccx as having been secretary to the dikast sent to Iasos.

The subject of this decree is much the same as that of the others of this class, and calls for little remark. For the perennial honours granted to the dikasts in lines 18, 19, we may compare C. I. 3067, line 23, στεφανοῦν Κράτωνα . . . καθ' ἕκαστον ἔτος εἰς αἰὲ ἐν τῷ θεάτρῳ, κ.τ.λ.; *ibid.* 3068 B, lines 15 foll., στεφανοῦν Κράτωνα . . . διὰ βίου ἐν τε τῷ κοινῷ δείπῳ τῶν συναγωνιστῶν καὶ ἐν τῷ θεάτρῳ, κ.τ.λ. See other examples, Keil, *Analecta Onomatot.*, p. 25. As to the Ἀντιόχεια in line 19, as Laodikeia was founded

by Antiochos Theos about 250 B.C. (Droysen, *Hellenismus*, iii, 2, p. 270), and named after his wife, it is natural that the city should have held a festival in his honour.

We may fairly assume that the Laodikeia of our inscription was the city of that name on the Lykos, i.e. situated in the upper basin of the same Mæander valley which lay at the foot of Prienè. If so, this decree is interesting as almost the only relic of Laodikeia as it was before the days of Roman dominion. The city was admirably placed by its founder, upon the great highroad, *viz.* Ephesos, between the Ægean and inner Asia: but with the decline of the Syrian monarchy, the growth of Laodikeia seems to have flagged. Its opportunity however came when Cilicia became a Roman Province (B.C. 103), and Laodikeia, standing on a great official thoroughfare, rapidly developed in wealth and importance: ἡ δὲ Λαοδίκηια (says Strabo, xii, p. 578) μικρὰ πρότερον οὕσα αὔξησιν ἔλαβεν ἐφ' ἡμῶν καὶ τῶν ἡμετέρων πατέρων. The best notice of its later history will be found in Bishop Lightfoot's *Colossians*, pp. 5, foll. Our inscription, though hardly much earlier than B.C. 200, seems anterior to Roman influence. A minute comparison of it, with the decrees of a like nature which precede it, will show that it varies in some points from the regular wording of inscriptions of its class: see especially lines 3-4, λεύκωμα, line 36, etc. For πρὸ πάσης σπονδ(ῆ)ς, in lines 32, 33, we should have expected the usual form μετὰ τὰς σπονδᾶς, compare No. ccccxix, *ante*, lines 21, foll. Ἐλαίας στεφάνῳ, instead of θαλλοῦ στεφάνῳ, though not a solitary instance (see C. I. 3727, and Dittenberger, *Syll.*

Nos. 251, line 3; 367, line 90), is rare. This may be attributable to the situation of the town, out of the main current of Hellenic life. It is clear, however, that the constitution of the state was after the usual model. There is a βουλή and δῆμος (line 14), and the executive of the βουλή is a board of

πρυτάνεις, who change from time to time (line 24), and who enjoy the privilege of σίτησις ἐν πρυτανείῳ (line 25). Its judicial system also is of the ordinary Greek type. The eponymous magistracy, which was held by Pasion (line 2), was probably entitled στεφανηφόρος (see C. I. 3942).

CCCCXXII.

Broken stelè of blue marble, from the temple of Athenè Polias, Prienè; incomplete at top and bottom. Height, 17 in.; width, 19 in. Presented by the Society of Dilettanti, 1870. Unpublished.

ΑΙΝ Ε Λ Ι Μ Λ

ΑΕΥΚΟΣΜΙΑΣΑΞΙΩΣΑΜΦΟΤΕΡΑΝΤΑΝΠΟΛΙΩ
 ΑΜΩΕΠΑΙΝΕΣΑΙΜΕΝΤΟΝΔΑΜΟΝΤΟΝΠΡΙΗΝ
 ΝΑΠΟΔΕΙΞΑΜΕΝΟΣΑΝΔΡΑΣΚΑΛΟΙΣΚΑΙΑΓ/
 5 ΑΜΜΙΚΑΙΣΤΕΦΑΝΩΣΑΙΑΥΤΟΝΣΤ
 ΠΑΙΝΕΣΑΙΔΕΚΑΙΤΟΝΔΙΚΑΣΤΑΝΙΗΝΟΔΟΤ
 ΛΞΙΩΣΤΑΣΕΓΧΕΙΡΙΣΘΕΙΣΑΣΑΥΤΩΠΙΣΤ
 ΤΟΥΣΚΑΤΑΤΑΝΔΙΚΑΣΤΕΙΑΝΟΣΙΩΣΚΑΙΔ'
 ΛΑΙΣΤ ΦΑΝΩΣΑΙΑΥΤΟΝΣΤΕΦΑΝΩΧΡΥΣΕΩΔΕΔΟ
 10 ΔΕΙΗΝΟΔΟΤΩΤΩΑΡΤΕΜΩΝΟΣΚΑΙΠΟΛΙΤΕΙΑΝΚΑΙΕΙΣ
 ΛΟΥΝΚΑΙΕΓΓΛΟΥΝΚΑΙΕΜΠΟΛΕΜΩΚΑΙΝΕΦΙ. ΑΝΑΑΣΥΛΕΙΚΑ
 ΠΟΝΔΕΙΚΑΙ ΦΟΔΟΝΕΠΙΤΑΜΒΟΛΛΑ ΟΝΔΑΜΟΝΠΡΩ
 ΜΕΤΑΤΑΙΡΑ:ΕΠΑΙΝΕΣΑΙΔΕΚΑΙΤΟΝΣΥΝ ΤΟΣΤΑΛΕΝΤΑΤΩ
 ΓΑΣΤΑΓΡΑΜΜΑΤΕΑΑΠΟΛΑΝΕΠΙΤΑΚΑΤΑΝΓΡΑΜΜΑΤΕΙΑΝΦΙΛ
 15 ΠΟΝΙΑΙΚΑΙΣΤΕΦΑΝΩΣΑΙΑΥΤΟΝΘΑΛ ΎΥΣΤΕΦΑΝΩΙΤΑΝΑ
 ΙΓΓΕΛΙΑΝΤΩΝΣΤΕΦΑΝΩΝΠΤΟΗΣΑΣΘΑΙΤΟΝΑΓΩΝΟ
 ΤΟΞΠΡΩΤΟΙΣΔΙΟΝΥΣΙΟΙΣΤΩΑΓΩΝΙΤΩΝΠΑΙΔΩΝ
 ΠΟΛΛΑΤΩΕΠΙΝΙΚΩΚΑΙΠΟΛΕΙΑΝΑΠΟΔΕΙΞΑΙΔΕΚΑ
 ΟΣΤΙΣΑΦΙΚΟΜΕΝΟΣΕΙΣΠΡΙΗΝΗΝΤΟΤΕΥΗΦΙΣΜΑΤΟ
 20 ΕΙΚΑΙΕΓΓΕΛΩΝΕΠΙΤΟΥΣΑΡΧΟΝΤΑΣΚΑΙΤΟΝΔΑΜΟΝ
 ΕΣΕΙΠΡΙΗΝΕΑΣΤΑΝΤΕΦΙΛΙΑΝΣΥΝ Τ ΤΕΙΝ ΚΑΙΤΑΝΑΝΑΙ
 ΓΡΟΦ ΓΡ ΑΙΚΑΙΤΑΡΑ

αἰν . . . ε . . . α . . . μ

..... μετ] ἂ εὐκοσμίας ἀξίως ἀμφοτέραν τῶν πολίω[ν
 δεδύχθαι τῷ δ]άμῳ ἐπαινέσαι μὲν τὸν δᾶμον τὸν Πριην-
 ἑων διότι τανῷ]ν ὁποδείξάμενος ἄνδρας καλο(ύ)ς καὶ ἀγα-
 5 θοὺς δικαστὰς ἀπέστειλεν] ἄμμι, καὶ στεφανῶσαι αὐτὸν στ[εφ-
 ἄνῳ χρυσέῳ, ἐ]παινέσαι δὲ καὶ τὸν δικαστὰν Ζηνόδοτ[ον
 δικάσαντα μὲν] ἀξίως τὰς ἐγχειρισθείσας αὐτῷ πίστ[εως
 κρίναντα δὲ] τοὺς κατὰ τὴν δικαστείαν ὁσίως καὶ δι-
 καίως] καὶ στ[ε]φανῶσαι αὐτὸν στεφάνῳ χρυσέῳ, δεδύ[σ-
 10 θαι] δὲ Ζηνοδύτῳ τῷ Ἀρτέμωνος καὶ πολιτείαν καὶ εἰς-
 π]λουν καὶ ἔγπλουν καὶ ἐμ πολέμῳ καὶ ἐν εἰ[ρ]άνῃ ἀσυλεῖ κα[ὶ
 ἀσ]πονδεῖ καὶ [ἐ]φοδὸν ἐπὶ τὰμ βόλλα[ν καὶ τ]ὸν δᾶμον πρῶ[τῳ
 μετὰ τὰ ἱρά] ἐπαινέσαι δὲ καὶ τὸν συν[ε]ξα[ποσταλέντα τῷ [δι-
 καστῷ γραμματέα Ἀπό(λ)λαν ἐπὶ τῷ κατ(τ)ὰν γραμματείαν φιλ[ο-
 15 πονίᾳ καὶ στεφανῶσαι αὐτὸν θαλ[λ]οῦ στεφάνῳ, τὰν δ[ὲ] ἀ-
 ν]αγγελίαν τῶν στεφάνων ποήσασθαι τὸν ἀγωνο[θέτην
 τοῖς πρώτοις Διονυσίοις τῷ ἀγῶνι τῶν παίδων, [δεδύσθαι
 δὲ Ἀ]πόλλῃ τῷ Ἐπινίκῳ καὶ πολ(ιτ)είαν ἀποδείξαι δὲ κα[ὶ] πρεσβευ-
 τήν] ὅστις ἀφικόμενος εἰς Πριήνην τό τε ψήφισμα τοῦ [δᾶμου ἀπο-
 20 δώ]σει καὶ ἐπελθὼν ἐπὶ το(ύ)ς ἀρχοντας καὶ τὸν δᾶμον [παρα-
 καλ]έσει Πριηνέας τὰν τε φιλίαν συν[ά]πτειν καὶ τὰν ἀνα[γραφὰν]
 προ τε ι καὶ παρα ...

A decree of some Æolian state in honour of the Prienians and of the dikast and secretary sent by them. See note on No. ccccxviii, *ante*. The iota adscriptum is in most cases omitted, and various blunders are observable in lines 4 (*ἀποδειξάμενος*,

καλοῖς), 14 (*Ἀπόλαν*), 18 (*πολείαν*), 20 (*Υ* for *Υ* in *τούς*). The date is probably not earlier than the second century B.C. For the drift of line 2 compare No. ccccxix, line 15, No. ccccx, lines 12, 25, 53, etc.

CCCCXXIII.

Fragment of blue marble stèle, from the temple of Athenè Polias, Prienè; entire only on right edge. Height, 1 ft. 9 in.; width, 10 in. Presented by the Society of Dilettanti, 1870. Unpublished.

	ΓΟΝΒ/ ΑΙΑΞΙΩΣΕΙ ΥΤΩΙΥΗΦΙΣΜΑΤ ΚΟΥΣΑΣΑΡΕ		ἐπειδὴ ὁ δῆμος πρεσβευτὴν ἔπεμψε πρὸς] τὸν βα[σιλέα 'Αντίοχον δοτις ἀποδώσει τὸ ψήφισμα καὶ ἀξιώσει [αὐτὸν ἀποστείλαι δικαστὴν ὁμοία λέγων τοῖς ἐ]ν τῷ ψηφίσματ[ι γεγραμμένοις, ὁ δὲ βασιλεὺς 'Αντίοχος ἀ]κούσας ἀπέ-
5	ΙΔΩΡΟΥΠΡΙΗΝΕΑ ΚΑΙΣΡΟΥΔΑΙΩΝ ΙΤΩΝΣΥΜΒΟΛΑΙΩ ΣΣΥΜΒΟΛΑΙΟΙΣ ΤΟΥΜΕΝΟΥΤΩΝΧΡ	5	στείλει δικαστὴν(?) ἡμῖν τὸν δεῖνα 'Αρτεμ]ιδώρου Πριηνέα, δοτις παραγενόμενος εἰς τὴν πόλιν ἡμῶν] καὶ σπουδάζων κα]ὶ τῶν συμβολαίων τοί]ς συμβολαίοις γουμένου τῶν χρ. .
10	ΝΟΣΤΟΥΣΔΕΛΟΙΠΟΥ ΟΜΕΝΟΙΣΓΑΡΕΧΟΜΕΝ ΟΙΚΗΣΕΔΥΝΑΤΩΣΤΟ. ΑΣΑΝΗΜΕΡΑΝΣΥΝΕ ΥΙΣΤΗΝΔΙΑΛΥΘΗΝΑ	10	. . . . . νος τοὺς δὲ λοιποὺς διέκρινε, τοῖς εἰς τὸ δικαστήριον παραγεν]ομένοις παρεχόμενος ἐαυτὸν δίκαιον, δι]ώκησε δυνατῶς το π]ᾶσαν ἡμέραν συνε- χῶς?]ιστὴν διαλυθῆνα[ι
15	ΙΣΕΤΕΕΝΤΗΠΟΛΕΙΓΡΑ ΙΕΩΣΚΑΙΤΗΣΠΟΛΕΩΣΤΗ ΥΘΑΡΡΑΤΤΩΝΤΗΤΟΥΑΣ ΦΑΙΝΗΤΑΙΟΔΗΜΟΣΕΥΧΑΡ ΓΑΘΗΤΥΧΗΚΑΙΡΙΣΩΤΗ	15	. . . . . ἐπεδήμη]σέ τε ἐν τῇ πόλει πᾶ[ν- τα τὸν χρόνον ἀξίως τῆς ἡμετέρας πῶ]λεως καὶ τῆς πόλεως τῇ- ς ἐξαποστειλάσης αὐτὸν ἀκόλο]υθα πράττων τῇ τοῦ [β]ασ-(?) ιλέως πρὸς τὸν δῆμον εὐνοίᾳ· ὅπως οὖν] φαίνεται ὁ δῆμος εὐχαρ- ιστῶν τοῖς εὐεργετοῦσιν αὐτὸν, 'Α]γαθῇ Τύχῃ καὶ σωτῇ[ρ-
20	ΓΟΝΩΝΑΥΤΟΥΔΕΔΟΧΘΑΙΤΗ ΤΙΟΧΟΝΤΟΝΒΑΣΙΛΕΑΡΕ ΊΣΑΤ	20	ιᾶ τοῦ τε βασιλέως καὶ τῶν ἐκ]γόνων αὐτοῦ, δεδόχθαι τῇ βουλῇ καὶ τῷ δήμῳ ἐπαινεῖσαι 'Αν]τίοχον τὸν βασιλέα ἀρε- τῆς ἔνεκα καὶ εὐνοίας αἷς ἀεὶ ἐχρή]σατο[ο(?) πρὸς τὸν δῆμον κ.τ.λ.

Apparently a decree from a city in acknowledgment of the good services of a dikast or other special commissioner from Prienè; his name was recorded in line 5. If lines 7-12 were perfect, we should know more exactly the nature of the difficulties which called for this intervention: the disputes appear to have been civil cases (lines 7, 8). Whatever they were, the stranger from Prienè had dealt with them 'ably' (*δυνατῶς*, line 12), and had persuaded some of the disputants to a compromise (*διαλυθῆναι*, line 14). So far this decree is very similar to those which immediately precede it. In one important point, however, it differs from them; for the application for a dikast (if dikast he were) was not made directly to Prienè, but to 'king Antiochos,' and Antiochos commissioned Prienè to send a citizen (lines 1-5). This peculiarity makes us the more regret the mutilated state of the decree. I have abstained from all conjectural restorations except what was fairly obvious from a comparison

of the other dikast decrees. The preamble and the conclusion are both lost. The preamble must have set forth how that the city in question, desiring to have certain cases tried by an absolutely impartial judge, sent an envoy to the king (line 1), and so on. At the close, after due acknowledgment had been paid to the king, we may be sure the dikast himself and his native city of Prienè came in for their share of praise, request being made, as in similar cases, (see Nos. ccccxviii, lines 37-39, ccccx, line 33, ccccxxi, line 33, etc.,) that this decree may be inscribed at Prienè and set up in the temple of Athenè,—where it was found by Mr. Pullan.

It is probable that the Antiochos here named was Antiochos Theos, B.C. 261-246. The letters would suit that date, and the relations between that monarch and Prienè were such that he might well have paid the city this compliment: see Introduction, p. 4, *ante*. There is nothing to help us even to guess the city which issued this decree.

Fragments of wall-stones from the temple of Athenè Polias, Prienè: *a* only in the British Museum. Presented by the Society of Dilettanti, 1870. Unpublished.

a.

Fragment of a wall-stone from a broad course; edge entire at the top and bottom beds, but broken on the other sides. Height, 1 ft. 8 in., by 1 ft. 1 in. The surface below line 9 is broken off.

— 1 1
 ΦΙΛΩΝΤΟΥΣΑΝΑΝΕ
 ΕΠΕΙΓΑΡΙΑΡΑΕ
 ΧΗΔΥΝΗΘΗΔΙΑΤΩΙ
 5 ΑΙΡΩΜΑΙΩΝΤΩΝ
 ΓΩΝΟΙΟΜΕΝΩΝ
 ΦΡΩΙ ΜΕΤΑΔ
 ΜΙΝΑΠΟΚ
 ΤΑΛΙΝΕΞ

.....
 . φίλων τοὺς ἀνανε[ωσαμένους ?
 ἐπεὶ γὰρ Ἀριαράθ[ης]
 οὐκ ἠδυνήθη διὰ τῶν ...
 5 ... καὶ Ῥωμαίων τῶν ...
 ... τῶν οἰομένων ...
 .. ἰ]ερῶ. Μετὰ δ[ὲ] ..
 .. ἡ]μῖν ἀποκ ...
 ... πάλιν ἐξ ..

b.

Fragment of wall-stone from a broad course of the temple of Athenè Polias, which was not sent to England: copied by Mr. A. S. Murray at Prienè: height, 20 in. Edge complete at top, left, and bottom. The surface seems to have been much worn.

 ΤΗΜΑΙΛΣ
 ΣΙΑΑΠ
 ΟΑΙΑΟΡΟΦΕΡΝΗΣΕΝΤΩΙΕΡΩΙΤ. ΣΑ
 5 ΑΥΤΟΙΣΦΙΛΑΝΘΡΩΠ Ο
 ΣΥΓΚΛΗΤΟΥΟΥΤΕΤΟΥΔΗΜΟΥΕΠΙΘΕΛΠ
 ΟΣ ΠΕΡΙΤΕΤΟΥΤΩΝΤΩΝΠΡΑΓΜΑΤΩ
 ΑΣΙΛΕΑΑΤΤΑΛΟΝΚΑΙΒΑΣΙΛΕΑΑΡΙΑ
 ΡΟΜΗΣΟΥΤΩΚΑΘΩΣΑΝΑΥΤΩΙΕ

ΠΟΛΙΝΠΟΛΙΟ
 ΔΕΚΑΙΣΩΜΑΤΑ
 ΑΦΕΙΣΜΕ

..... πόλιν πολιο[ρκῶν] ..
 κ]τήμ[α] σ[υλῆσας πολλὰ] δὲ καὶ σώματα [καὶ θρέμμα-
 τα πολλαπλά]σια ἀπ[ολέσας] ἀφείς με ..
 .. θαι ἀ Ὀροφέρνης ἐν τῷ ἱερῷ τ[ῆ]ς Ἀ[θηναῆς] παρακατέθετο ἀποκρί-
 5 νασθαι] αὐτοῖς φιλανθρώπ[ως] ο[ὐ]τε τῆς
 συγκλήτου οὔτε τοῦ δήμου ἐπὶ θελπ ..
 ος .. περὶ τε τούτων τῶν πραγμάτων πρὸς
 β]ασιλέα Ἀτταλον καὶ βασιλέα Ἀρια[ράθη] ..
 . ρομης οὕτω καθὼς ἀν αὐτῷ ἐ[κ τῶν δημοσίων πραγμάτων βέλτιστον
 10 [εἶναι φαίνεται. Ἔδοξεν.]

The two fragments, although obviously forming part of the same document, cannot be made to read into one another. And although the subject of our inscription receives ample illustration from Polybios and Appian, yet it unfortunately adds nothing to our previous knowledge.

The Ariarathes here mentioned was the fifth king of Cappadocia of that name, and he succeeded his father Ariarathes IV, B. C. 163. He was surnamed Philopator, and seems to have been an excellent prince (Diodor. Frag. lib. xxxi).

Orophernes was a supposititious son of the late king, who was encouraged by Demetrios Soter to attack Ariarathes and urge his claim to the throne. Ariarathes was vanquished and fled to Rome about B. C. 157 (Diodor. *ibid.*). The Senate restored him to the throne, although apparently Orophernes was still allowed a share in the government (Appian, *Syr.* 47; Polyb. xxxii, 20). The character of Orophernes was altogether vicious, and his reign was disgraced by profligacy and extortion. Feeling his position insecure,

he deposited 400 talents with the people of Prienè as a reserve in case of misfortune, the temple of Athenè, like many other shrines of antiquity, having been made to serve as a bank (Diodor. *ibid.*). Orophernes before long was expelled from the kingdom, and Ariarathes became sole governor. The latter, following up his advantage, demanded from the Prienians the 400 talents, which he contended were deposited by Orophernes as king of Cappadocia, and now should revert to the royal exchequer. The Prienians refused this unfair demand, and although Ariarathes and Attalos II combined to pillage the Prienian territory, they persisted in delivering up the deposit only to Orophernes himself (Polyb. xxxiii, 12). It is uncertain to what stage in these transactions our inscription is to be referred. The deposit made by Orophernes is mentioned in *δ*, line 4, and perhaps *α*, line 7; and the combined attack by Ariarathes and Attalos is referred to in *δ*, lines 1 and 8. Polybios (*ibid.*) says that Prienè, being in a strait, appealed to Rhodes, and then to the Senate: and this may be the reference of *α*, line 4, and *δ*, line 6. It is probable that the two fragments belong to a series of lost documents relating to the Orophernes affair: *δ* is the end of a Senatusconsultum, and the wording of it should be

compared with Nos. ccccv, ccccv. The suggested restorations are merely to indicate the probable drift of the meaning, but I have taken the words almost entirely from Polybios, xxxiii, 12.

In April, 1870, after the completion of the excavations made by the Society of Dilettanti, Mr. Clarke, then resident in the neighbouring village of Sokoi, visited the temple of Athenè at Prienè, and found six silver coins of Orophernes which had apparently been deposited originally under the pedestal of a colossal statue. See the account of this discovery in Mr. Newton's Memoir in the Numismatic Chronicle, New Series, xi, p. 19, and his remarks in Antiquities of Ionia, Pt. iv, p. 25. He conjectures that the statue and the coins underneath it may have been a dedication made by Orophernes, by way of recognising the service rendered him by Prienè. The coins are described as follows:—

Obv.—Male head to right, beardless, and bound with a diadem.

Rev.—ΒΑΣΙΛΕΩΣ ΟΡΟΦΕΡΝΟΥ ΝΙΚΗΦΟΡΟΥ. Victory moving to left, clad in a talaric chiton, and diploidion, holding in right hand a wreath, in left a palm-branch; in front of her an owl on an altar; below, a monogram.

CCCCXXV.

Lower portion of a blue marble stelè, from the temple of Athenè Polias, Prienè; broken at the top; the sides complete only from line 9 to the end. Height, 1 ft. 9½ in.; width, 1 ft. 10½ in. Presented by the Society of Dilettanti, 1870. Unpublished.

ΟΥΝΤΕΣΗΜΙ
ΠΕΜΦΘΕΝΤΕ Α ΤΕΟΙΑΡΩΓ
ΧΟΜΕΘΑΣΥΝ ΗΙΤΩΝΘΕΩΝΕΥ
ΟΜΕΘΑΚΟΙΝΗ ΤΕΤΩΙΔΗΜΩ ΤΩ ΙΟΥ
5 ΚΑΤΙΔΙΑΝΤΟΙΣΕΝΤΥΓΧΑΝΟΥΣΙ . . . Ε . . . ΤΩ
ΜΕ . . . ΤΕΟ ΤΩΝΤΙΜΩΜΕΝΩΝ . . . ΑΡΟ
ΑΓΑΘΙΑΝΤΩΝΣΥΓΚΕΚΙΝΔΥΝΕΥΚΟΤΩΝ
ΤΑΤΟΥΣΚΑΙΡΟΥΣΤΙΣΤΕΩΣΚΑΙΕΥΝΟΙΑΣΑΠΟΔ
ΑΠΟΔΕΙΞΑΝΤΑΣΚΑΙΕΙΣΤΗΝΕΙΚΟΝΑΤΟΥΔΗΜΟΥΗΜΕ ΟΛ
10 ΑΝΑΛΩΣΑ ΤΑΣΑΛΕΞΑΝΔΡΕΙΑΣΔΡΑΧΜΑΣΤΡΙΣΧΙΛΙΑΣ Α
ΔΙΑΦΥΛΑΣΣΟΝΤΕΣΤΗΝΠΡΟΣΗΜΑΣ
ΤΗΣΑΝΑΘΕΣΕΩΣΤΟΥΑΝΔΡΙΑΝΤΟΣΠΡΟΝΟΗΣΑΝΤΕΣΕΡΡΩ Θ

. εὐνο]οῦντες ἡμῖν . . .
... πεμφθέντε[s] . . . ἀρωγ . . .
.. εὐ]χόμεθα σὺν [τ]ῇ τῶν θεῶν εὐ[νοίᾳ?
συνηδ]όμεθα κοινῇ τε τῷ δήμῳ τῷ . . . [καί
5 .. κατ' ἰδίαν τοῖς ἐντυγχάνουσι . . .
... . τεο . . . τῶν τιμωμένων . . . ἀπο . .
τὴν ἀνδρ]αγαθίαν τῶν συγκεκινδυνευκότων [ἡμῖν καὶ κατὰ τοὺς δυσ-
χερεσ]τάτους καιροὺς πίστεως καὶ εὐνοίας ἀπόδ[εξι]ν τὴν μεγίστην
ἀποδείξαντας καὶ εἰς τὴν εἰκόνα τοῦ δήμου ἡμε[τέρου] . . .
10 .. ἀναλώσα[ν]τας Ἀλεξανδρείας δραχμὰς τρισχιλίας . . .
καλῶς ποιεῖτε ?] διαφυλάσσοντες τὴν πρὸς ἡμᾶς [εὐνοίαν καὶ φιλίαν
καὶ περὶ] τῆς ἀναθέσεως τοῦ ἀνδριάντος προνοήσαντες. ἔρρω[σ]θ[ε].

Apparently a letter addressed to the people of Prienè by some other state. This is confirmed by the use of the first person plural in lines 1, 3, 4. The surface of the marble is much worn, and the readings given in the text were recovered with difficulty. The date is probably the second century B.C. The writers of the letter seem to have received armed assistance (line 7) from certain

Prienians (line 2) at a time of need (line 8); and they express gratitude to the Gods (line 3) and to the Prienian people (lines 4, 5). Their Prienian friends had also contributed (line 10) for a statue of the city in question (line 9) to be erected at Prienè. The letter closes with thanks to the Prienian people for permitting the erection of the statue (line 12).

CCCCXXVI.

Two fragments of white marble, from the temple of Athenè Polias, Prienè. *a* entire only at the top and left; height, 1 ft. 6 in.; width, 1 ft. 8 in. *b* broken all round; height, 10 in. by 5 in. Presented by the Society of Dilettanti, 1870. Unpublished.

a.

\ΓΛΘΗΙΤΥΧΗΙΕΓ
 <ΟΡΥΛΑΝΜΗΝΟΣΑ
 ΙΕΡΩΣΥΝΗΝΤΟ
 ΕΓΑΜΕΙΝΩΝΓ
 5 ΕΓΙΔΕΚΑΤ

 ΞΤΑΙΔΕΤΟΜΒΙΟΝΤΟΝΑ
 <ΕΙΖΩΝΙΣΥΝΤΕΛΕΙΚ 10
 \ΤΕΛΗΣΔΕΕΣΤΑΙΓΑ ΝΚΑΘΑΓΓ
 ΨΣΤΗΛΗΙΑΝΑΓΕΓ ΙΚΑΙΤΑΔΑΛΛΑ
 10 ΕΙΝ ΞΙΚΑΙΕΜΓΡΥΤΑΙ
 ΡΑΓΟΙΗΙΚΑΙΓΡΟΓ
 ΝΤΙΧΡΥΣΕΟΝ
 ΟΝΦΟΡΕΙΝΧΡ
 ΡΑΙΩΝΩ

b.

ΝΤΛΛ
 ΤΙΟΣΓΙ...
 ΥΗΤΑΙΑΝ...ΓΙ
 ΨΛΙΘΙΝΗΕΝΗΚ
 5 ΝΑΓΕΓΡΑΦ
 ΞΥΜ

a.

'Αγαθῇ Τύχῃ· ἐπ[ὶ στεφανηφόρου τοῦ δεινός τοῦ μετὰ
 Κορύλαν μηνὸς Μ[εταγεινιῶνος? . . . η· ὁ πριάμενος τὴν
 ἱερωσύνην τοῦ Ποσειδῶνος
 'Επαμείνων
 5 ἐπιδέκατον

 'Ιεράσ]εται δὲ τὸν βίον τὸν α[ὐτοῦ καὶ τὴν θυσίαν τῷ
 Πο]σειδῶνι συντελεῖ κ[ατὰ] το[ύς νόμους τοὺς Ἱώνων,
 ἀτελὴς δὲ ἔσται π[ά]ντ[ω]ν καθάπερ καὶ ἐν
 τ[ῇ] στήλῃ ἀναγέγ[ραπτα] καὶ τὰ ἄλλα [ὅσα
 10 δέδοται]· εἰν[αι] δὲ αὐτ[ῷ] καὶ ἐμ πρυταν[είῳ]
 σίτησιν ὅταμ πόλις ἰε]ρὰ ποιῇ, καὶ προε[δρίαν]
 ἐν τοῖς ἀγῶσιν ἔχο]ντι χρύσειον . . .
 ἰμάτι]ον? φορεῖν χρύ[σειον] . .
 πα]ρὰ Ἱώνων[ν] . . .

b.

συ]ντελ
 . . . τιος γίνεσ[θαι]?
 . . . θ]ύηται ἀναγ[υελίαν]
 . ἐν στήλ]ῃ λιθίνῃ ἐν ᾗ κα[ὶ]
 5 ἀ]ναγεγράφ[θαι]? . . .
 ου μ . . .

These fragments appear to belong to one document. The document relates to the appointment of a priest, apparently of Poseidon. The Prienians had the privilege of officiating at the Panionian festival of Poseidon, according to Strabo, xiv, p. 639, τὸ Πανιώνιον ὅπου τὰ Πανιώνια κοινὴ πανήγυρις τῶν Ἰώνων συντελεῖται τῷ Ἑλικωνίῳ Ποσειδῶνι καὶ θυσίᾳ, ἱερῶνται δὲ Πριηνεῖς. Our inscription may perhaps relate to the appointment of a priest to act on these occasions, although it seems implied by Strabo, viii, p. 384, that a youthful Prienian citizen was appointed year by year for this office, and this would not accord with line 6, unless the practice varied at different dates. Strabo writes as if the Panionian festival was still held in his day near Mykalè, but Diodoros (xv, 49) states that it was afterwards transferred to a spot near Ephesos; and it is thought to have been finally merged in the worship of the Ephesian Artemis (K. F. Hermann, Gottesdienstl. Alt. § 66). This, however, is very doubtful, as the Ionian League of Thirteen Cities survived until quite a late period, and Miletos claimed the headship in it (Marquardt, Röm. Alt. iv, p. 187). The inscription probably belongs to the second century B.C. We might have expected this decree to have been inscribed at the Panionion itself, like the decree concerning the analogous priesthood of Zeus Boulaïos and Hera, which was claimed by the Lebedians (C. I. 2909). But perhaps it was first inscribed there, and these fragments belong to a duplicate erected at Prienè. The mention of Ἰῶνες, i. e. the delegates of the Panionic Synod (Ἰώνων ἡ βουλή, C. I. 2909, and Ἰώνων τὸ κοινόν, Dittenberger, Syll., No. 137) in *a*, line 14, and in No. ccccxxvii *b*, lines 3, 4, makes it certain what priesthood of Poseidon is intended.

In lines 1 foll. my restorations are fairly probable.

Priesthoods in Greece were often sold by the state to the highest bidder: see Dionysios of Halikarnassos, Antiq. Rom. ii, 21; and the following inscriptions:—C. I. 2656 (now in the British Museum); Arch. Epigr. Mittheilungen aus Oesterreich (Vienna 1882), vi, p. 8, no. 14; Revue Archéologique, N. S. xxxiii, pp. 107 foll.; Monatsberichte d. Berl. Akad. 1877, p. 475. I therefore suggest ὁ πρίαμενος: compare No. ccccxxvii *c*, line 5. Possibly Ἐπαμείνων in line 4 (compare No. cccci, line 42) was the late priest, whose death or resignation had occasioned the vacancy; and the first clause of the decree (lines 1–5) may have briefly enacted that the new priest should have the same perquisites from the various sacrifices which Epameinon had enjoyed, and also a tithe (τὸ ἐπιδέκατον) of certain offerings.

The next clause (lines 5–12) is easily restored by a comparison of No. ccccxxvii *b*, where the same phrases recur. The lettering of that inscription is decidedly coarser than the lettering of the one before us; I therefore suppose it to be rather later in date, and have suggested (*ad loc.*) what may have been the relation between the two documents.

In lines 12, 13, in what appears to be a specification of the priest's duties and privileges, is an enactment concerning the wearing of gold. A similar phrase recurs in the next inscription, which so much resembles the present one, that at first sight they might be imagined to be both parts of the same original document. With line 6 compare the wording of the Halikarnassian inscription (C. I. 2656), line 8, ἱεράσεται ἐπὶ ζωῆς τῆς αὐτῆς[ς] κ.τ.λ. See also the Iasian law, No. ccccxl *post*, concerning the priest of Ζεὺς μέγιστος. As to the wearing of gold see the Andania decree, Foucart-Le Bas, Pt. II, No. 326 *a*, line 22.

CCCCXXVII.

Four fragments of a white marble stelè, from the temple of Athenè Polias, Prienè: *a*, broken on all sides, measures 10 in. by 8 in.; *b*, entire on right edge only, and with 4 inches blank space at the top, above which are traces of letters on the broken edge, measures 10 in. by 1 ft. 2½ in.; *c*, broken all round, measures 9 in. by 5 in.; *d*, broken all round, measures 4½ in. by 7½ in. Presented by the Society of Dilettanti, 1870. Unpublished.

a.

ΑΛΙ
ΙΠΑΤΡΟΣΕΩΣΑΝΞ

ΟΙΓΝΩΜΗΣΤΡΑ
ΣΥΡΕΩΝΟΣΕΝΤ
5 ΤΟΥΠΟΣΕΙΔ
ΧΡΥΣΙΟΝΛΟ
ΑΘΤΩΙΟΠ
Λ — 2

....
.... το]ῦ πατρὸς ἕως ἀν Ξ.....

Ἔδοξεν τῷ δήμῳ, γνώμη στρα[τηγῶν] ἐπειδὴ
Ξε..... Ἰσ]χυρίωνος ἐν τ[ῷ] πρίασθαι
τὴν ἱερωσύνην] τοῦ Ποσειδ[ῶνος]....
..... χρυσίον λο....
..... ἐ]φ' ὅτῳ ὁ π[ρίαμενος]..

b.

ΤΟΥΚΑΙΤΗΝΘΥΣΙΑΝ
ΓΟΥΣΝΟΜΟΥΣΤΟΥΣΙΩΝΩ
ΑΠΕΡΙΩΝΕΣΔΕΔΩΚΑΣΙΝ
ΙΚΑΙΤΑΛΛΑΟΣΑΔΕΔΟΤΑΙ
5 ΔΕΑΥΤΩΙΚΑΙΕΜΠΡΥΤΑΝΕΙΩΙ
ΑΜΠΟΛΙΣΙΕΡΑΠΟΙΗΙ (Uninscribed.)
ΤΟΥΝΤΙΧΡΥΣΕΟ

Ἱεράσεται δὲ τὸν βίον τὸν αὐτῷ τοῦ καὶ τὴν θυσίαν [συν-
τελεῖ τῷ Ποσειδῶνι κατὰ] τοὺς νόμους τοὺς Ἱώνων[ν,
ἀτελής δὲ ἔσται καθ' ἅπερ Ἱῶνες δεδώκασιν·
εἶναι δὲ αὐτῷ] καὶ τὰλλα ὅσα δέδοται,
5 δεδόσθαι] δὲ αὐτῷ καὶ ἐμ πρυτανείῳ
σίτησιν δ]ταμ πόλις ἱερὰ ποιῇ,
καὶ προεδρίαν ἐν τοῖς ἀγῶσιν ἔχ]οντι χρύσειον
κ.τ.λ.]

c.

Θ,	...
2ΣΥ,	ἱερ]ωσύ[νην? ..
ΑΝΕΣΧΑ	ἱερ]ὰν? ἐσχά[ραν ..
ΣΟΜΕΝΟΥΜΕ	... σομένου με ..
5 ΩΤΩΙΠΡΙΑΜΕ	5 διδότη]ω τῷ πριαμέ[νῳ
ΩΝΗΚΤΗΝΩ	.... ὡν ἡ κτήνῳ[ν
ΛΕΤΩΤ	.... λετω τ ..
ΓΚΑΙΩ	.... γ καὶ φ ..

d.

ΕΙΕΠΙΚΕΧΩ	... εἰ ἐπικεχώ[ρηκε?
ἸΝΑΕΙΔΗΞΕ	... ἵνα εἶδῃ Ξε
ΥΣΑΝΤΙΟΣ	... τῷ θ]ύσαντι ὅσ[α δέδοται?

That these four fragments belonged to the same monument seems certain upon examining the marble, but it is impossible to make them read into one another. This document closely resembled the preceding one, and referred to the appointment, duties, and privileges of a priest of Poseidon. The date is probably about 200 B.C.

If I am right in believing that the stelè of which these are fragments was inscribed later than No. cccxxvi, we may suppose that the priest appointed under that decree died or resigned before

very long: of his name I seem to find traces in a, line 4, and d, line 2; viz. Ξε[... Ἰσ]χυρέωνος. Ἰσχυρέων would be a variant for Ἰσχυρίων (for which see Pape-Benseler's Wörterbuch), analogous to the forms Μιννίων, Μιννέων, in the decrees Nos. 132, 135 in my Manual of Greek Historical Inscriptions. The vacancy thus left I suppose to have been filled up under the terms of the present decree. In c, line 5, the letters are all certain except M. But τῷ πριαμέ[νῳ] is probably right, for τῷ Πριανέ[ων, sc. δήμῳ] would be an inadmissible Doricism.

CCCCXXVIII.

Fragment of a white marble stelè, from the temple of Athenè Polias, Prienè. Height, 1 ft. 2 in.; width, 1 ft. 1½ in. Presented by the Society of Dilettanti, 1870. Unpublished.

Ο Δ Η Μ Ο Σ
 Ο Υ Λ Ι Α Ν Θ Ε Α Ν
 Α Λ Λ Ι Τ Ε Κ Ν Ο Ν
 Η Ν Κ Α Ι Σ Α Ρ Ο Σ
 5 Ο Υ Σ Ε Β Α Σ Τ Ο Υ
 Υ Γ Α Τ Ε Ρ . Κ Α
 Τ Ρ Ω Σ Ε Ν

Ὁ δῆμος
 Ἰουλίαν θεὰν
 καλλιτέκνον
 τὴν Καίσαρος
 5 θεοῦ Σεβαστοῦ
 θυγατέρ[α] κα[θι-
 έρωσεν.

Dedication to Livia, the consort of Augustus, after the death of both: hence the use of θεάν and θεοῦ. By the Emperor's testament she was adopted into the Julian family (Tac. Ann. i, 8), and was thenceforward usually called Julia Augusta. By virtue of her adoption she was also styled, as here, Augusti *filia*; see Velleius Paterculus, ii, 75: conjugem Augusti, . . . transgressi ad deos sacerdotem ac filiam; Orelli, Inscr. Lat.

No. 615 foll. At her death Tiberius forbade her consecration (Tac. Ann. v, 2), and Claudius first gave her divine honours (Dio Cass. LX, 5; Suetonius, Claud. 11). Coins and inscriptions at once proclaimed the new divinity, and to this period our dedication must be assigned. The epithet καλλιτέκνον marks her as the mother of Tiberius and grandmother of Claudius the reigning emperor.

CCCCXXIX.

Fragment of the pedestal of a statue, from the temple of Athenè Polias, Prienè. Height, 9½ in.; width, 1 ft. ½ in. Joint on the left; broken on the right. Presented by the Society of Dilettanti, 1870. Unpublished.

Ι Ν Α Ι Τ Τ

Ἀθ[ηνα] Πολ[ιάδι].

In large characters 2 inches high, probably of the Augustan age. Compare an unpublished dedication in letters 4¼ inches high, copied by Mr. A. S. Murray

at Prienè in 1870, from a piece of architrave: it reads—
 Ὁ δῆμος Ἀθηνᾶ [Πολιάδι καὶ
 Καίσαρι Θεοῦ νιῶ [Σεβαστῶ.

CCCCXXX.

Fragment of bluish marble, from the temple of Athenè Polias, Prienè. Height, 1 ft. 2½ in.; width, 10½ in. Presented by the Society of Dilettanti, 1870. Unpublished.

ΤΙΣΚΟΥΤΟ
 ΔΡΑΑΓΑΘΟΝΓΕ
 ΔΙΝΗΣΥΜΦΕΡΟΝ
 ΚΑΙΕΥΝΟΙΑΣ

[Τὸν δεῖνα]
 . . τίσκου τοῦ [. ἄν-
 δρα ἀγαθὸν γέ[γόμενον καὶ κ-
 οινῇ συμφέρον[τα ἀρετῆς ἕνεκα
 καὶ εὐνοίας.

The top and left edge are entire: there is a blank after εὐνοίας. The iota adscriptum is omitted in line 3. The inscription is probably part of the base of some statue, of a date not earlier than the first century B.C. The name of the person commemorated must have been inscribed upon the pedestal of the statue.

This will be a fitting place to insert several short honorary inscriptions copied by Mr. Murray at Prienè in 1870, but as yet unedited, of which the stones were not brought to England.

(a) 'On a stone with moulding along the top; white marble.'

Ὁ δῆμος
 Ποσειδώνιον Διονυσίου.

(b) 'Base of blue marble: letters 1 inch high.'

Τὸ
 καὶ α
 Νικα
 ἀρετῆς [ἕνεκα καὶ εὐνοίας
 τῆς εἰς ἐ[αυτοῦς].

(c) 'Apparently a stelè.'

Δημήτριον Ἀθηναίου,
 Δημήτριον Ἀθηναίου,
 ἀρετῆς ἕνεκεν καὶ εὐ[ν]ο[ί]ας
 τῆς εἰς ἐαυτ[ὸν] . . . [sc. ὁ δῆμος].

(d) 'On a base of blue marble.'

Δι[?]όδοτον Ἰσίου ἀρετῆς [ἕνεκεν
 καὶ εὐνοίας [τῆς εἰς ἐαυτόν.

CCCCXXXI.

Upper part of a stèle of white marble, from the temple of Athenè Polias, Prienè. Width, 1 ft. 11½ in.; height, 11 in. Broken at the bottom. Presented by the Society of Dilettanti, 1870. Unpublished.

ΛΗΜΟΣΟΑΛΕΞΑΝΔΡΕΩΝΤΩΝΑΠΟΤΗΣΤΡΩΙΑΣ

ΛΗΜΟΝ ΤΩ ΩΝ

‘Ο] δῆμος δ’ Ἀλεξανδρέων τῶν ἀπὸ τῆς Τρώας
τὸν δ’ ἡμὸν τὸ[ν Πριην]έων.

A stèle recording that the people of Alexandria already informed us of the occasion upon which this Troas have voted a crown in honour of the people honour was conferred. of Prienè. No. ccccxix *ante* (see lines 2, 17, 21) has

CCCCXXXII.

Fragment of white marble, from the temple of Athenè Polias, Prienè. Height, 7½ in.; breadth, 5½ in. Presented by the Society of Dilettanti, 1870. Entire on the right only.

ΛΕΥΝ

..... λευν

ΕΔΙΟΝ

..... π]εδίον

ΜΑΤΟΕΝ

... ψήφι]σμα τὸ ἐν

ΠΕΡΩΙ

..... τῶ] ἱερῶ

5

ΑΙ

5

..... αι

ΠΙ

..... πι

A fragment in fine clear letters, not later than suspect ΛΕΥΝ in line 1 to be the Ionic termination for -λεον, e. g. [ἐκά]λευν for [ἐκά]λεον, Attic complete, and above the first line is a blank. I [ἐκά]λουν.

CCCCXXXIII.

Fragment of blue marble, from the temple of Athenè Polias, Prienè; broken on all sides. Height, 8½ in.; breadth, 6½ in. Presented by the Society of Dilettanti, 1870.

ΕΝΙ

..... ενι ...

ΤΕΜΙΛΩΡ

... 'Α]ρτέμιδωρ ...

ΜΕΡΟΣ

..... μερος

ΠΟΣ

..... ιπος

5

ΕΙΟΣ

5

..... ειος

ΟΣ

..... ος

Apparently part of a list of names, in characters which may belong to the early period of Roman ascendancy. The endings of the lines seem to be complete.

CCCCXXXIV.

Fragments of bluish marble, from the temple of Athenè Polias, Prienè; broken all round. Height of *a*, 3 in., breadth 8 in.; height of *b*, 4½ in., breadth 3½ in.; height of *c*, 2½ in., breadth 4 in.; height of *d*, 3½ in., breadth 2¾ in. Presented by the Society of Dilettanti, 1870.

(a) ΛΛΙΣΤΕΥΟΥΣ ... κα]λλιστεύουσ[α
ΙΣΤ ΙΣΤ

(b) ΑΝΚ
ΑΤΙΣ

(c) ΜΙΜΛ

(d) ΣΙΝ

The characters are probably of the third century formed part of a wall-stone or a base, and not of b.c., and resemble those of the Rhodian award, a stèle; and they may have been splintered from No. ccccm *ante*, especially in the portion *i* (2). one of the lost wall-stones of No. ccccm. The appearance of the marble suggests that they

CCCCXXXV.

A fragment of bluish marble stelè, from the temple of Athenè Polias, Prienè; entire only on right. Height, 9½ in.; width, 9½ in. Presented by the Society of Dilettanti, 1870. Unpublished.

ΛΞΕΤΑΣΤΑΣ

ΙΠΑΡΕΧΕ

ΟΣΑΝΤΟΝΤΑΣΥΟΕΡΟΝΕΚΩΝΑΡΟ

ΣΑΡΑΚΟΝΤΑΜΝΑΣΑΡΓΥΡΙΟΥΤΟΣΑΥ

5 ΚΑΙΔΕΚΑΜΝΑΣΑΡΟΔΟΤΩΚΑΤΕΛΘΕΤΩΔΕ

ΤΟΙΣΔΙΚΑΣΤΗΡΙΟΙ ΑΣΡΟΛΙΣΑ

ΝΑΡΟΚΤΕΙΝΗΙΣΩΕΑΙΟΟΝΟΛΟΚ

ΤΟΝΣΑΥΟΕΡΟΝΕΚΩΝΕΥ

ΜΕΤΑΣΧΟΝΤΑΤΟΥΡ

10 ΞΣΙΟΥΣΕΙΓΕΝΗΤΑΙ

ΡΙΟΥΤΟΣΑΛΕΡ

ΛΕΩΝΕΣΤΟΥΣ

ΣΙΟΙΣΕΔΕ

ΕΞΕ

..... τοὺς] ἐξεταστὰς(?)

..... κα]: παρεχέ[τω

..... ὃς ἂν τὸν ἐλεύθερον ἔκων ἀπο[κ-

τείνῃ τεσ]σαράκοντα μνᾶς ἀργυρίου, τοσαύ-

5 τας δὲ καὶ(?)] καὶ δέκα μνᾶς ἀποδότω, κατελθέτω δὲ

..... τοῖς δικαστηρίοις[ς]ας πόλιν

..... ὃς ἂν δοῦλο]ν ἀποκτείνῃ σωεία ζῶν ὀλόκ-

ληρον(?)]τὸν ἐλεύθερον ἔκων ευ(?)

..... μετασχόντα τοῦ π

10 εσίους εἰ γένηται

..... ἀργυ]ρίου τόσα ἂ ἐπι . .

..... λεων ἐς(?) τοὺς

..... σίοις ἐδε

..... τοὺς] ἐξετ[αστὰς(?)

The surface is worn and the letters are inscribed between strongly engraved lines, which make decyphering difficult. The letters are badly formed, and seem never to have been finished. If, as would seem from the context, this inscription is a fragment of a law about murder, it may be a copy of the

original made by an unskilful hand at a period much later than the promulgation of the law. The forms ΣΩΕΑ and ΙΟΟΝ, in line 7, are more like blunders of the copyist than correct transcriptions of ancient forms (for σῶν, ζῶν).

CCCCXXXVI.

Fragment of blue marble stelè, from the temple of Athenè Polias, Prienè; entire only on left. Height, 7 in.; breadth, 6 in. Presented by the Society of Dilettanti, 1870.

ΕΤΩΝΠΑΡΑΓ

ΤΑ ΕΠΙΚΑΤΑ

Ω ΑΙΤΩΝΠ

ΤΩΝΚΤΗΜΑΤΩΝ

3 ΜΟΣΤΟΥΣ

ΜΕΤΑΓΑ

ΚΑΤΑ

ΟΥΔΕΜ

ΤΟΙΣ

10 ΔΙ

... ε τῶν παραγ[ενομένων

.... ἐπὶ κατα

ω[ν κα]ὶ τῶν πο[λιτῶν?

τῶν κτημάτων [ὁ δῆ-?

5 μος τοὺς

μετὰ π[α]σης σπουδῆς?

κατὰ . . .

οὐδεμ[ία

τοῖς . . .

10 . δι . .

A fragment, in small letters, much worn.

CCCCXXXVII.

Two fragments of bluish marble, from the temple of Athenè Polias, Prienè; apparently from the same stelè. *a*, broken all round, measures 6¾ in. in height by 4 in.; *b*, 6½ in. in height by 3 in., gives the endings of lines. Presented by the Society of Dilettanti, 1870.

a.

ΜΗΝ

ΤΗΜΑΣ

ΥΤΟΥΣ

ΩΡΙΑΣ

... μὴν . . .

... εἰ]ς ἡμᾶς . .

... το]ύτους . . .

πολυ]ωρίας? . .

b.

-Υ

ΙΜΟΥ

ΟΓΓ

Ρ

.... εἰ

.. δ]ήμου

.... ογη

.... ρ

Fragments perhaps of an honorary decree, but hardly earlier than Roman times.

CCCCXXXVIII.

Small fragment of bluish marble, from the temple of Athenè Polias, Prienè; entire on right and blank at bottom. Height, 5½ in.; breadth, 3 in. Presented by the Society of Dilettanti, 1870.

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CCCCXXXIX.

On the right return of the capital of an Ionic pilaster found in the temenos of the temple of Athenè Polias, Prienè. The inscribed face measures 1 ft. by 1 ft. 1½ in. Presented by the Society of Dilettanti, 1870. See *Antiquities of Ionia*, Pt. IV, p. 31.

ΟΙΦΥΛΕΤΑΙΠΑΝΖ
ΑΠΟΛΛΩΝΙΔΗΝ
ΑΡΕΤΗΣΕΝΕΚΕΝ
ΑΥΤΟ

Οἱ φυλέται Πανδ[ιονίδος]
'Απολλωνίδην [τοῦ δεινός
ἀρετῆς ἕνεκεν [τῆς εἰς
αὐτο[ύς.

Dedication in honour of Apollonides from the members of his tribe Pandionis: of the third century. It does not surprise us to find that Pandionis should be one of the tribes of this Ionian city. Neither the number nor the names of the other tribes of Prienè are known. Two heroes, well known as eponymous heroes of Attic tribes, are named in Nos. ccccxv,

ccccxvi *ante*, in a manner which suggests that there may have been corresponding tribes Hippothontis and Akamantis. But considering the small size of Prienè we shall hardly be safe in concluding that it had the equivalents of all the ten Attic tribes. At Ephesos we shall find only six tribes, and these were originally only five.

Before leaving the Prienian Inscriptions it may be convenient to group together some details that are furnished by the foregoing documents.

Prienian Months. The following are known, but not their position in the calendar.

'Ανθεστηριών, No. ccccviii *ante*.

'Απαυριών, No. ccccxv.

Βοηδρομιών, C. I. 2906.

Μεταγειτινιών, Nos. ccccxv, ccccxvi, ccccxvii a.

Πάνημος, No. ccccxviii.

Ταυρέων(?), *Hellenic Journal*, iv, p. 238, and v, p. 61.

Compare also No. cccciii, line 44 (cursive text).

Prienian Tribes. See note on No. ccccxxxix.

Prienian Dikast-decrees. I know of no such series of dikast-decrees from any other state; but so fragmentary is our knowledge of the municipal history of the Greek cities, that it is hardly safe to base any argument upon this fact. One is tempted however to think that there was something in the political situation of Prienè which appeared to qualify its citizens to undertake this delicate office. Perhaps the independent position of Prienè combined with its comparative obscurity to recommend it, since its name would provoke no jealousies. Aeschines (*Fals. Leg.* p. 286, Reiske), in speaking of the states that sent delegates to the Amphiktyonic synod, calls Prienè quite a third-rate town: *Καὶ τούτων ἔδειξα ἕκαστον ἔθνος ἰσόψηφον γινόμενον, τὸ μέγιστον τῷ ἐλάττω, τὸν ἥκοντα ἐκ Δωρίου καὶ Κυτινίου ἴσον δυνάμενον Λακεδαι-*

μονίους (δύο γὰρ ψήφους ἕκαστον φέρει ἔθνος), πάλιν ἐκ τῶν 'Ιώνων τὸν 'Ερετριέα καὶ Πριηνέα τοῖς 'Αθηναίοις, καὶ τοὺς ἄλλους κατὰ ταῦτά. The decrees may be tabulated as follows:—

Number of Dikasts sent from Prienè.	To what Place.	No.
1	Iasos	ccccxx
3	Alexandria Troas	ccccxix
1	Erythræ	ccccxviii
Uncertain	Unknown	ccccxvii
3	Laodikeia	ccccxvi
1	An Æolian city	ccccxv
1 (? dikast)	Sent by King Antiochos to some city	ccccxiv

Since writing the note on No. ccccxviii I have observed two more dikast-decrees: one from Eresos (unpublished) in honour of Eresian dikasts sent to some Ionian city; another from Assos, in honour of Assian dikasts sent to some Ionian city, published in the Report of the American Investigations at Assos (Trübner), 1882. See also *Bull. de Corr. Hell.* vi, pp. 239, 245. Many more will probably be brought to light in other quarters.

Prienian Magistrates. The following are mentioned in the inscriptions:—

1. 'Ο στεφανηφόρος, who was the eponymos. The office of the nine archons at Athens was held to be a στεφανηφόρος ἀρχή, i.e. entitling its holder to wear a wreath, by reason of its sacred character (Aeschin. in Timarch. p. 44, Reiske). But in Asia Minor it

was a common title of the eponymous magistracy, its holder being probably analogous to the ἀρχὼν βασιλεὺς at Athens, for the epithet implies a quasi-priestly position. It is the eponymous magistracy at Iasos (see *post*, No. ccccxli), at Aphrodisias, Tralles, and some twenty towns in Asia Minor. So also at Tenos, *ante*, Nos. ccclxxiv foll.; compare Index to C. I., and Hermann, *Gottesd. Alterth.* § 24, 11; § 35, 17. It appears also to have been the eponymous office at Tarsos; see Athenæos, v, p. 215: Καὶ Ταρσοῦ δὲ Ἐπικούρειος φιλόσοφος ἐτυράννησε, Λυσίας ὄνομα· δὲ ὑπὸ τῆς πατρίδος στεφανηφόρος αἰρεθεὶς, τοῦτ' ἔστιν ἱερεὺς Ἑρακλείους, οὐκ ἀπετίθετο τὴν ἀρχὴν (it was probably annual therefore), ἀλλ' ἐξ ἱματίου (the costume of peace) τύραννος ἦν κ.τ.λ.

2. Στρατηγοί, whose number is unknown. They appear to have been the most important members of the executive at Prienè. Some idea of their functions and position may be obtained by a reference to the passages where they are mentioned. No. ccccxiv, lines 10, 22; No. ccccxv, lines 12, 20; No. ccccxix, line 32; No. ccccx, line 38; No. ccccxvii *a*. The important position of the στρατηγοί at Prienè entirely accords with what we have observed respecting its independent position.

3. Ἱππάρχαι, mentioned in No. ccccxix, *fin.*, with the στρατηγοί, as charged with the safe escort of an envoy to Alexandria Troas. At the time of this decree, therefore, Prienè must have had a force of cavalry; perhaps they were mercenaries.

4. Ὁ γραμματεὺς (τῆς βουλῆς?), compare *ante*, No. ccccxix, line 21. I have supposed a reference to this officer in No. ccccxiii, in my restoration of line 36.

5. Ὁ φρούραρχος is alluded to in No. ccccxiii, lines 66 fol. An interesting decree in honour of Nymphon, son of Protarchos, who had twice been commander of the citadel of Prienè, was copied by Mr. A. S. Murray in 1870, 'from a stelè at the door of a house at Kelibesch,' and was published by me in the *Hellenic Journal*, iv, p. 237; see my remarks in that memoir.

6. Σιτοφύλακες, see *ante*, No. ccccxiii, three in number, elected, probably for the year, in the ekklesia. Compare Harpokration, s.v. σιτοφύλακες. Ἀρχὴ τις ἦν Ἀθήνησιν, ἣτις ἐπεμελείτο ὅπως ὁ σίτος δικαίως παραθήσεται καὶ τὰ ἀλφίτα καὶ οἱ ἄρτοι.

7. Οἱ οἰκονόμοι, No. ccccxv, line 18. They are directed to defray out of the public exchequer the expense of a bronze statue and an inscription in honour of Larichos. We shall find an οἰκονόμος similarly mentioned in one of the decrees of Ephesos of the end of the fourth century B.C. (*post*); it is thought that he was probably rather a steward than a treasurer, and held but a subordinate position. This may be true also of the board of οἰκονόμοι at Prienè, if I have rightly decyphered the very much worn letters of No. cccci, line 24: in that case ὁ

ἐπὶ τῆς διοικήσεως would be the supreme minister of finance.

8. Ὁ νεωποίης, No. ccccxiii, line 18; No. ccccxv, lines 31, 35; No. ccccxvi, line 8; No. ccccxix, lines 29, 32; No. ccccx, lines 72, 74. See note on No. ccccxiii.

9. Οἱ ἱεροποιοί, only mentioned once, as having to do with the celebration of a public festival, No. cccci, line 25.

10. Ὁ ἀγωνοθέτης, frequently mentioned in connexion with the Dionysia at Prienè.

Prienian names. In addition to the names to be found in the foregoing inscriptions, I have been favoured by Professor Percy Gardner with the following list of all the Magistrates' names known to him on autonomous Prienian coins:—

IN THE BRITISH MUSEUM.

Silver.

ΒΙΑΣ
ΙΩΙΛΟ
ΚΛΕΟΜ
ΛΥΣΑΓΟ
ΣΩΣΙΠΠΟΣ

Bronze.

ΑΙΑΝΤΙ
ΕΛΙΚ
ΕΡΑ
ΑΠΟΛΛΟΔΩΡΟΥ
ΑΝΑΞΙΛΑΑΣ
ΔΙΟΝΥΣ
ΗΡΩΔΗΣ
ΗΡΩΙ
ΘΡΑΣΥ
ΧΑΡΗΣ
ΜΕΝΤΩ
ΑΧΙΛΛΕΙΔΗΣ

ΠΟΛΙ

ΔΗΜΗΤΡΙΟΣ
ΠΥΡΡΟΥ
ΣΩΣΙΒΙ
ΔΙΟΝΥΣΙΟΣ

MIONNET.

Bronze.

ΠΑΤΡΙΣΚΟΥ
ΜΕΝΕΚΡ
ΤΕΡΑΙ
ΛΑΤΗΣΚΟΥ (?=ΠΑ-
ΤΡΙΣΚΟΥ)

MIONNET SUPP.

Silver.

ΠΑΣΙΚΛΗ

Bronze.

ΛΑΚΩΝ
ΕΥΜΕΡΟ

Other Prienian names are Sostratos of Prienè, from Sextus Emp. Adv. Gramm. i, 13, ed. Fabr. 1718, p. 281; Athenæos, i, p. 19; vi, p. 244; Leomedon a stephanephoros, Nymphon, son of Protarchos, a phrourarch, and Lysias son of Polychares, from the decree in the *Hellenic Journal*, already referred to; Timagenes from C. I. A. vol. ii, Pt. II, No. 963, line 27.

It may be added that the coins of Prienè in the British Museum appear to belong (like most of our inscriptions) to about the third century B.C. They show a general similarity to the Athenian coins, some even having an owl standing on an amphora; these may belong to a time of alliance with Athens. The usual type on the coins is the head of Athenè Polias, the tutelary goddess of Prienè. Next in frequency is the trident of Poseidon, in reference to the worship of Poseidon at the Panionion (see Nos. ccccxvi, ccccxvii). The coins give positive evidence in favour of the independent position of Prienè in the days of Alexander's successors.

CHAPTER II.

INSCRIPTIONS FROM IASOS.

[The following Inscriptions, Nos. ccccxl—ccccxlv, were taken from the ruins of Iasos during a visit made by the Duke of St. Albans to that site in 1872, and were shipped on board his Grace's yacht 'Xantha' under my superintendence. No. ccccxlii was discovered during that visit by Mr. Albert Grey.—C.T.N.]

CCCCXL.

A slab of blue marble, formerly used as the lintel of a window in a Byzantine building. Height, 1 ft. 1 in.; length, 4 ft. 3 in. Presented by his Grace the Duke of St. Albans, 1872; unpublished.

ΚΑΤΑΤΑΔΕΙΡΑΣΘΟΛΟΙΕΡΕΥΣΤΟΥ ΔΙΟΣ ΤΟΥ ΜΕΓΙΣΤΟΥ ΛΑΜΒΑΝΕΤΩΝ ΔΕ ΤΩΝ ΟΥ ΜΕΝΩΝ
ΣΚΕΛΟΣ ΕΝΟΠΟΙΟΝΑΡΘΕ/ΙΗΣ' ΝΤ ΟΣΦ/ΙΩΣ ΕΚ ΕΤΑΙΩΣ /ΣΕΙΑΝΤΕΡΟΛΛΑΕΞΑ
ΓΗΙΕΡΕΑΕΙΑΝΤΕΝΚΑ'ΚΕΦΑΛΗΝΚΑ'ΠΟΔΑΣ ΣΓΛ ΤΕΤΑΡΤΟΜΜΕΡΟΣ ΤΩΝ ΔΕ
ΕΝΟΡΥΓΤΩΝ ΛΑΜΒΑΝΕΤΩΝ ΕΝΑΡΘΟΠΛΕΚ' ΥΤΩΙΟΣ ΖΗ Α ΚΑΤΑΤΑΥΤΑ ΔΕ ΚΑΙ ΠΑ
5 ΡΑΤΩΝ ΜΕΤΟΙΚΩΝ ΠΑΡΑΔΕΤΩΝ ΦΕΝΩΝ ΑΜΕΝΑΛΛΑΚΑΘ' ΑΙΓ' ΑΤΩΝΑΣ ΤΩΝ ΛΑΜΒΑΝΕ
ΤΩ ΔΕ ΚΑΙ ΤΑ ΔΕΡΜΑΤΑ ΗΝ ΔΕ ΜΙ ΑΤΑΤ ΓΕΓΡΑΜΜΕΝΑΡΘ' Ι ΡΑΣΘΟΛΚΑΙ ΤΟΥ
ΙΕΡΟΕΡΓΕΣΘΩ ΗΝ ΔΕ ΤΙΣ ΑΦΑ'Ι ΠΑΣΧΕΤΩ
ΩΣ ΙΕΡΟΣΥΛΟΣ ΤΩΝ ΔΕ ΑΝΑΘ' ΑΝΤΩΝΟΣ ΑΜΕΝΑΡΓ ΤΩΝ ΕΣΤΩ ΤΟΥ ΙΕΡΕΩ
ΤΑ ΔΕ ΑΛΛΑ ΑΝΑΘΗΜΑΤΑ ΤΟΥ ΘΕΟΥ ΕΣΤΩ ΤΩΝ ΕΣΘΑΙ ΔΕ ΤΩΝ ΑΝΑΘΗΜΑΤΩΝ
10 ΤΟΥΣ ΝΕΩΠΟΙΑΣ ΚΑΤΑ ΤΟΝ ΝΟΜΟΝ

The surface has been intentionally chipped by a chisel over the middle portion, where the imperfect readings I have given were recovered with much difficulty. It needed the greatest caution to distinguish a modern chisel-stroke from the surviving stroke of one of the ancient letters. At either end the surface is beautifully preserved, and the letters are perfectly clear; they are of the best period, and are probably not much later than the Lygdamis inscription of which the date is about 450 B.C. It will be seen that the diphthong *OY* is written

O in line 7, but *OY* elsewhere. The lapidary has forgotten *Σ* at the end of line 8. The letters were originally painted in with colour, which was very clear when the stone was first brought home, but has now faded almost entirely away: the lines were alternately red and blue, the first being red. In Lykia Fellows found inscriptions in the Lykian character coloured alternately red and blue, and sometimes yellow or green: see his 'Discoveries,' p. 146. The inscription appears to be complete, and reads as follows:—

Κατὰ τὰδε ἱεράσθω ὁ ἱερεὺς τοῦ Διὸς τοῦ μεγίστου· λαμβανέτω δὲ τῶν θυομένων
σκέλος ἐν ὁποῖον ἂν θέλῃ σὺν τ[ῇ] ὀσφύϊ ὡς ἐκ[τέμν]εται ἢ ὀσ[φ]ύς, εἴαν τε πολλὰ ἐξά-
γη ἱερέα εἴαν τε ἐν, καὶ κεφαλὴν καὶ πόδας [καὶ] σπλ[άγχων] τέταρτον μέρος· τῶν δὲ
ἐνθρύπτων λαμβανέτω ἐν ἀπὸ πλεκ[το]ῦ? τῷ θεῷ [κ]α[ὶ] ἱεράσυνα?]. Κατὰ ταῦτα δὲ καὶ πα-
5 ρὰ τῶν μετοίκων· παρὰ δὲ τῶν ξένων [τ]ὰ μὲν ἄλλα καθὰ καὶ πα[ρ]ὰ τῶν ἀστών, λαμβανέ-
τω δὲ καὶ τὰ δέρματα. *Ἦν δὲ μὴ [κ]ατὰ τὰ γεγραμμένα ποι[ῇ] μὴ ἱε[ρ]άσθω καὶ τοῦ
ἱερο(ῦ) ἐργέσθω. *Ἦν δέ τις [τὴν στήλην] ἀφαν[ίσῃ] ἢ τὰ γράμματα? πασχέτω
ὡς ἱερόσυλος. Τῶν δὲ ἀναθ[η]μάτων ὅσα μὲν ἀργ[-----]των ἔστω τοῦ ἱερέω[ς,
τὰ δὲ ἄλλα ἀναθήματα τοῦ θεοῦ ἔστω· ἐπιμέ[λ]εσθαι δὲ τῶν ἀναθημάτων
10 τοὺς νεωποίας κατὰ τὸν νόμον.

This is a law of the city of Iasos, regulating the perquisites of the priest of Zeus Megistos; and it originally must have occupied a conspicuous position in the temple of Zeus. Inscriptions of this kind, relating to priesthoods, are not uncommon: see *ante* Nos. ccccxvi, ccccxvii. The most complete example is the well-known Halikarnassian decree now in the British Museum (C. I. 2656) concerning the appointment and functions of the priestess of Artemis Pergaia, lines 8-14 of which run thus:—

ἱεράσεται ἐπὶ (ς)ωῆς τῆς αὐτῆς, καὶ θύσει τὰ ἱερά τὰ δημόσια καὶ τὰ ἰδιωτικά, καὶ λήψεται τῶν θυομένων δημοσίᾳ ἀφ' ἐκάστου ἱερείου κωλῆν καὶ τὰ ἐπὶ κωλῇ νεμόμενα καὶ τεταρτημορίδα σπλάγχων καὶ τὰ δέρματα, τῶν δὲ ἰδιωτικῶν λήψεται κωλῆν καὶ τὰ ἐπὶ κωλῇ νεμόμενα καὶ τεταρτημορίδα σπλάγχων.

We may also compare Rangabè, *Antiq. Hellén.* No. 816 (from Athens), and a curious calendar of sacrifices discovered at Mykonos, and published in the *Ἀθήναιον*, ii, p. 237. Several phrases quoted

above from the Halikarnassos decree illustrate the present document; but our inscription appears to make no distinction between public and private sacrifices: both kinds are probably included under the provisions of lines 1-4. Compare also Dittenberger, Syll. 376.

Several Ionicisms are noticeable: *εἰάν*, lines 2, 3 (but *ἦν* in lines 6-7); *ἐργέσθω* for *εἰργέσθω*, in line 7; *ιερέα* for *ιερεῖα*, line 3, like *πλέον* the Ionic for *πλείον* the comparative of *πολύς*. It will be remembered that Iasos, though originally a Doric colony from Argos, had been re-colonised from Miletos and made Ionian (Polyb. xvi, 12).

Line 1. The priests of *Ζεὺς μέγιστος* are mentioned in an Iasian decree concerning Mausolos (Bulletin de Corr. Hell. v, p. 497) as eleven in number; either we must imagine a college of ten priests with another at their head, or a change took place in the number between the fifth and fourth centuries B.C. Zeus is not often found worshipped under this title, but the following examples may be referred to: C. I. 1625, line 66 (Bœotia, late), C. I. 2171 (Mytilenè), C. I. 2750 (near Hierapolis), C. I. 4501, 4502 (Palmyra), and perhaps C. I. 1513, 3949.

Line 2. The restoration *ὡς ἐκ[τέμν]εται ἡ ὀσφύς* is doubtful; I take it to mean 'in cases where it is usual to carve the loin (with the leg, so as to make a hind-quarter),' like *κωλῆν καὶ τὰ ἐπὶ κωλῇ νεμόμενα*

(which depended upon the kind of animal sacrificed, ox, sheep, or lamb, &c.) in the Halikarnassos inscription.

Line 4. *ἐνθρυπτα* seem to be cakes to be eaten sopped in wine or milk, 'rusks'; compare Lobeck, Aglaophamus, ii, p. 1073. Aeschines, according to Demosthenes (De Corona, p. 314, Reiske), used to receive *ἐνθρυπτα* among his perquisites when assisting at his mother's initiations: *μισθὸν λαμβάνων τούτων ἐνθρυπτα καὶ στρεπτοὺς καὶ νεήλατα*. Compare Harpokration s. v. If I have rightly read *ἀπὸ πλεκ[το]ῦ*, then *πλεκτόν* must mean a wicker-basket: compare *πλέκος, κάνεον*.

Line 7 is much defaced; my restorations however are not mere conjectures, but are suggested by what seem to be strokes of the original letters.

Line 8, also much defaced, certainly distinguished between two classes of dedications (*ἀναθήματα*); of which the former kind are to be appropriated by the priest, the latter to be added to the treasury of the god. If I have rightly decyphered the letters *ΑΡΓ*, of which the *Γ* is pretty certain, then it may have run somewhat thus: *ὅσα μὲν ἀργ[υρίου ἐστὶν αὐ]τῶν*, i.e. all the dedications made in money are to go to the priest: or, *ὅσα μὲν ἀργ[ὰ τῶν ἀναθημάτων]των*, i.e. those which were unwrought bullion.

Line 10. On the *νεωποῖαι* see note on No. ccccxlii ante.

CCCCXLI.

A door-jamb (parastas) of white marble from Iasos, 6 ft. 11½ in. high, 1 ft. 11¾ in. wide, 10 in. thick; beautifully inscribed. Part of the jamb is preserved in its entire length; but the upper part has been partially calcined by fire, and about the middle of the stone the surface is much worn and has in parts flaked off. The jamb when seen by Mr. Newton in 1872 was in its original position in an ancient doorway. Le Bas describes this gateway as 'la porte du gymnase': see Chandler, Inscr. ant. Syll., p. ix, No. 58. The upper portion (lines 1-69) is published by Waddington-Le Bas, Pt. v, No. 251: they omit the concluding portion, which I have given in my Manual of Greek Historical Inscriptions, No. 182. The letters within curved brackets in lines 39 foll. are given from Waddington-Le Bas' copy, made when the marble was less damaged; they are no longer visible. The letters of this inscription were originally painted in with red, which was perfectly fresh when the stone was first unearthed at Iasos in 1872, and is still traceable in the alternate lines. Presented by his Grace the Duke of St. Albans, 1872. Portions of the first sixteen lines are inaccurately given in C. I. 2679.

ΕΠΙΣΤΕΦΑΝΗΣ ΟΥΔΗΜΕΟΥΤΟΥΣΤΗΣΙΔΟΥ
ΓΡΑΜΜΑΤΕΩΣ ΕΜΕΝΗΤΟΣ ΤΟΥ ΠΟΔΗΡΩΝΟΣ ΣΤΗΦΟΡΙΩΝΟΣ
ΥΠΗΦΙΣΜΑΤΑ ΠΑΡΑΡΟΔΙΩΝ
ΔΟΞΕΝ ΤΩ ΙΔΑΜΩ ΙΠΕΡΙΩΝΙΑΣΕΙΣ ΞΥΝΙΕΝΕ ΚΑΙ ΦΙΛΙΣ
5 ΤΑΡΧΟΝΤΕΣ ΤΟΥ ΔΑΜΟΥ ΑΠΟΣΤΕΙ ΤΕΣΥΑΦΙΛΑΚΑΙ
ΕΣΒΕΥΤΑΣ ΕΜΦΑΝΙΩΝΤΙ ΤΑΔΙΚΗΜΑΤΑ Ε
ΧΩΡΑΙΑΥΤΩΝ ΥΠΟΔΙΛΟΥ ΚΑΙ ΤΙΤΟΝ ΔΑΜΟΝ
ΑΠΕΡΚΑΙΕΝΤΟΙ ΠΡΟΤΕΡ ΤΩΝ ΤΑΝ ΠΟΛΙΝ ΤΑΝΙΑΣΕΩΝ ΚΑΙ ΝΕΩΝ ΡΩΝΟΙΑΝ ΣΘ
10 ΤΣΑΤΕΠΟΛΙΣ ΑΥΤΩΝ ΕΛΕΥΘΕΡΑ ΚΑΙ ΑΥΤΟΝ ΟΥΣ ΝΗ
ΤΕΡΙΤΩ ΓΕΓΟΝΟΤΩΝ ΑΔΙΗΜΑΤΩΝ ΕΠΙΜΑΛΕΙΑ ΙΗ
ΚΑΘΟΤΙΚΑ ΔΟΞΗΤΩ ΙΔΑΜΩ ΚΑΙ ΤΑΡΑΓΕΝΟ ΤΑΡΑ
ΥΠΟΛΕΜΑΡΧΟΣ ΚΑΙ ΓΛΑΥΚΟΣ ΕΠΟΝΤΕΣ ΕΠΙ ΒΥΛΑ
15 ΤΑΝΕΚΚΛΗΣΙΑΝ ΔΙΕΛΕΓΕΝΑ ΚΟΛΟΥΘΩΣ ΤΩΙΣ ΕΝΤΑΦΙΣ
ΓΕΓΡΑΜΜΕΝΟΙΣ ΜΕΤΑ ΤΑ ΣΑΣΣΠΟΥ ΔΑΣΚΑΙ ΦΙΛΟΥΤΙΜ
ΑΠΚΡΙΝΑΣΘΑΙΑΥΤΟΙΣ ΟΤΙ ΟΔΑΜΟΣ ΕΙΣ ΣΑ ΕΙΣ
ΥΠΑΡΧΟΝΤΑΣ ΤΑΙ ΠΟΛΕΙ ΠΡΟΤΕΡΟΝΤΙ

ΕΠΙΜΕΛΕΙΑ ΜΓΩΙΟΥ ΜΕΝΟΣ Γ. ΙΩΝ
 ΟΥ ΜΕΝΟΣ ΣΣΥΓΚΑΤΑΣΚΕΥΑΙ
 20 ΤΗΡΙ ΑΝΤΑΣ ΠΟΛΙΟΣ ΑΥΤ Σ
 ΟΠΩΣ ΥΠΕΡ ΤΕΤΩΝ Γ ΩΝ
 ΑΔΙΚΑΙΑ ΓΕΝΗΤΑΙ ΚΑΙ
 ΝΤΕΤΑΓΜΕΝΟΙ ΣΜΗΘΕΝ
 ΑΙΙΑΣ ΕΩΝ ΚΑΙ ΕΙΣ ΤΟ ΛΟΙΠΟΝ ΩΣ
 25 ΥΣΑΝΑΥΤΩΙ ΠΟΤΗΙΑΣ ΕΙΣ
 ΛΣΕΙΤΑΙ ΤΩ ΙΑΣΕΥΣΙΣ Υ
 ΡΑΙΑΣ ΕΩΝ ΚΑΛΕΣΑΙ ΕΠΙ

ΚΑΙ ΤΩΙΔΑ ΜΩΙΟ ΠΩΣΙΑΣ
 ΔΑΜΩ ΥΕΙΔΗΣΩΝΤΙ ΤΑ
 30 ΡΟΔΙΩΝ ΔΕΔΟΧΘΑ
 ΤΑΣΗΔΗΔ ΤΟΙΔΕ ΑΙ
 ΙΑΝΤΑΝ ΥΠ ΡΧΟΥΣΑΝΑΥΤΟ ΙΤΩΙΙ ΟΕ
 Τ ΙΚΑΙ ΕΠΙΔΕΙΞΑΝΤ ΣΜΕ ΛΥΓ
 ΥΠΕΡ Τ ΝΓΕΓΕΝΗ ΩΝΑΔΙΚΗΜΑΤΩ
 35 ΩΔΙ/ ΩΥΔΗΛΟ(Υ) ΝΤΩΝ ΛΥΤΟΙ ΔΑΜΩΣ ΚΑΙ ΕΙΣ-
 ΟΥΣ(Α)ΝΑΥΤΩΙ ΠΟΤΗΙΑΣ ΕΙΣ ΓΕΝΕΙΑΝ ΚΑΙ ΦΙΛ
 ΤΑΙ ΤΩΝ ΙΑΣΕΥΣΙΣ ΥΜΦΡΟ Ν ΑΙΡΕΘ(ΕΝ
 ΩΥ ΕΠΙΚΡΑΤΗΣ ΤΙΜΑΣΙΣ ΙΤΟΥ

ΑΜΩΙ ΕΠΕΙΔΗ ΙΑΣΕΩΝ Υ ΕΝΩΝΚ(ΑΙΦΙΑ
 40 ΤΟΣΤΕΙΑ ΝΥΑΦΙΣΜΑ ΚΑΙ ΠΡΕΣΒΕ.(ΑΝ.Ο
 ΙΤΑΓΕΙ (ΜΕΝΑ) ΑΔΙΚΗΜΑΤΑ ΕΙΣ ΑΥΤΟΥΣ ΑΓ
 ΤΟΟΛΥΙ (ΠΙΧΟΝΚ) ΑΙΓΑΙΙ (ΤΩΝΤΟ
 ΤΑΣ ΠΟ(ΛΙΟΣ ΑΥΤΩ) Ι ΚΑΙ ΑΠΟΣΤΕ(ΙΛΑΙ ΠΡΟΣ
 ΑΠΟ/ (ΓΙΣΟΥΜΕΝΟΥ ΣΠ) ΕΡΙ. ΩΝ
 45 (ΑΥΤΟΙΣ ΤΑΝ ΠΟΛΙΝ ΕΛΕΥΘΕΡΑΝ)
 (ΟΑ. ΡΕΣΙΝ ΚΑΙ. Τ)
 (ΙΑΣΕΩΝ ΤΟΥ Λ)
 (ΡΑΚΑΛΕΣ)
 (Γ Κ Ι)
 50 (ΡΑ ΚΑΙΑ ΟΝΟΜ)
 (ΑΑΞΙΟΥΜΕΝΑ ΚΑΙ)
 (ΟΣΕΥΧΑΡΙΣΤΟΥΝΤΩ)
 (ΤΩΝ ΓΕΓΕ)
 (ΩΝ ΚΑ)
 55 (ΙΑΓΝΟΝ ΣΥΝ)
 (ΕΓΟΝ ΜΑ)
 (ΕΛ ΑΣ)
 (ΟΝ)
 (ΛΙΓ)
 60 (ΡΑΝΑΥΤΩ)
 (ΚΑΙ Δ)
 (ΝΑ Σ ΑΙΕΝΓΕ)
 (ΚΑΙ ΤΑ ΛΟΙΓΑ)
 (ΑΙ)
 65 (ΟΟΡΙΟΙ)
 (ΝΤΑ)
 (Ι)
 (Ι)
 (ΙΑ)

70

75

80

85

90

ΟΝΤ ΑΝ
 ΓΩΙ ΑΜ Ι Α ΤΕΣΤΑΕΓΕΣ
 ΝΠΟΛ'Ν ΑΡΑΚΑΛ ΑΥΤΟΙΚΛΙΤΟΝΥΓΑΡΧ
 75 ΕΠΙΝΤΟΙΣΥΦΑΥΤΟΝΤΕΤΑΓΜΕΝΟΙΣΜΗΘΕΝΑΔΙΚΗΜΑ
 ΤΑΙΑΣΕΩΝΑΛΛΑΠΟΤΙΦΕΡΕΣΘΑΙΑΥΤΟΙΣΦΙΛΑΝΘΡΩΠΩΣΚΑΙ
 ΕΝΗΜΕΝΩΝΑΔΙΚΗΜΑΤΩΝΠΡΟΝΟΙΑΝΤΙΝΑΠΟΙΗΣΑΣΘΑΙΟΠΩ
 ΙΤΑΔΙΚΑΙΑΑΚΟΛΟΥΘΩΣΤΟΙΣΥΠΟΤΟΥΒΑΣΙΛΕΩΣΕΠΙΣΤΑΛΕΙΣ,
 ΑΟΤΙΤΟΥΤΩΝΕΠΙΜΕΛΗΘΕΙΣΟΜΟΛΟΓΟΥΜΕΝΑΦΑΙΝΕΙΤΑΙΠΡΑΣΣΩ,
 80 ΕΤΟΥΒΑΣΙΛΕΩΣΑΙΡΕΣΕΙΚΑΙΤΟΙΣΕΠΙΣΤΕΛΛΟΜΕΝΟΙΣΥΠΑΥΤΟΥΦΙ
 ΡΩΠΟΙΣΠΟΤΙΤΑΝΠΟΛΙΝ ΕΜΦΑΝΙΣΟΝΤΩΝΔΕΑΥΤΩΙΤΟΙΠΡΕΣΒΕΥ
 ΤΙΟΔΑΜΟΣΕΙΔΩΣΙΑΣΕΙΣΕΥΝΟΥΣΥΠΑΡΧΟΝΤΑΣΤΑΙΠΟΛΕΙΚΑΙΠΡΟΛ
 ΜΕΝΟΣΑΥΤΟΙΣΣΥΓΚΑΤΑΣΚΕΥΑΙΕΙΝΓΑΝΤΑΤΑΠΟΤΑΣΦΑΛΕΙΑΝ
 ΣΩΤΗΡΙΑΝΠΡΟΤΕΡΟΝΤΕΕΤΥΓΧΑΝΕΔΕΔΩΚΩΣΠΟΤΙΤΑΓΜΑΤΟΙ
 85 ΑΡΧΟΥΣΙΤΟΙΣΑΠΟΣΤΕΛΛΟΜΕΝΟΙΣΥΠΑΥΤΟΥΕΠΙΜΕΛΕΙΣΘΑΙΤΑΣΙΑΣ
 ΚΩΡΑΣΚ/ΘΑΠΕΡΚΑΙΤΑΣΤΟΥΔΑΜΟΥΚΑΙΝΥΝΜΝΑΜΟΝΕΥΩΝΤΑΣΥΠ
 ΧΟΥΣΑΣΠΟΤΑΥΤΟΥΣΟΙΚΕΙΟΤΑΤΟΣΟΥΘΕΝΟΣΑΠΟΣ ΣΕΙΤΑΙΤΩΝΣΥ
 ΡΟΝΤΩΝΙΑΣΕΥΣΙΕΙΔΕΚΑΤΟΥΔΑΜΟΥΓΡΑΣΑΝΣΠΟΥΔΑΝΠΟΙΟΥΜΕΝΟΥ
 ΤΟΥΤΩΝΜΗΔΕΜΙΑΝΕΠΙΣΤΡΟΦΑΝΟΛΥΜΠΙΧΩΣΠΟΙΗΤΑΙΑΛΛΑΠΕΡ
 90 ΡΗΤΑΓΙΝΟΜΕΝΑΑΔΙΚΗΜΑΤΑΔΗΛΟΥΝΤΩΙΑΥΤΩΙΤΟΙΠΡΕΣΒΕΥΤΑΙΟΤΙ
 ΤΑΜΜΕΝΦΙΛΙΑΝΚΑΙΤΑΝΕΥΝΟΙΑΝΤΑΝΥΓΑΡΧΟΥΣΑΝΑΥΤΩΙΠΟΤΙΒΑΣΙ/
 ΦΙΛΙΠΠΟΝΔΙΑΦΥΛΑΞΕΙΟΔΑΜΟΣΠΡΑΞΕΙΔΕΑΠΕΓΕΙΣΤΑΙΣΥΜΦΕΡΟΝΤ/
 ΕΙΜΕΙΝΠΟΤΙΤΑΝΙΑΣΕΩΝΑΣΦΑΛΕΙΑΝ ΑΙΡΕΘΕΝ ΤΙΜΑΣΙΘΕΟΣ
 ΔΙΟΝΥΣΙΟΥ ΕΠΙΚΡΑΤΗΣΤΙΜΑΣΙΣΤΡΑΤΟΥ

Ἐπὶ στεφανηφ[όρ]ου Δημέου τοῦ Στῆσιόχου,
 γραμματέως δὲ Μένητος τοῦ Πόδωνος· Γηφοριῶνος·
 Ὑψίσματα παρὰ Ῥοδίων.

- Α "Ε]δοξεν τῷ δάμῳ περὶ ὧν Ἰασεῖς συγγενε[ῖς] καὶ φίλοι
 5 ὑπάρχοντες τοῦ δάμου ἀποστεί[λαν]τες ψάφισμα καὶ
 πρ[ο]εσβευτὰς ἐμφανίζοντι τ[ὰ] γεγενημένα ἀδικήματα ἐν
 τῇ χώρᾳ αὐτῶν ὑπὸ Ποδῶλου καὶ [παρακαλοῦν]τι τὸν δάμον
 καθ'άπερ καὶ ἐν τοῖς πρότερον χρόνοις διατ[ε]τέ[λε]κεν εὐε[ρ]-
 γε[ῶ]ν τὰν πόλιν τὰν Ἰασέων καὶ νῦν π[ρ]όνοιαν [ποιεῖ]σθ[αι]
 10 ὅπως ἂν τε πόλις αὐτῶν ἐλευθέρα καὶ αὐτόνομος [περιγί]νη[ται]
 καὶ περὶ τῶν γεγονότων ἀδι[κ]ημάτων ἐπιμ[έ]λειά[ν] τινα πο[ι]ή[σασ]-
 θαι καθότι κα δόξη τῷ δάμῳ, καὶ τ[οι] π[α]ραγενό[μενοι] παρ' α[ὐ]-
 τῶν Πολέμαρχος καὶ Γλαῦκος ἐπ[ε]λθ[όν]τες ἐπὶ [τὰν] β[ο]υλᾷ[ν]
 καὶ τὰν ἐκκλησίαν διέλεγεν ἀκολουθῶς τοῖς ἐν τῷ ψ[α]φίσ-
 15 ματι γεγραμμένοις, μετὰ πάσας σπουδὰς καὶ φιλοτιμ-
 ίας ἀπ[ο]κρίνασθαι αὐτοῖς. — "Οτι ὁ δάμος εἰδ[ώ]ς [Ἰ]α[σ]εῖς
 εὖνοὺς ὑπάρχοντας τῇ πόλει πρότερόν τε [ἀεὶ διατετελ-
 εκὼς?] ἐπιμέλειαμ ποιούμενος π[ε]ρὶ τ[ῶν] συμφερόντων Ἰασεῦσι?
 καὶ προαιρ[ο]ύμενος συγκατασκευάζ[ειν] πάντα τὰ ποτ' ἀσφά-
 20 λειαν καὶ σω[τη]ρίαν τᾶς πόλις αὐτ[οῖ]ς, τὰν πᾶσαν πρόνοιαν
 ποιησέεται ὅπως ὑπέρ τε τῶν γεγονότων [ἀδικημάτων] . . .
 τ[ὰ] δίκαια γένηται καὶ [ποτίταγμα] δώσει τοῖς?
 ὑφ' αὐτῶν τεταγμένοις μὴν [ἀδίκημα] ποιείσθαι ἐν τῇ
 χώρᾳ τ[ῇ] Ἰασέων καὶ εἰς τὸ λοιπὸν ὥς [μάλιστα] διαφυλάξει?
 25 τὰν ὑπάρχουσιν αὐτῷ ποτὶ Ἰασεῖς [φιλίαν καὶ εὖνοιαν καὶ
 οὐθενὸς ἀποστ]ασεῖται τῷ[ν] Ἰασεῦσι συ[μ]φερόντων· τοὺς δὲ παρα-
 γενομένους πα[ρὰ] Ἰασέων καλέσαι ἐπὶ [τὸ πρυτανεῖον].

- Β "Εδοξεν τῇ βουλῇ καὶ τῷ δάμῳ ὅπως Ἰασεῖς συγγενεῖς καὶ φίλοι
 ὑπάρχοντες τοῦ δάμου εἰδήσωντι τὰ [ἐψαφισμένα] φιλάνθρωπα?
 30 ὑπὸ τοῦ δάμου τοῦ Ῥοδίων. — Δεδόχθαι τῇ βουλῇ καὶ τῷ δάμῳ
 ἐλέσθαι πρεσβευτὰς ἤδη δ[ύ]ο, τοὶ δὲ ἀ[φικόμενοι] ἐμφανίζόν-

των τὰν συγγένειαν τὰν ὑπ[ά]ρχουσαν αὐτοῖς καὶ τῷ π[λή]θει τῷ
 ἡμε[τέρῳ], καὶ ἐπιδείξαντες τὰ ἐψαφισμέ[ν]α ὑπ[ὸ]
 τοῦ δάμου ὑπὲρ τ[ῶ]ν γεγενη[μέν]ων ἀδικημάτων ἐν
 35 τῇ χώρᾳ? ὑπὸ Π[ο]δίου, δηλοῦντων αὐτοῖς ὅτι ὁ δᾶμος καὶ εἰς τὸ λοιπὸν
 διαφυλάξει τὰν ὑπάρχ[ου]σ(α)ν αὐτῷ ποτὶ ἰουεῖς [συ]γγένειαν καὶ φίλ[ι]αν
 καὶ οὐθενὸς ἀποστασεῖται τῶν ἰασεῦσι συμφερό[ν]των. Αἶρεθ(εν —
 Τιμασίθεος Διονυσίου) — Ἐπικράτης Τιμασιστ[ρ]άτου.

C Ἐδοξεν τῇ βουλῇ καὶ τῷ δ[έ]μῳ· ἐπειδὴ ἰασέων [σ]υν[γ]ενῶν καὶ φίλ[ων]
 40 ὑπαρχόντων τοῦ δάμου καὶ ἀποστειλ[άν]των ψάφισμα καὶ πρεσβε[ί]αν οἱ
 τινες τῷ δέμῳ ἐνεφάνισαν τὰ γε[γεν]η(μένα) ἀδικήματα εἰς αὐτοὺς . .
 ὑπὸ Ὀλύμπιχον, καὶ παρα[καλοῦ]ν(των το)ῦς?
 τ[ῶ]ν πό(λιος αὐτῶ)ν καὶ ἀποστε[ί]λαι πρὸς
 αὐτὸν πρεσβευτὰς τοὺς ἀπολ[ο]γισομένους περὶ τ[ῶ]ν
 45 (αὐτοῖς τὰν πόλιν ἐλευθέραν)
 (τὰν πρ[ο]σ[τα]σ[ε]ν καὶ)
 (ἰασέων τοῦ)
 (πα)ρακαλέσ[αι]
 (γ κ[α]ί)
 50 (ἐλευθέ)ρα[ν] καὶ α[ν]τι[σ]τόμ[ον]ον?
 (τ)ὰ ἀξιούμενα καὶ
 (ὅς) εὐχαριστοῦντων
 (τῶν γεγε[νη]μένων)
 (ων κα.)
 55 (αγνον συν)
 (εγον μα)
 (ἐλ[ε]υθέρ)ας?
 (ον)
 (λιπ)
 60 (ραν αὐτῶ)
 (καὶ δ)
 (να[ν]ς [κ]αὶ ἐν πε)
 (καὶ τὰ λοιπὰ)
 (αι)
 65 (με)θορίοις?
 (ντα)
 (ι)
 (ι)
 (ια)
 70 οντ αν
 στρατηγῶν αμ αν[τ]ες τὰ ἐπεσ
 τὰν πόλιν [π]αρακαλ αὐτοὶ καὶ τὸν ὑπάρχοντα
 75 ἐν[ε]πιν τοῖς ὑφ' αὐτὸν τεταγμένοις μηθὲν ἀδικήμα [ποι]εῖσθαι
 ἐν τῇ ἰασέων ἀλλὰ ποτιφέρεσθαι αὐτοῖς φιλανθρώπως, καὶ ἐπὶ τῶν γε-
 γεννημένων ἀδικημάτων πρόνοιάν τινα ποιήσασθαι ὅπως γέν-
 ται τὰ δίκαια ἀκολουθῶς τοῖς ὑπὸ τοῦ βασιλέως ἐπισταλείσιν,
 80 κα(ὅ)τι τούτων ἐπιμεληθεὶς ὁμολογούμενα φαίνεται πράσσειν [τῇ]
 τ[ῇ] τοῦ βασιλέως αἰρέσει καὶ τοῖς ἐπιστελλομένοις ὑπ' αὐτοῦ φι[λ]αν-
 θρώποις ποτὶ τὰν πόλιν. — ἐμφανιζόντων δὲ αὐτῷ τοῖς πρεσβε[ύ]ται
 ὅτι ὁ δᾶμος εἰδὼς ἰασεῖς εὖνους ὑπάρχοντας τῇ πόλει καὶ προα[ι]ρού-
 μενος αὐτοῖς συγκατασκευάζειν πάντα τὰ ποτ' ἀσφάλειαν [καὶ]
 σωτηρίαν, πρότερόν τε ἐτύγχανε δεδωκὼς ποτίταγμα τοῖς
 85 ἄρχουσι τοῖς ἀποστελλομένοις ὑπ' αὐτοῦ ἐπιμελεῖσθαι τῆς ἰασέων
 χώρας καθάπερ καὶ τῆς τοῦ δάμου, καὶ νῦν νυμμενεύων τῆς ὑπ[α]ρ-
 χούσας ποτ' αὐτοὺς οἰκειότατος οὐθενὸς ἀποσ[τα]σεῖται τῶν συ[μ]φε-
 ρόντων ἰασεῦσι· εἰ δέ κα, τοῦ δάμου πᾶσαν σπουδὰν ποιουμένου [περὶ]
 τούτων, μηδεμίαν ἐπιστροφὴν Ὀλύμπιχος ποιῆται ἀλλὰ περι-
 90 ρῇ τὰ γινόμενα ἀδικήματα δηλοῦντων αὐτῷ τοῖς πρεσβε[ύ]ται ὅτι
 τὰ μὲν φίλιαν καὶ τὰν εὖνοιαν τὰν ὑπάρχουσαν αὐτῷ ποτὶ βασιλ[έα]
 Φίλιππον διαφυλάξει ὁ δᾶμος πράξει δὲ ἅ πείπεται συμφέροντα
 εἶμιν ποτὶ τὰν ἰασέων ἀσφάλειαν. Αἶρεθεν — Τιμασίθεος
 Διονυσίου — Ἐπικράτης Τιμασιστράτου.

This inscription records certain negotiations which passed between the people of Iasos and Rhodes and 'King Philip' (line 92). There can be no doubt that Philip V of Macedon is the king referred to; and the only question is, when was the attitude of Philip towards Rhodes and cities on the coast like Iasos such as to account for the transactions here recorded? The relations between Philip and the Rhodians had been uneasy for some time before the open rupture in B.C. 201: the Rhodians knew that their fleet had been burnt through the king's perfidy, and that he had tried to urge Krete to make war upon them (Polyb. xiii, 4; and compare Part ii, *ante*, p. 113). Nevertheless to outward appearance the Rhodians made no sign of hostility, and maintained friendly relations with Philip. Rhodes, indeed, the leading commercial power of the Eastern Mediterranean, had nothing to gain by war. Possessed of a thriving trade, regarded by the many Greek maritime cities as their leader and the protectress of their freedom, holding also a considerable territory on the Karian mainland (the Rhodian *Peræa*, Strabo xiv, p. 651), Rhodes would have preferred to remain at peace (see Mommsen, *Hist. of Rome*, Book iii, ch. 8, English Translation 1868, ii, p. 236). But when Philip, perfidiously rejecting their friendly offices, showed the utmost severity to Kios, and was marching southward upon the other Greek cities, the Rhodians hesitated no longer to regard him as an enemy (Polyb. xv, 22). At the same time they dispatched envoys to the Roman Senate 'nuntiantes Asiae quoque civitates sollicitari' (Livy xxxi, 2). In the same year, B.C. 201, Philip marched into Karia, robbed the Rhodians of their mainland territory, and placed garrisons in the various towns to make good his advantage, Iasos being one of these (Polyb. xvi, 12; xvii, 2, 8; compare xviii, 27; Livy xxxii, 33; xxxvii, 17).

Now it is clear that our inscription must be placed before B.C. 201, the year of the outbreak of the second Macedonian War; because the Rhodians speak in lines 91 foll. of 'maintaining their existing relations of friendship and goodwill towards King Philip.' But the very terms of this document (see lines 84 foll., 88 foll.) seem to indicate that the situation was full of danger and a rupture all but inevitable. Our inscription may therefore be probably assigned to B.C. 202 or early in 201, just before the war. Philip had hardly yet crossed the Hellespont, but the Olympichos of lines 42, 89 was probably one of his agents or generals who, while his master was busy in the north, was engaged in paving the way for Philip's advance southward. Polybios indeed (v, 90), mentions an Olympichos, a 'dynast of Asia,' who was so far friendly to the Rhodians that he was one of the monarchs who sent them large sums of money to help them after the earthquake had destroyed their city: this was between B.C. 229 and B.C. 226 (Clinton, *F. H.* iii, p. 425, Appendix, ch. 8). There is no evidence that this dynast is the Olympichos of our inscription; and if he was, it is quite possible that after twenty years' interval he might be found siding with Philip against Rhodes.

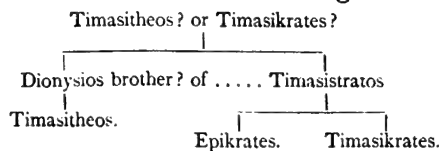
The most obvious means of helping Philip's cause would be to encourage dissensions among the free Greek cities. Krete had already been incited by Philip against Rhodes (Polyb. xiii, 4), and now Iasos had a grievance which might be turned to his advantage. The growing power of Rhodes upon the mainland could not fail to excite the envy of the neighbouring states. The Rhodian *Peræa* (referred to in lines 23, 24, 85, 86), was administered by magistrates sent from the island (lines 75, 85, compare line 23), and one of these governors named Podilos (line 7) had given offence to the Iasians by certain *ἀδικήματα* (lines 6 etc.), which had been committed within Iasian territory. The nature of these outrages is not specified, but from lines 85, 86 it may be conjectured that the Rhodian governor had winked at robberies, or perhaps merely trespasses committed by Rhodians over the Iasian border. Whatever the grievance was, it was resented by the Iasians as an attack upon their freedom and independence (lines 9, 10), a sentiment which Olympichos, Philip's agent, would be forward to encourage. In fact we may probably regard Iasos as having been made, throughout this affair, the mere tool of Philip.

The defaced condition of the marble prevents us from following the whole of the negotiations; but thus much is evident. The documents inscribed upon this Iasian stèle are all copies of decrees of Rhodes, prefaced by a heading and date proper to Iasos itself (lines 1-3). Then comes (A) a decree of the Rhodians, which recites the application of the Iasian envoys to Rhodes and the friendly reply of the Rhodian people (lines 4-27). We learn from lines 80, 81, that the envoys had brought with them a friendly letter of King Philip addressed to the Rhodians. B (lines 28-38) is a decree of the Rhodians appointing two envoys to proceed to Iasos, and deliver the foregoing decree (A), declaring at the same time by word of mouth the goodwill of the Rhodian people. The third decree (C, lines 39-94) is the longest and most important of all, as it dealt with the relations between Rhodes and King Philip. It is very disappointing to be unable to decypher more than a half of this document. The remaining portions however are clear enough, and reveal very plainly the state of affairs. Two envoys (lines 93, 94) were appointed, the same who were to go to Iasos (lines 37, 38). They are to proceed (it seems) to Olympichos (lines 44, 89), to assure him that the Rhodians in no way wish to injure Iasos, and that nothing shall be wanting on their part to secure the liberties and interests of Iasos in accordance with Philip's wishes. They have instructed their governors in the *Peræa* to be very attentive to this point (lines 75 foll.). It seems clear that Philip had paraded his intention of maintaining the liberty and independence of the individual Greek cities as against the predominant power of a state like Rhodes. It marked him as an ill friend to Greek freedom that he should attack federations,—the only means of securing real independence to such small communities against great monarchies like Macedon. Some idea, on the

other hand, of the territorial power of the Rhodians may be gained from the fact that they had purchased Kaunos in Karia of the Ptolemies for 200 talents, and had received Stratonikeia, also in Karia, from the Seleukidæ in reward for various services; and they drew from each of these cities a yearly revenue of 120 talents (Polyb. xxxi, 7). Stratonikeia, situated just on the other side of Mount Latmos, was not very far from Iasos, and it was probably from this quarter that the ἀδικήματα here mentioned proceeded. The complaint of the Rhodians before the Roman Senate (Livy xxxi, 2), 'Asiae civitates sollicitari,' may refer not only to the warlike attacks made by Philip on Kios and elsewhere, but also to his endeavours to set the Greek cities at variance with each other, and especially to break up the Rhodian dominion upon the mainland under the plea of 'independence for the Greek cities.'

Perhaps the negotiations recorded here were the last efforts of diplomacy to stave off the inevitable rupture. When the war came, the Rhodians appear to have borne no grudge against Iasos, and one of the articles of the treaty of B.C. 196 provided that Philip should withdraw his garrisons from Iasos and the neighbouring towns (Polyb. xviii, 27; Livy xxxiii, 30).

The Rhodian envoys (lines 38, 94,) are named Timasitheos son of Dionysios, Epikrates son of Timasistratos. It is curious that in the war with Antiochos, ten years later, when the Rhodian fleet rendered valuable help to the Romans, Livy mentions an Epikrates as a Rhodian officer (xxxvii, 13, 14 *bis*). This may be the Epikrates of our inscription; this conjecture is confirmed when Livy (*ibid.* 14) mentions another Rhodian officer Timasikrates in close connexion with Epikrates. For the envoys of our inscription appear, from the look of their names, to have been kinsmen; and if we identify the envoy Epikrates with the Epikrates of Livy, then Livy's Timasikrates may be another member of the same family; and their tree may be guessed as somewhat like the following:—



I am unable to discover any difference of dialect

between the Doricism of the Rhodian Award at Prienè (No. ccccliii, *ante*) and the Doricism of these decrees, which are some forty years later in date, except that in the Award *oi* is the plural of the article (line 101), in this document *τοί* (lines 12, 31, 90). Line 14: *διέλεγεν* is for *διελέγησαν*, as in several Kretan inscriptions, C. I. 3048, 3050, 3052, 3058, and a copy of a Rhodian decree at Kyzikos, C. I. 3656. Similarly *αἶρεθεν* (*ἤρέθησαν*) in lines 37, 93.* Line 26: *ἀποστασείται* is the ordinary Doric future middle, as in line 87: and *φαίνεται* in line 79, if not a lapidary's blunder, is a present formed by a false analogy.

The Iasian heading (lines 1–3) furnishes us with the name of an Iasian month *Γηφοριών*. As this name has been doubted by Ahrens (Rhein. Mus. xvii, p. 356) and other writers on the Greek Calendar, it should be stated that the letters *ΓΗΦΟΡΙΩΝΟ* are perfectly legible upon the marble. The only other months of the Iasian calendar known to me are—

'Απατουριών, Waddington-Le Bas, Part v, No. 281, *fin.*; Bulletin de Corr. Hell. v, p. 493; Dittenberger, Syll., No. 77, 1.

'Αφροδισιών, C. I. 2673, 2674.

'Ελαφηβολιών, C. I. 2675 *b*, 2677 *b*.

All the Iasian names that occur in this inscription are known to us from other Iasian documents. *Δημέας Στησιόχου*, the stephanephoros of line 1, should perhaps be restored in C. I. 2671 lines 5, 6 (. . . *τοῦ Στησιόχου*), and may be the father of the *Στησιόχος Δημίου* in Waddington-Le Bas, Part v, No. 270. The name *Δημέας* occurs *ibid.* Nos. 267, 275, 276. *Μένης Πόδωνος* (line 2) the Secretary (of the *βουλή*?) may be related to the *Μένης Τυρταίου* of Waddington-Le Bas, No. 281 *fin.* The name *Πόδων* occurs *ibid.* No. 294. Compare Suidas, s. v. *Πόδωνος*. The names of the Iasian envoys Polemarchos and Glaukos (line 13) recur in Iasian inscriptions: for Glaukos see *ibid.* Nos. 255, 261, 285; for Polemarchos, *ibid.* No. 259. *Πόδιλος* (lines 7, 35) does not seem to occur elsewhere.

In line 4 the Rhodians claim the Iasians as *συγγενεῖς*, because they were originally a Dorian colony from Argos: compare Livy xxxvii, 17, 'frequentes Rhodios orare institerunt ne urbem (i. e. Iasos) et vicinam sibi et cognatam innoxiam perire sinerent.' This was in the war with Antiochos.

* See Etymol. M. s. v. "Ἡγερθεν" Λιολικῶς καὶ Δωρικῶς ἡγερθεν. Of course the termination of the first and second aorist passive in *-εσθαι* instead of *-ησαν* is very common in Homer, Pindar, Theokritos and other poets. The same form is also to be found, though very rarely, even in the Attic dramatists: e. g. Euripides, Hippol. 1247 (*ἵπποι δ' ἔκρυφθεν*), but this is in the speech of an Ἐξάγγελος, and has an epic tinge. So also, in an anapaestic tetrameter, and therefore in a quasi-Epic rhythm, in Aristophanes, Wasps, 662 (*ἐξ χιλιάσις, κοῦπω πλείους ἐν τῇ χώρᾳ κατένασθεν*).

CCCCXLII.

A stèle of blue marble, broken at the top and bottom. Height, 9½ in.; breadth, 1 ft. 10 in. Taken from the wall of a bath of the Byzantine period. Presented by His Grace the Duke of St. Albans, 1872. Hicks, Greek Historical Inscriptions, No. 174.

ΙΟΥΛΑ

ΑΙΤΑΝΚΑΙΑΥΤΟΝΟΜΙΑΝΔΙΑΦΥΛΑΣΣΕΙΝΓΕΓ

ΙΤΛΕΟΝΑΚΙΣΤΑΙΔΗΜΛΙΠΕΡΙΤΟΥΤΑΝΑΚΟΛΟΥΘΑΠΡΑΣΣΑΝ

5 ΤΗΔΙΑΠΑΤΕΡΑΝΥΠΠΑΡΧΟΥΣΗΙΑΥΤΑΙΠΡΟΣΤΟΥΣΕΛΛΗΝΑΣ
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ΒΑΣΙΛΕΛΗΣΥΝΕΓΜΕΜΑΡΤΥΡΗΚΕΝΤΑΙΒΑΣΙΛΕΙΠΑΡΑΚΑ
ΑΛΗΝΜΕΘΟΜΟΝΟΙΑΣΠΟΛΙΤΕΥΕΣΘΑΙΟΔΕΔΗΜΟΣΕΧΛΗΝ
ΤΑΥΤΗΝΤΗΝΑΙΡΕΣΙΝΠΟΛΥΤΙΜΑΛΛΟΝΜΕΘΟΜΟΝΟΙΑΣΠΟΛΙ
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10 ΒΑΣΙΛΕΛΗΣΤΑΥΤΑΔΙΑΤΗΡΕΙΝΑΔΕΦΑΝΕΡΟΝΓΕΝΗΤΑΙΤΑΙΤΕ
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ΤΡΑΤΟΜΜΕΝΥΠΕΡΒΑΣΙΛΕΛΗΣΜΕΓΑΛΟΥΑΝΤΙΟΧΟΥΚΑΙ
ΒΑΣΙΛΙΣΣΗΣΛΑΟΔΙΚΗΣΚΑΙΤΑΝΤΕΚΝΗΝΑΥΤΑΝΓΙΓΕΝ

..... [τὴν
δημοκρ]α[τ]ῖαν καὶ αὐτονομίαν διαφυλάσσειν, γέγ[ρα-
φε] πλεονάκισ τῷ δήμῳ περὶ τούτων, ἀκόλουθα πράσσω
τῇ διὰ πατέρων ὑπαρχούσῃ αὐτῷ πρὸς τοὺς Ἕλληνας
5 εὐεργεσίᾳ, ὃ τε θεὸς ὁ ἀρχηγέτης τοῦ γένους τῶν
βασιλέων συνεγμεμαρτύρηκεν τῷ βασιλεῖ παρακα-
λῶν μεθ' ὁμονοίας πολιτεύεσθαι, ὃ δὲ δῆμος ἔχων
ταύτην τὴν αἵρεσιν πολὺ τι μᾶλλον μεθ' ὁμονοίας πολι-
τευόμενος τὰ μέγιστα ἀγαθὰ παρειληφὼς παρὰ τοῦ
10 βασιλέως ταῦτα διατηρεῖ· ἵνα δὲ φανερόν γένηται τῷ τε
βασιλεῖ καὶ τοῖς ἄλλοις πᾶσιν, ἣν ἔχει διάληψιν ὁ δῆμος
πρῶτον μὲν ὑπὲρ βασιλέως μεγάλου Ἀντιόχου καὶ
βασιλίσσης Λαοδίκης καὶ τῶν τέκνων αὐτῶν εἰ.εν. . .

This is part of a decree of the people of Iasos in which they avow their loyalty to Antiochos III, surnamed the Great (line 12), and the Seleukid dynasty. Antiochos the Great married Laodikè (line 13), daughter of Mithradates IV, King of Pontus, by whom he had several children (line 13). It is to be regretted that the document is not complete: happily the portion before us reveals some interesting facts concerning the relations of Antiochos with the Greek cities of Asia.

The preceding inscription (No. ccccxli) has already led us to observe the position of Iasos in the war between Rome and Philip V of Macedon. During that war Iasos was among the cities held by the garrisons of Philip: and it was one of the stipulations of the treaty of B.C. 196 that Philip's garrison should be withdrawn (Polyb. xvii, 27). It does not appear however that the Roman Senate made any effort to secure the freedom of the Greek cities thus liberated from Philip; and we read that these cities for the most part fell at once into the hands of Antiochos: διελθούσης δὲ τῆς πανηγύρεως (at the Isthmus of Corinth B.C. 194) πρώτοις μὲν ἐχρημάτισαν (Flamininus and the Romans) τοῖς παρ' Ἀντιόχου πρεσβευταῖς, διακελευόμενοι τῶν ἐπὶ τῆς Ἀσίας πόλεων τῶν μὲν αὐτονόμων ἀπέχεσθαι καὶ μηδένα πολεμεῖν, ὅσας δὲ νῦν παρείληφε τῶν ὑπὸ Πτολεμαῖον καὶ Φίλιππον ταττομένων, ἐκχωρεῖν (Polyb. xviii, 30). Compare *ib.* 33: γελοῖον γὰρ εἶναι τὰ Ῥωμαϊκὰ ἄθλα τοῦ γεγοῆτος αὐτοῖς πολέμου πρὸς Φίλιππον Ἀντιόχον ἐπελθόντα παρα-

λαμβάνειν. In the year B.C. 190 we are expressly told by Livy that Iasos was held by a garrison of Antiochos. It was at the moment when both the Romans and the Syrian King were preparing for the decisive conflict which ended in the downfall of the Syrian empire at Magnesia B.C. 190. Æmilius with his whole fleet, assisted by the Rhodians, proceeded southwards along the coast from Samos towards Lykia (Livy xxxvii, 17); many of the Greek cities had by this time taken sides with Rome, but when the fleet reached the bay of Bargylia, the Roman commander stopped at Iasos, which was in the king's hands, and decided to reduce it. He landed and ravaged its territory; but there were with him a number of Iasian exiles, who had been expelled for taking the Roman side: erant Iasensium exsules cum Romanis: ii frequentes Rhodios orare institerunt, 'ne urbem et vicinam sibi et cognatam innoxiam perire sinerent. Sibi exsiliū nullam aliam causam esse, quam fidem erga Romanos. Eadem vi regionum, qua ipsi pulsi sint, teneri eos qui in urbe maneant. Omnium Iasensium unam mentem esse, ut servitutem regiam effugerent.' Rhodii moti precibus, Eumene etiam rege adsumpto, simul suas necessitudines commemorando, simul obsessae regio praesidio urbis casum miserando, pervicerunt ut oppugnatione absisteretur. This passage, which I have quoted at length from Livy, shows to us, better than our inscription, the true state of parties in Iasos during the war with

Antiochos. It appears evident that the inscription is earlier than the circumstances here referred to by Livy, for it speaks of Iasos as *αὐτονόμος* (line 2); a phrase hardly consistent with the presence of a royal garrison. In short, I place the decree before us a little earlier than B.C. 190, possibly only a few months earlier, at the moment when after considerable struggle the democratic party who sided with the king (line 1), had expelled the opposite faction which advocated alliance with Rome. These are the 'exsules' of Livy, and after their opposition had been thus forcibly silenced, the people of Iasos enjoyed *ὁμόνοια* (lines 6, 7), or unanimity in favour of Antiochos. Repeated letters had been sent them by the king (lines 2, 3), perhaps during the winter of B.C. 192-1, while he was at Chalkis. At that time he was in correspondence with his partizans all over Greece: in an Ephesian fragment, later in this volume, we shall recognize another letter of his, addressed to the Ephesians concerning Kymè. His letters to Iasos had been accompanied with gifts and promises (line 9), of which we are enabled to conjecture something from the next inscription (No. ccccxliii). The Syrian party at Iasos had further been assisted by an oracular response from Apollo, who had recommended the Iasians to side with the king (lines 5, 6). The oracle of Branchidae is no doubt the one referred to. Apollo was regarded as the divine

progenitor of the Seleukid family (line 4; Justin, xv, 4); it was his oracle at Branchidae which first foretold the greatness of Seleukos I (Appian, Syr. 56; Diod. xix, 90). Seleukos I had been a benefactor of this temple (Pausan. i, 16; viii, 46), and Seleukos II also (C. I. 2852). On the coins of Antiochos the Great, as of others of the Seleukidæ, Apollo appears, seated on the omphalos (compare C. I. 3595, line 26).

With the phrase *ὑπαρχούση κ.τ.λ.* in line 4, compare Æschin. in Ctes. p. 559, ed. Reiske: *δευτερον δ' ἀπὸ τῶν προγόνων εὐεργεσίαν τιν' αὐτῷ πρὸς τὸν δῆμον ὑπάρχειν*. It had been the policy of the Seleukid kings to endeavour to secure the allegiance of the Greek cities of the coast, by allowing them to remain free and independent: see Droysen, *Hellenismus*, iii, 1, pp. 254, 330, concerning the policy of Antiochos Soter and Antiochos Theos; and compare the language of the Smyrna inscription respecting Seleukos II and Antiochos Theos (C. I. 3137, line 10): *καὶ ἐβεβαίωσεν τῷ δήμῳ τὴν αὐτονομίαν καὶ δημοκρατίαν*. When Antiochos the Great placed his garrison at Iasos (Livy xxxvii, 17), he would of course say it was to defend the democracy against the enmity of the banished oligarchs and their friends the Romans. And it was historically true that wherever Roman influence was felt, the government was in the hands of the men of wealth and rank,—in other words, the oligarchy.

CCCCXLIII.

A slab of blue marble. Height, 4½ in.; length, 4 ft. 2 in. Presented by His Grace the Duke of St. Albans, 1872. The letters are beautifully inscribed, and the stone is perfectly preserved.

ΟΙΑΙΡΕΘΕΝΤΕΣ ΤΟΥ ΤΕ ΒΟΥΛΕΥΤΗΡΙΟΥ ΚΑΙ ΤΟΥ ΑΡΧΕΙΟΥ ΕΠΙΜΕΛΗΤΑΙ
ΛΥΣΑΝΔΡΟΣ ΑΡΙΣΤΟΚΡΙΤΟΥ ΜΕΝΟΙΤΙΟΣ ΕΥΚΡΑΤΟΥ ΙΕΡΟΚΛΗΣΙΑΣΟΝΟΣ
ΙΕΡΟΚΛΗΣ ΛΕΟΝΤΟΣ ΑΡΚΤΙΝΟΣ ΠΟΣΕΙΔΙΠΠΟΥ ΚΑΙ Ο ΑΡΧΙΤΕΚΤΩΝ
ΑΝΑΞΑΓΟΡΑΣ ΑΠΕΛΛΙΚΩΝΤΟΣ ΟΜΟΝΟΙΑΙ ΚΑΙ ΤΩ ΔΗΜΩ

Οἱ αἰρεθέντες τοῦ τε βουλευτηρίου καὶ τοῦ ἀρχείου ἐπιμελῆται
Λύσανδρος Ἀριστοκρίτου Μενότιος Εὐκράτου Ἱεροκλῆς Ἰάσονος
Ἱεροκλῆς Λέοντος Ἀρκτίνος Ποσειδίππου, καὶ ὁ ἀρχιτέκτων
Ἀναξαγόρας Ἀπελλικῶντος, Ὁμονοία καὶ τῷ δήμῳ.

Five commissioners had been appointed by the people of Iasos to repair or restore certain municipal buildings, viz. the council-chamber (*bouleuterion*) and the official residence of the chief magistrates (*ἀρχεῖον*): the *ἀρχεῖον* was also the place where the public records were kept (see Dareste, *Bulletin de Corr. Hell.* vi, p. 241 foll.). Having fulfilled their task they join with the architect Anaxagoras in making a dedication 'to Homonoia and the People.' If we are right in connecting this phrase with the mention of Homonoia in the preceding decree (No. ccccxlii), then we may interpret the one inscription by the other. Antiochos the Great, whose benefits to the city the Iasians acknowledge in

line 9 of No. ccccxlii, had apparently sent money for the adornment of the town; his gift was laid out upon the *βουλευτήριον* and *ἀρχεῖον*, which probably adjoined each other, as did the *βουλευτήριον* and *Μητρώον* (used as the Record-office) at Athens. 'Ὁμόνοια has been explained on No. ccccxlii: the democratic party which favoured Antiochos had expelled the aristocratic party which favoured Rome; so that the city was now unanimous for the democratic policy. There was a statue to 'Ὁμόνοια at Thebes (C. I. 1624), an altar at Olympia (Pausan. v, 14, 9), and temples at Miletos and elsewhere. The temple of Concord at Rome is well known. Perhaps our inscription was from the

base of a statue, or some other dedication. Apellikon is an uncommon name, and there is no reason why the Anaxagoras son of Apellikon who designed and executed these works at Iasos may not have been an ancestor of Apellikon the well-known philosopher of Teos. There was a close connexion between Teos and Iasos (see on No. ccccxliv). An Apellikon of Erythræ is named in a decree of the third century B.C. (Dittenberger, Syll. No. 159). For the Iasian ἀρχεῖον see C. I. 2672 foll.

Most of the names here given, viz. Aristokritos, Menoitios, Hierokles, Iason, Leon, Poseidippos, were in very common use at Iasos; but I have not been able to identify any of the ἐπιμεληταί with any Iasian mentioned in other inscriptions. It is a curious fact that most of the Iasian inscriptions hitherto discovered exhibit long lists of names, so that our acquaintance with the nomenclature of Iasos is considerable: see Note on p. 66.

CCCCXLIV.

A stelè of blue marble, broken at the top, but with the inscription nearly perfect Height, 2 ft. 8 in.; width, 1 ft. 11 in.
Presented by His Grace the Duke of St. Albans, 1872. Unpublished.

ΞΕΝΤΗΒΟΥΛΗΒΑΣΙΛΕΥΣΣΩΣΙΦΑΝΗΣΣΩΦΑΝΟΥΣΕΙΠΤΕ
 ΔΗΔΥΜΑΣΠΟΗΤΗΣΤΡΑΓΩΙΔΙΩΝΑΕΙΤΙΛΕΓΩΝΚΑΙΓΡΑΦΩΝ
 ΑΙΠΡΑΤΤΩΝΑΓΑΘΟΝΔΙΑΤΕΛΕΙΥΠΕΡΤΟΥΙΕΡΟΥΚΑΙΤΗΣΠΟΛΕ
 ΑΙΤΩΝΠΟΛΙΤΩΝΗΔΕΒΟΥΛΗΠΡΟΒΕΒΟΥΛΕΥΚΕΝΑΥΤΩΙΠΕΡΙΕ
 5 ΚΑΙΣΤΕΦΑΝΟΥΚΑΙΠΟΛΙΤΕΙΑΣ ΑΓΑΘΗΤΥΧΗΙΔΕΔΟΧΘΑ
 ΔΗΜΩΙΕΓΓΑΙΝΕΣΑΙΔΥΜΑΝΤΑΕΠΙΤΗΙΠΡΟΣΤΗΝΠΟΛΙΝΕΥΝΟΙΑΙΚΑΙΣΤΕΦΑ
 ΣΑΙΧΡΥΣΩΙΣΤΕΦΩΝΙΔΙΟΝΥΣΙΩΝΤΩΙΑΓΩΝΙΤΗΝΑΝΑΡΡΗΣΙΝΠΟΙΟΥΜΕΝΟΥ
 ΟΔΗΜΟΣΣΤΕΦΑΝΟΙΔΥΜΑΝΤΑΑΝΤΙΠΑΤΡΟΥΙΑΣΕΑΧΡΥΣΩΙΣΤΕΦΑΝΩΙΕΥΣ
 ΒΕΙΑΣΕΝΕΚΕΝΤΗΣΕΙΣΤΟΥΣΘΕΟΥΣΚΑΙΕΥΝΟΙΑΣΤΗΣΕΙΣΤΟΝΔΗ
 10 ΤΗΣΔΕΑΝΑΡΡΗΣΕΩΣΕΠΙΜΕΛΗΘΗΝΑΙΤΟΥΣΠΡΟΕΔΡΟΥΣΚΑΙΤΟΝΑΓΩ
 ΟΕΤΗΝΕΙΝΑΙΔΕΑΥΤΟΝΚΑΙΠΟΛΙΤΗΝΜΕΤΕΧΟΝΤΑΓΓΑΝΤΩΝΩΝΚΑΙ
 ΑΛΟΙΠΟΛΙΤΑΙΜΕΤΕΧΟΥΣΙΝΑΝΑΓΡΑΨΑΙΔΕΤΟΥΗΦΙΣΜΑΕΙΣΤΟΙΕΡΟ
 ΤΗΣΑΘΗΝΑΣ
 ΔΟΞΕΝΤΗΒΟΥΛΗΒΑΣΙΛΕΥΣΘΕΟΤΕΛΗΣΑΡΙΦΑΝΤΟΥΕΙΠΕΝΕΠΤΕ
 15 ΔΥΜΑΣΠΟΗΤΗΣΤΡΑΓΩΙΔΙΩΝΤΑΤΕΠΡΟΣΤΟΥΣΘΕΟΥΣΕΥΣΕΒΩΣΔΙΑ
 ΛΕΝΟΣΚΑΙΤΑΠΡΟΣ ΗΜΠΟΛΙΝΟΙΚΕΙΩΣΚΑΙΦΙΛΑΝΘΡΩΠΩΣΑΕΙΤΙΑ
 ΚΑΙΓΡΑΦΩΝΚΑΙΠΡΑΤΤΩΝΑΓΑΘΟΝΔΙΑΤΕΛΕΙΠΕΡΙΤΗΣΝΗΣΟΥΚΑΓΑΤΑ
 ΧΟΣΤΕΑΠΤΟΔΕΙΞΙΝΕΠΟΙΗΣΑΤΟΤΗΣΑΥΤΟΥΦΥΣΕΩΣΚΑΙΠΡΑΓΜΑΤΕΙΑΝ
 ΤΑΞΕΝΕΝΔΡΑΜΑΤΙΤΩΝΔΑΡΔΑΝΟΥΤΡΑΞΕΩΝΤΑΣΜΕΓΙΣΤΑΣΜΝΗΜΟΣ
 20 ΗΔΕΒΟΥΛΗΠΡΟΒΕΒΟΥΛΕΥΚΕΝΑΥΤΩΙΠΕΡΙΕΓΓΑΙΝΟΥΚΑΙΣΤΕΦΑΝΟΥ
 ΟΥΓΚΑΙΟΔΗΜΟΣΦΑΙΝΗΤΑΙΤΟΥΣΕΥΕΡΓΕΤΟΥΝΤΑΣΑΥΤΟΝΤΙΜΩΝΑΞΙΩ
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 ΕΠΙΤΗΙΠΡΟΣΤΗΜΠΟΛΙΝΕΥΝΟΙΑΙΚΑΙΣΤΕΦΑΝΩΣΑΙΔΥΤΟΝΧΡΥΣΩΙΣΤΕ
 ΔΙΟΝΥΣΙΩΝΤΩΙΑΓΩΝΙΤΗΝΑΝΑΡΡΗΣΙΝΠΟΙΟΥΜΕΝΟΥΣΟΔΗΜΟΣΣΤΕΦΑ
 25 ΔΥΜΑΝΤΑΑΝΤΙΠΑΤΡΟΥΧΡΥΣΩΙΣΤΕΦΑΝΩΙΑΡΕΤΗΣΕΝΕΚΕΓΓΑΙΕΥΝ
 ΙΗΣΕΙΣΑΥΤΟΝΤΗ ΔΕΑΝΑΡΡΗΣΕΩΣΕΠΙΜΕΛΗΘΗΝΑΙΤΟΥΣΠΡΟΕΔ
 ΑΙΤΟΝΑΓΩΝΟΕΤΗΝΕΙΝΑΙΔΕΑΥΤΩΙΚΑΙΑΛΛΟΑΓΑΘΟΝΕΥΡΕΣΘΑΙΟΤ
 ΟΥΛΗΤΑΙΠΑΡΑΤΟΥΔΗΜΟΥΑΝΑΓΡΑΨΑΙΔΕΤΟΥΗΦΙΣΜΑΤΟΜΒΑΣΙΛΕΑΙ
 ΡΟΝΤΗΣΑΘΗΝΑΣΙΝ ΕΦΑΝΕΡΟΝΗΚΑΙΑΣΕΥΣΙΝΟΤΙΟΔΗΜΟΣΤΙΜΑ
 30 ΛΟΥΣΚΑΙΑΓΑΘΟΥΣΑΝΔΡΑΣΑΞΙΩΣΤΗΣΑΥΤΩΝΑΡΕΤΗΣΔΟΥΝ
 ΥΗΦΙΣΜΑΤΟΜΒΑΣΙΛΕΑΤΟΙΣΤΡΩΤΟΙΣΠΑΡΑΓΕΝΟΜΕΝΟΙΣΘΕΩΡΟΙΣΕ
 ΤΟΓΡΑΦΕΝΕΠΙΣΩΣΙΦΑΝΟΥΣΑΝΕΝΕΚΕΙΝΤΗΒΟΥΛΗΚΑΙΤΩΙΔΗΜ
 ΞΕΩΝΚΑΙΠΑΡΑΚΕΛΗΣΘΑΙΑΣΓΞΕΠΙΜΕΛΗΘΗΝΑΙΦΙΛΟΤΙΜΩΣΙΝΑ
 ΗΦΙΣΜΑΤΑΕΝΤΙΝΙΓΩΝΙΕΡΩΝΑΝΑΓΑΦΗΚΑΙΟΙΣΤΕΦΑΝΟΙΑΝ
 35 ΘΩΣΙΝΕΝΔΙΟ ΣΙΟΙΣΕΙΔΟΤΑΣΔΙΤΙΠΟΙΗΣΑΝΤΕΣΤΑΗΞΙ
 ΡΙΟΥΝΤΑΙΤΩΙΩΙΩΙ

Ἐδοξεν τῇ βουλῇ βασιλεὺς Σωσιφάνης Σωσιφάνους εἶπε[ν·
 ἐπ[ε]ιδὴ Δύμας ποιητὴς τραγῳδιῶν αἰεὶ τι λέγων καὶ γράφων
 καὶ πράττων ἀγαθὸν διατελεῖ ὑπὲρ τοῦ ἱεροῦ καὶ τῆς πόλε[ως
 καὶ τῶν πολιτῶν, ἡ δὲ βουλή προβεβούλευκεν αὐτῷ περὶ ἐ[παίνου
 5 καὶ στεφάνου καὶ πολιτείας· Ἀγαθῇ Τύχῃ δεδόχθαι τῷ
 δήμῳ ἐπαινεῖσαι Δύμαντα ἐπὶ τῇ πρὸς τὴν πόλιν εὐνοίᾳ καὶ στεφ[αν]ῶ-

σαι χρυσῷ στεφ[ά]νῳ Διονυσίων τῷ ἀγωνί, τὴν ἀνάρρῃσιν ποιουμένον[ς],
 'Ο δῆμος στεφανοῖ Δύμαντα Ἀντιπάτρου Ἰασέα χρυσῷ στεφάνῳ εὐσ[ε]-
 βείας ἔνεκεν τῆς εἰς τοὺς θεοὺς καὶ εὐνοίας τῆς εἰς τὸν δῆ[μον],
 10 τῆς δὲ ἀναρρῆσεως ἐπιμεληθῆναι τοὺς προέδρους καὶ τὸν ἀγ[ω]-
 θέτην, εἶναι δὲ αὐτὸν καὶ πολίτην μετέχοντα πάντων ὧν καὶ [οἱ
 ἄ]λλοι πολῖται μετέχουσιν, ἀναγράψαι δὲ τὸ ψήφισμα εἰς τὸ ἱερὸν
 τῆς Ἀθηνᾶς.

Ἐδοξεν τῇ βουλῇ βασιλεὺς Θεοτέλης Ἀριφάντου εἰπεν· ἐπε[ιδὴ]
 15 Δύμας ποιητῆς τραγωδιῶν τά τε πρὸς τοὺς θεοὺς εὐσεβῶς δια[γ]-
 μένος καὶ τὰ πρὸς [τ]ῇ πόλιν οἰκείως καὶ φιλανθρώπως ἀεί τι λ[έ]γων
 καὶ γράφων καὶ πράττων ἀγαθὸν διατελεῖ περὶ τῆς νήσου, κατὰ τὰ-
 χ[ος] τε ἀπόδειξιν ἐποίησατο τῆς αὐτοῦ φύσεως καὶ πραγματείαν σ[υνέ]-
 ταξέν ἐν δρᾶματι τῶν Δαρδάνου πράξεων τὰς μεγίστας μνημοσύνας,
 20 ἡ δὲ βουλὴ προβεβ[ο]ύλευκεν αὐτῷ περὶ ἐπαίνου καὶ στεφάνου, [ὅ]πως
 οὗγ καὶ ὁ δῆμος φαίνεται τοὺς εὐεργετοῦντας αὐτὸν τιμῶν ἀξίω[ς]
 διὰ παντός.—Ἀγαθὴ Τύχη ἐψηφίσθαι τῷ δῆμῳ ἐπαινεῖσαι Δύμαντα
 ἐπὶ τῇ πρὸς τὴν πόλιν εὐνοίᾳ καὶ στεφανῶσαι αὐτὸν χρυσῷ στεφάνῳ
 Διονυσίων τῷ ἀγωνί, τὴν ἀνάρρῃσιν ποιουμένους Ὁ δῆμος στεφα[νοῖ]
 25 Δύμαντα Ἀντιπάτ[ρ]ου χρυσῷ στεφάνῳ ἀρετῆς ἔνεκεν καὶ εὐν[ο]ίας
 τῆς εἰς αὐτόν· τῇ[ς] δὲ ἀναρρῆσεως ἐπιμεληθῆναι τοὺς προέδ[ρ]ους
 καὶ τὸν ἀγωνοθέτην, εἶναι δὲ αὐτῷ καὶ ἄλλο ἀγαθὸν εὐρεῖσθαι ὅτ[ι] ἂν
 β[ού]ληται παρὰ τοῦ δήμου, ἀναγράψαι δὲ τὸ ψήφισμα τὸμ βασιλεῖ [εἰς τὸ
 ἱε]ρὸν τῆς Ἀθηνᾶς· ἵνα δὲ φανερόν ᾖ καὶ Ἰασεῦσιν ὅτι ὁ δῆμος τιμᾷ [τοὺς
 30 κα]λοὺς καὶ ἀγαθοὺς ἀνδρας ἀξίως τῆς αὐτῶν ἀρετῆς δοῦν[αι] τόδε
 τὸ ψήφισμα τὸμ βασιλεῖ τοῖς πρώτοις παραγενομένοις θεωροῖς, ἔ[τι] δὲ
 καὶ τὸ γραφέν ἐπὶ Σωσιφάνους ἀνεγκεῖν τῇ βουλῇ καὶ τῷ δῆμ[ῳ] τῷ
 Ἰασέων, καὶ παρακε[κ]λήσθαι Ἰασε[ῖ]ς ἐπιμεληθῆναι φιλοτίμως ἵνα [τὰ
 35 ψ]ηφίσματα ἔν τινι τῶν ἱερῶν ἀναγ[ρ]αφῇ καὶ οἱ στέφανοι ἀν[ακ]-
 ρυχ[θ]ῶσιν ἐν Διο[ν]υσίοις εἰδότας δι[ό]τι ποιήσαντες τὰ ἡξι[ω]μένα
 χα[ρί]ουνται τῷ δ[ῆ]μῳ.

This document is a copy (see lines 29 foll.) of two decrees in honour of a tragic poet named Dymas, a native of Iasos. Readers of the Persæ of Æschylos, or of the Œdipus at Kolonos of Sophokles can well understand how a tragedy might work upon the patriotic feelings of an audience, and will remember how Phrynichos was fined at Athens for his play *Μιλήτου Ἀλωσις* (Herod. vi, 21). The name of the city which decreed these honours to the poet Dymas is not upon the stone as now extant: but there can be little doubt that it was Samothrace. There are several reasons for this:—(1) βασιλεὺς was the title of the chief magistrate at Samothrace, by whom the year was dated (C. I. No. 2157 foll., and Livy xlv, 5); this accords with lines 1, 14, 28, 31, 32. (2) The state in question was an island (line 17). (3) The argument of Dymas' tragedy (lines 18 foll.) was taken from the adventures of Dardanos, who was said to have come from Samothrace, that island having formerly been called Dardania according to Pausanias (vii, 4, 3). (4) The Iasian θεωροί mentioned in line 31 might very naturally attend at the Samothrakian Mystery-festival.

These are among the very few extant decrees from Samothrace. Apparently the government was of the usual Greek type. The πρόεδροι of lines 10, 26 are the executive committee of the βουλῇ, analogous to the πρυτάνεις at Athens, and the πρόεδροι of Ephesos (Waddington-Le Bas, Part v, No. 136 a, line 20). Among the inscriptions discovered in Samothrace in 1854 by Messrs. Blau and Schlottmann (Monats-

berichte d. Berl. Akad. 1855, p. 601 foll.) and again copied by Conze (Reise auf den Inseln d. Thra-kischen Meeres, p. 60 foll.), are several decrees which illustrate the heading of our inscription: e. g. (Conze, p. 56) Ἐδοξεν τῇ βουλῇ. Βασιλεὺς | Λεοθάρσης Πυθοκλείδου | εἶπεν. Ἐπειδὴ κ.τ.λ. Many of these inscriptions are lists of μυσταί and θεωροί and the states that sent them; but the name of Iasos does not happen to occur. See also the decrees in Conze, Untersuchungen auf Samothrake, I. p. 40, Nos. 6-7.

In the Bulletin de Corr. Hellén. iv, pp. 345 and 357 are two decrees found in Delos. One is a Delian decree of the 4th century B.C. in honour of an Andrian poet Demoteles son of Æschylos, because ποιητῆς ὦν πεπραγ[μ]άτευται περί τε τὸ ἱερὸν καὶ τ[ὴν] π[ό]λιν τὴν Δηλίων, καὶ τοὺς μύθου[ς] τοὺς ἐπιχωρίους γέγραφεν. The other is a later decree (2nd century B.C.) of the Knossians in Krete, in honour of Dioskourides of Tarsos: he had composed 'in Homer's manner' (κατὰ τὸν ποιητὴν) a panegyric upon the town of Knossos, and had sent his pupil Myrinos of Amisos to recite his composition. The Knossians reward Dioskourides with citizenship and προξενία, and set up a copy of the decree at Delos 'by permission of the Athenian occupants.' Similar honours are awarded by a vote of the Ætolian League to Irene, a poetess of Smyrna, in a decree published by Rangabè, Antiq. Hell. No. 741. Some account of the dramatic performances at Iasos, the birthplace of Dymas, will be found in Lüders, Die

Dionysischen Künstler, p. 87 foll. There is evidence that the Iasians bestowed especial care upon the celebration of their annual Dionysia. Upon the wall of the ruined theatre at Iasos were found a series of curious inscriptions which are partly lists of subscribers for the repair of the theatre and other expenses of the festival (Waddington-Le Bas, Part v, Nos. 275-299), or else give the names of actors and musicians engaged at the Dionysia together with the names of wealthy citizens who had paid their salaries (*ibid.* 252-274). Some of these Iasian names have reference to the worship of Dionysos, e. g. Νύσιος (No. 283), Νεβρίδης (No. 286). Moreover in No. 252 the second name in the list is the Dymas of our decree: Ἐπὶ στεφανηφόρου Ἀπόλλωνος τοῦ μετὰ Νημερτία | οἶδε ἐπέδωκαν ἀγωνοθέτης Ἀπολλόδωρος | Χάρμου Σώσυλον τὸν κωμῳδὸν ἡμερὰς δύο, καὶ ἡ [πάρ]οδος εὔρεν δραχμὴν ἢ δὲ θέα ἐγένετο | δωρεάν¹. Δύμας¹ Ἀντιπάτρου, τῆς ἐπιδόσεως ἥ[ς ἐπ]ένευσεν χορηγῶν ἐν τῷ ἐπάνῳ (sic) ἐνιαυτῷ, | Σώ-

συλον τὸν κωμῳδὸν, καὶ ἡ πάροδος εὔρεν | δραχμὴν ἢ δὲ θέα ἐγένετο δωρεάν² κ.τ.λ. This mention of Dymas fixes his date: for amongst the artists mentioned in this series is Kraton the flute-player of Chalkedon (No. 255), who afterwards resided at the court of Eumenes II (C. I. 3067 foll.). In other words Dymas belonged to the early part of the second century B.C., and was a well-known friend of the dramatic artists whose guild lived at Teos under the shadow of the Teian temple of Dionysos, and who not only are known to have furnished performers at the Dionysia at Iasos, the birthplace of Dymas, but also sent θεωροί to the Mystery-festival of the Kabeiroi at Samothrace (Conze, Untersuchungen auf Samothrake, ii, pp. 97-99). It was however not at the Mystery-festival, but at the Dionysia (lines 7, 24) that Dymas was crowned. Whether his tragedy was performed at this festival does not appear; if so, I am not aware of any other mention of dramatic performances at Samothrace.

CCCCXLV.

A sepulchral monument of blue marble, in the form of a small temple, naiskos, with a pediment at each end, presented by J. Scott Tucker, Esq., 1851. Height, 2 ft.; length, 2 ft. 7 in. On the front there is represented in relief within a sunk panel a male figure draped in a chiton over which is wound a mantle, reclining on a couch and resting on his left elbow: in his left hand is a drinking cup; his right hand is extended, and clasps the hand of a female figure, draped and veiled, who sits at the foot of the couch, and represents his wife. Behind her stands a diminutive male figure, draped to the knees. In front of the reclining figure is a table with cakes; and immediately below this, on the flat border of the panel, is the inscription. On the right-hand border of the panel is sculptured a laurel wreath. The reliefs are rudely executed, and the heads of the figures are much injured. The upper surface of the marble above the panel is cut away so as to form an oblong sinking, in which are reserved two circular spaces; on these may have rested some object which fitted into the sinking.

ΕΛΛΑΝΙΩΝΤΑΡΣΕΥΣ

Ἑλλανίων Ταρσεύς.

The tomb probably of some merchant from Tarsos: apparently of the third or fourth century B.C. The name Hellanion is unknown to Pape-Benseler.

Those who may desire to study further the inscribed monuments of Iasos should be reminded that No. ccccx anle is an important decree of Iasos, belonging to the second century B.C., which survives only in the copy set up at Priène. Other Iasian inscriptions will be found in Böckh, C. I. 2671-2690, one of which (2677) gives a list of five

πρωτάνεις. The Iasos inscriptions published by Waddington-Le Bas, Part v, are numerous, but are almost entirely lists of contributors to the Dionysia which were found in the ruins of the theatre (see note on No. ccccxliv, ante). Another Iasian decree, very brief but very important, was discovered in 1880, and was published in the Bulletin de

¹ Waddington-Le Bas wrongly read [Ἰ]δύμας in their cursive text.

² The meaning of this formula, which occurs again and again in these lists from the Iasian theatre, has been much disputed; see Waddington-Le Bas, *ad locum*, and Lüders, *Die Dionysischen Künstler*, pp. 124, 200. Neither writer, however, appears satisfied with the explanations he suggests. In the absence of any better solution I would translate, 'Dymas, son of Antipater, as part of the subscription which he promised when choragos last year, [engaged at his own expense to perform at the Dionysia] Sosylos the comedian; now his appearance commanded an entrance payment of a drachma [from each spectator], while the performance cost the authorities nothing.' At Athens the charge for admission to the ordinary seats was two obols, one-third of a drachma, payable to the lessee (see on No. xii, Part i, ante). At Iasos probably the regular charge was much the same, while the comparative poverty of the state did not allow of a 'theoric fund' to make the entrance free for the poorer citizens. Indeed the celebration of the Dionysia was a burthen which the finances of the state were not always able to bear (see Lüders, *ibid.* p. 87). Accordingly the wealthier citizens and the magistrates connected with the Dionysia (whose office was a λειτουργία) engaged at their own expense certain popular actors or musicians from time to time to add lustre to the festival. Readers of Aristophanes will remember that even in the Birds (203, 665) the poet relied upon the skill of a popular αἰλητής to win the favour of his audience. In later days, what we call the 'star-system' was in full vogue, and the presence of a favourite performer at Iasos secured a full house and a high admission-fee; so that the performance (θέα) was self-supporting. This explanation has the advantage of simplicity, and it gives a proper sense to πάροδος and θέα. Much curious information about the history of the Greek stage after the times of the four great dramatists will be found in the Essay of Lüders, already quoted, and in Schäfer, *Demosthenes und seine Zeit*, i, pp. 214 foll.

Correspondance Hellénique, v, p. 491. It declares the banishment of certain persons who had conspired against Mausolos, and orders the confiscation of their property. The date of it therefore lies between B.C. 367 and 354. Subjoined to the decree is a long list of the various officers of state who sanctioned the confiscation, together with full particulars of the sales. The catalogue enumerates—

(1) Four *ἀρχοντες*, apparently analogous to the Athenian archons; although at Iasos the eponymous officer was not an archon but was styled *stephanophoros* (see *ante*, pp. 52, 53).

(2) Four *ταμίαι*, or treasurers of the civic exchequer.

(3) Two *ἀστυνόμοι*, whose functions would comprise those of commissioners of police and of a board of works, according to the definition given of *ἀστυνομία* by Aristotle, *Politics* vii, 8, 5, = p. 1321 B.

(4) Four *συνήγοροι*, or public accountants-general, analogous to the Athenian *εὔθυνοι* and the *ἐξετασταί* of many Greek towns (see No. ccccxviii *ante*), according to Aristotle, *Politics* vii, 8, 16, = p. 1322 B: *ἐπεὶ δὲ ἔναι τῶν ἀρχῶν, εἰ καὶ μὴ πᾶσαι, διαχειρίζουσι πολλὰ τῶν κοινῶν, ἀναγκαῖον ἑτέραν εἶναι τὴν ληψομένην λογισμὸν καὶ προσευθυνοῦσαν, αὐτὴν μὴθὲν διαχειρίζουσαν ἑτέρον· καλοῦσι δὲ τούτους οἱ μὲν εὐθύνοους, οἱ δὲ λογιστὰς, οἱ δὲ ἐξεταστὰς, οἱ δὲ συνηγόρους.* Such *synegori* are found at Oropos, *ante* Part II, No. CLX, line 26.

(5) Six *πρυτάνεις*, in contradiction of C. I. 2677, where five *prytanes* are enumerated. We can only conjecture the reason of this discrepancy; the mutilated commencement of C. I. 2671 affords no sure indication of the number of the Iasian *prytanes*.

(6) Eleven *priests of Zeus Megistos*; see on No. CCXLI.

Several other documents from Iasos have been published by M. Haussoullier, *Bulletin* viii (1884), pp. 218 foll., and pp. 454 foll. The first-mentioned of these fragments, which was discovered in the island of Karyanda (brought thither perhaps as ballast in a fishing boat) I hope to subject to a more

careful study in the *Hellenic Journal*. It speaks of the *νεωποῖαι* and the *προστάται* as officers of importance (see on No. ccccx *ante*). Another inscription published in the *Bulletin*, x (1886) p. 267, affords an interesting glimpse of Iasos under the Roman Empire.

Besides the historical interest of these inscriptions, and the new information they furnish concerning the civic institutions of Iasos, they also enrich still further our already large acquaintance with Iasian names. I am favoured by Mr. Percy Gardner with the following list of names which occur upon coins of Iasos of the centuries succeeding Alexander.

SILVER COINS *in the British Museum.*

ΠΑΝΑΙΝΟΣ
ΜΕΝΕΣΘΕ
ΛΑΜΠΙΤΟΣ

BRONZE COINS *in the British Museum.*

ΑΝΑΞΙΠΡΟΣ
ΣΤΗΣΙΟΧΟΣ
Κ]ΤΗΣΙΑΣ

Mionnet.

ΕΡΥΑΞΕ (read ΒΡΥΑΞΙΣ, which occurs frequently in the inscription relating to Mausolos just quoted.)

ΚΤΗΣΙΑΣ
ΜΟΛΠΟΣ
ΠΡΟΞΕΝΟΣ

Mionnet, Suppl.

ΑΡΤΕΜΙΔΩΡΟΣ
ΑΡΥΑΞΙΣ (read ΒΡΥΑΞΙΣ)
ΑΣΤΡΑΙΟΣ
ΕΥΠΟΛΕΜΟΣ (?)

Imhoof-Blumer.

ΕΡΜΙΑΣ

Coins of Iasos are by no means common. The regular types of the autonomous coins are—

Obv. Head of Apollo.

Rev. Youth swimming, holding on to a dolphin; an allusion to the story of Hermias (Pliny, N. H. ix, 8 § 8; Ælian, N. A. vi, 15).

CHAPTER III.

INSCRIPTIONS FROM EPHEOS.

PROLEGOMENA.

THE inscriptions that occupy the remainder of this volume, with only one or two exceptions*, were obtained for the British Museum through the researches carried on at Ephesos by Mr. J. T. Wood in the years 1863-1874. Most of them, together with a few inscriptions which could not be removed to England, were published by Mr. Wood in his *Discoveries at Ephesus*, 1877. The importance of the collection was at once perceived when C. Curtius in 1870 published a few of the inscriptions in the *Hermes*, iv, pp. 174 foll.† Since the appearance of Mr. Wood's book, several of these documents have engaged the attention of scholars: thus No. CCCCLXXVII (*q. v.*) has been illustrated by M. Dareste, who has devoted much attention to the study of ancient law. In particular Droysen, in the new edition of his *Hellenismus*, has made repeated reference to the more important of the Ephesian decrees. Moreover M. Waddington, who took a deep interest in Mr. Wood's researches, was furnished by him with early impressions and copies of many of the newly discovered documents; and has employed them with happy results in his *Mémoire sur la chronologie de la vie du rhéteur Aristide* (1867), and his *Fastes des Provinces Asiatiques* (1872). Other writers who have dealt with the collection will be referred to in the course of the subsequent pages. Some few of these inscriptions had been copied before Mr. Wood removed the originals, and had found their way into Böckh's *Corpus* and *Le Bas*; *e.g.* Nos. CCCCLXXXII and DCLXXVIII.

Mr. Wood did not attempt to do more than place his inscriptions provisionally before the reader. Not only did much remain to be done for the exact reproduction of the texts, but also a considerable number of inscriptions were left uncopied, and will first see the light in the present volume. In many cases, moreover, a prolonged and repeated handling of Mr. Wood's fragments has enabled me to join the broken pieces together, and to recombine them into a more complete form. Where the evidence of the writing and the appearance of the marble, together with the exact correspondence of the fractured edges, conspired to make the juncture

absolutely certain, I have often said nothing of these particulars; being glad, as the reward of much labour, to print an inscription as from one unbroken marble.

The main object which Mr. Wood set before him in his excavations was to discover the Artemision: and this, after great difficulty, he accomplished. The chief results of his labours are familiar to those who have read his book, or have visited the galleries of the British Museum. In the course of his enterprise he of course discovered a great many inscriptions, not only on the site of the temple, but elsewhere. For when delayed in his work at the Artemision, he was commissioned by the Trustees of the British Museum to excavate at the Odeum, at the Great Theatre, and elsewhere. But it did not lie within his power to organize a systematic search for inscriptions in all parts of the ancient site of Ephesos. We are not surprised therefore to find that the Ephesian inscriptions printed in this volume, even if supplemented by the Ephesian documents given in Böckh's *Corpus*, Waddington-*Le Bas* and other works, fail to present a continuous series. On the contrary, only a few samples (so to speak) have survived to us here and there, to suggest what the inscribed monuments of Ephesos originally were; and whole periods of Ephesian history are unrepresented. Not one document survives from the period of the Peloponnesian War: one tiny fragment (No. CCCXLVI), inscribed *στοιχηδόν* in simple characters of the best time, alone represents the momentous fifth century B. C. Of the times before that just one or two curious relics remain. One is the fragment of some augury rules (No. DCLXXVIII), long since published by Böckh, C. I. 2953. We have also some fragments apparently of the columns of the temple destroyed by Herostratos (No. DXXVIII). No record of Alexander's presence, like his dedication and decree at Prienè (Nos. CCCXCIX, *CCCC ante*), has been found at Ephesos. Of the fourth and third centuries B. C. accident has preserved to us a considerable number of documents, the decrees of citizenship and public honours which form the bulk of Section i. Then follows another gap in the series,

* No. CCCXCIX is an exception. Also Nos. DCLXXI-DCLXXIII were discovered later by Mr. Wood.

† I may here observe that the fragment printed by C. Curtius as No. 16 is not from Ephesos, but from Knidos, and will be printed in Part iv. Also the treasure-list C. I. 2953 *b* is not from Ephesos, as Böckh imagined, but from Delos: see Homolle in the *Bulletin de Correspondance Hellénique*, ii, 333. The original is lost.

until the war of Antiochos (No. CCCCLXXXV), soon after which I place the remarkable law (No. CCCCLXIX), which must be studied in close connexion with the well-known decree of the Ephesians concerning Mithradates, now at Oxford (Waddington-Le Bas, Part v. 136 a).

When a Greek city, after its incorporation into the Roman Empire, rose into new importance and became a busy centre of Græco-Roman civilization, it nearly always happened that its past history became forgotten. The records of its earlier and purely Hellenic existence suffered neglect or destruction; and the modern scholar in exploring its site finds hardly an inscription referring to the older time: all is Roman, or Græco-Roman*. To a large extent this observation holds good of Ephesos. The greater portion of the Ephesian records in this volume belong to the imperial period. They range from the time of Augustus (Nos. DXXII foll.) down to the fourth century (No. DCLXXIII), and the most important results which this collection yields, will be the illustration it affords of the administration and inner life of the province of Asia under the Roman emperors.

As early as 1843 H. Guhl published his *Ephesiaca*, in which he collected and arranged everything that could be gleaned from ancient literature, and from coins and marbles so far as known, to illustrate the history of Ephesos. This remarkable monograph still retains its value, even after the recent discoveries. The following works must also be consulted by every student of Ephesian antiquities:

Falkener, Ephesus and the Temple of Diana (1862).
Waddington, *Fastes des Provinces Asiatiques* (1872).
Marquardt, *Römische Alterthümer*, vol. iv (1872).

E. Curtius, *Beiträge zur Geschichte und Topographie Kleasiens*: Abh. der Akademie der Wissenschaften zu Berlin (1872).

E. Curtius, Ephesos; ein Vortrag (1874).

Zimmermann, Ephesos im ersten Christlichen Jahrhundert (1874).

Head, *Coinage of Ephesus* (1880).

Menadier, *Qua condicione Ephesii usi sint inde ab Asia in formam provinciae redacta* (1880).

To each of these treatises we shall have occasion to refer in dealing with the inscriptions which follow. But the essay of Menadier is of peculiar value; for he has made it his task to illustrate the institutions of Ephesos under the Empire by means of a minute comparison of inscriptions and other records from all the Greek cities of Asia Minor. And yet, after the careful researches of these and other writers, there remain not a few points in the antiquities of Ephesos which await further elucidation. The last word has not yet been said upon Ephesian topography; for a comparison of the maps of Ephesos appended to the monographs of Curtius, Zimmermann and Wood will show how difficult it

is to assign aright the known names of Ephesian hills and streams. On this subject however I leave those to speak, who have had the advantage of a personal study of the site of Ephesos; and will confine my attention to the political and social antiquities. In this department there are several questions upon which I shall make a few remarks, before proceeding to the inscriptions themselves.

ON THE EPHESIAN TRIBES AND THOUSANDS (φυλαί, χιλιαστίες).

We are familiar with the subdivision of the free population of Attika, which remained in its chief features unchanged from the time of the reforms of Kleisthenes. We know the names and order of precedence of the ten tribes (φυλαί), to each of which were assigned a number of villages or districts (δήμοι) not necessarily contiguous to each other. Each of the four ancient tribes was divided into three φρατρίαι, and each φρατρία comprised (normally) thirty γένη. Each γένος again comprised (normally) thirty families, so that the γένος itself was sometimes called also τριακός (see Part i, No. xi, and the authorities there quoted). Such were the tribal subdivisions of Attika, about which both authors and inscriptions afford varied information. But we know that similar subdivisions, based upon distinctions of family and race, existed in every Hellenic city, and dated from the earliest times. The language of Homer about the heroic battle-field would hold literally true of historical times (Il. ii, 362-363):

κρὶν' ἄνδρας κατὰ φύλα, κατὰ φρήτρας, Ἀγάμεμνον,
ὡς φρήρη φρήτρηφιν ἀρήγη, φύλα δὲ φύλοις.

In fact these subdivisions were the lines upon which the political life of the people, within their own community, moved; and we gain a valuable insight into the early history and into the inner life of a Greek city, when we can enlarge our knowledge of its tribal and sub-tribal divisions. We expect to find in Attic colonies some traces of the old Ionic tribes; in Doric colonies, the names of the old Dorian tribes. In illustration of this we may refer to No. CCCXXXIX *ante*, and the note there concerning the tribes of Prienè; and Part ii, No. CLXXVIII, on the tribes of Tomis; compare also Nos. CLVI, CCCXV, CCCXLV, CCCLII.

At Ephesos in the time of Ephoros (fl. 340 B.C.) there were five tribes, the names and origin of which he described as follows, according to Steph. Byz. s. v. *Βέννα*. μία φυλὴ τῶν ἐν Ἐφέσῳ πέντε, ἧς οἱ φυλῆται Βενναῖοι, ὡς Ἐφορος· ὅτι Ἀνδρόκλος ὁ κτίσας Ἐφεσον, οὗτος Πριηνεῦσι βοθήσας ἐτελεύτησε καὶ οἱ πολλοὶ Ἐφέσιοι σὺν αὐτῷ. οἱ οὖν καταλειφθέντες Ἐφέσιοι ἐστασίασαν κατὰ τῶν Ἀνδρόκλου παίδων, καὶ βουλόμενοι βοήθειαν ἔχειν πρὸς αὐτοὺς ἐκ Τέω καὶ Καρίνης ἀποίκους ἔλαβον, ἀφ' ὧν ἐν Ἐφέσῳ δύο φυλαὶ τῶν πέντε τὰς ἐπωνυμίας ἔχουσιν· οἱ μὲν γὰρ ἐν Βέννῃ Βένναιοι, οἱ δ' ἐν Εὐωνύμῳ τῆς Ἀττικῆς Εὐώνυμοι. οὗς δ' ἐξ ἀρχῆς ἐν Ἐφέσῳ κατέλαβον Ἐφεσίους φασί, τοὺς δ' ὕστερον ἐπήλυδας Τήϊους καὶ Καριναίους ἀπο-

* See the note on No. CCCXXI *ante*, respecting Laodicea: and examine e.g. the extant inscriptions of Smyrna and Byzantium. The most promising sites for excavation, if we are in search of purely Greek documents, would be towns like Prienè, or even Tebedos, that had no history under the Roman rule.

καλοῦσι. We shall have occasion frequently to refer to this important passage. Without committing ourselves to its entire historical accuracy, we may safely with Schömann (Griech. Alt. i, 138) accept the conclusion, that the tribe named οἱ Ἐφεσεῖς comprised the original inhabitants whom the Attic colonists found in the land. Οἱ Εὐώνυμοι represented the Attic colonists themselves, Εὐώνυμον being a well-known Attic deme. Τήϊοι and Καρηναῖοι indicate settlers brought in from Teos and Karene*. I take Βέννα to be a blunder for Βέμβινα, due either to Stephanos or to his copyist, and in the gloss above quoted I would write throughout ἐν Βεμβίνῃ and Βεμβιναῖοι. The gloss itself, instead of following the gloss Βέννα πόλις Θράκης κ.τ.λ., should be placed after the gloss on Βέμβινα: κώμη τῆς Νεμέας. Ἑλλάνικος δὲ Βέμβινον καὶ πόλιν φησίν. ὁ πολίτης Βεμβινίτης, ὡς Σταγειρίτης. παρὰ δὲ Ῥιανῶ Βεμβινάτης. ζοικεν οὖν Αἰγινάτης καὶ Αἰγινήτης κατὰ τροπὴν, ὡς Πανύσιος ἐν Ἡρακλείας πρώτῃ δέρμα τε θήρειον Βεμβινήταο λέοντος.

καὶ ἄλλος*

καὶ Βεμβινήταο πελώρου δέρμα λέοντος.

τὸ ἐκ τόπου ἐπὶ ῥήμα Βεμβινήθεν, καὶ εἰς τόπον Βεμβίναδε. In the inscriptions we find invariably Βεμβίνης (Βεμβείνης) or Βεμβειναῖοι. Bembina was a village of Argolis hardly two miles from the Nemean temple (Strabo, viii, p. 377; Theokr. xxv, 202; Pliny, N. H. iv, 6, § 10). It was here that visitors were shown the den of the famous lion (compare Pausan. ii, 15, § 2).

The statements of Ephoros, when thus corrected, concerning the Ephesian tribes, are borne out with slight exceptions by the inscriptions hitherto discovered. In the series of honorary decrees of the third and fourth centuries B.C. (Nos. CCCCLVII foll.) five tribes only are mentioned, viz. Ἐφεσεῖς, Τήϊοι, Καρηναῖοι, Εὐώνυμοι, Βεμβιναῖοι. In the documents of the Roman period we find six tribes spoken of: see No. DXCIV, where C. Vibius Salutaris dedicates an altar to the 'sex phylais'; and compare his bequest, No. CCCCLXXXI, lines 90 foll. and notes. From No. DLXXVIII we discover that the additional tribe owed its name and perhaps its origin to Augustus: it was called Σεβαστή. This document (No. DLXXVIII) is an important one, for besides other information it supplies a complete list of the tribes. It is highly probable that at Ephesos, as at Athens (Part i, p. 65), the tribes had a recognised order of precedence. If so, their order will be indicated by this document: 1. Ἐφεσεῖς. 2. Σεβαστή. 3. Τήϊοι. 4. Καρηναῖοι. 5. Εὐώνυμοι. 6. Βεμβειναῖοι (Βεμβιναῖοι, Βεμβίνης)†.

The only subdivision of the tribe at Ephesos, so far as the inscriptions inform us, was the Thousand or χιλιαστὺς, i. e. a group of a thousand households, corresponding very much to the φρατρία existing in Attica and elsewhere. Similarly at Chios we hear of ἡ χιλιαστὺς ἢ Χαλκιδέων (Rhein. Mus. xxii, p. 326): at Methymna (C. I. Add. 2168 δ) ἡ χέλληστὺς ἢ Ἐρυθραίων: so at Kos (Bulletin de Corr. Hellén. v, 1881, p. 211; compare Part ii, p. 64). In a Samian decree (Hicks, Manual of Greek Historical Inscriptions, No. 135) we read: καὶ ἐπικληρῶσαι αὐτοὺς ἐπὶ φυλὴν καὶ χιλιαστὺν καὶ ἑκατοστὺν καὶ γένος. At Lampsakos (C. I. Add. 3641 δ), Byzantion (C. I. 2060), Herakleia (Æn. Polior. 11) we hear of the Hekatostys but not of the Chiliastys. At Kalymna (Part ii, No. CCCXXII, foll.) we read: ἐπεκκληρώθη ἐπὶ φυλὰν καὶ δάμον ἔλαχε φυλὰς Κυδρηλείων, δάμον Ἀμφιπετρῶν etc. At Tenos (Part ii, No. CCCCLXXVI): καὶ πρὸς φυλὴν καὶ φρα[τρίαν προσγραφῆναι] ὅποιαν ἂν βούλωνται. And these examples may be illustrated by the phrase frequently occurring in Attic honorary decrees: καὶ εἶναι αὐτῷ γράψασθαι φυλῆς καὶ δήμου καὶ φρατρίας ἧς ἂν βούληται (C. I. A. ii, No. 243 and *passim*; compare Part i, No. xi). The invariable phrase in the Ephesian honorary decrees is: ἐπικληρῶσαι δὲ αὐτὸν καὶ εἰς φυλὴν καὶ χιλιαστὺν‡. Accordingly we may conclude that the Chiliastys was at Ephesos the only subdivision recognised between the tribe (φυλή) and the γένος. It seems unlikely (as Menadier argues, p. 25) that if the Hekatostys existed, it should be entirely omitted from the many surviving records. Menadier has been at pains to draw up a list (p. 24) of all the known Ephesian Chiliastyes; distributing them among the six Tribes. Before his treatise came into my hands I had also done the same; and as my list is made from a fresh examination of the marbles, and is therefore more complete in several particulars, I append it here.

1. Ἐφεσεῖς: Nos. CCCCLVII, CCCCLXIX, CCCCLIII, CCCCLVIII, CCCCLX, CCCCLXI, CCCCLXXI, DLXXVIII, DLXXIX, (DNC).

(1) Ἀργαδεύς: Nos. CCCCLVII, CCCCLXIX, CCCCLX.

(2) Βωρεύς: Nos. CCCCLVIII, CCCCLXXI; Βορεύς, No. DLXXVIII.

(3) Λεβέδιος: Nos. CCCCLIII, DLXXIX.

(4) Οἶνωψ: Nos. CCCCLXI, DLXXVIII.

Perhaps [Ἀργαδεύς, or Βωρεύς in No. DNC.

2. Σεβαστή: Nos. DLXXVIII, (DNC).

(1) Λαβάνδρος: Nos. DLXXVIII, DNC.

(2) Σιεύς: No. DLXXVIII.

(3) μῆος: No. DNC.

* Καρήνη was a town of Mysia, north of Atarneus, and not far from the coast: see Herod. vii, 42; Diod. Sic. xx, 111. The MSS vary between Καρήνη and Καρήνη, but Steph. Byz. writes it with ἦ s. v. Καρήνη, though with ἰ s. v. Βέννα. No coin or inscription from the place is known, nor is the site identified. The Ephesian tribe is always spelt Καρηναῖοι in the inscriptions.

† In No. DLII Mr. Wood (Inscriptions from the Great Theatre, 7) reads φυλῆς Ἀδριανῆς, without any sign of the stone being fractured. At Prusa in the second century A.D. the tribes were still fully recognised, though most of them had been renamed after members of the Imperial house. They were twelve in number, and the ninth was Ἀδριανή (Waddington-Le Bas, Part v, Nos. 1176, 1177).

‡ Other references to the χιλιαστὺς will be found in the Bulletin de Corr. Hellén. iv (1880), p. 437; vii (1883), pp. 39, 517 foll. Hesych. s. v. χιλιαστὺς: αἱ φυλαί, and s. v. ἑκατοστὺς: ὡς χιλιοστὺς συγγένεια; also among his γλῶσσαι Ἑθνικαί, s. v. Σάμιοι: χιλιαστὺς (sic). At Smyrna, in the decree to incorporate the Magnesians (C. I. 3137, line 75) no mention is made of any subdivision of the tribe; καὶ ποιήσομαι αὐτοὺς πολίτας πάντας καὶ τοὺς ἐκγόνοὺς αὐτῶν ἐφ' ἴσῃ καὶ ὁμοίᾳ τοῖς ἄλλοις πολίταις, καὶ εἰς φυλὰς αὐτοὺς ἐπικληρώσας καταχωρῶ εἰς ἡν ἂν ἔκωστοι λάχωσιν (from the oath of the Smyrnaeans).

3. *Τήϊοι*: Nos. CCCCLIV, CCCCLXXIII, DXXXIII, DLXXVIII, DLXXXVIII, (DXXC), and the fragment given below*.

(1) *Εὐρυπόμ[που]*: No. DLXXXVIII.

(2) *Ἐχепτολεμεύς*: No. DLXXXVIII.

(3) *Ἥγητόρειος*: Nos. CCCCLIII a, CCCCLIV.

(4) *εόντης*, and *ος*: No. DXXC.

4. *Καρνηαῖοι*: Nos. (CCCCLVI), CCCCLIX, CCCCLXIX, (CCCCLXXVI), (DLXXIV), DLXXVIII, DLXXIX, (DXXC), DXXCIV.

(1) *Ἀλθαίμενους*: Nos. CCCCLIX, DLXXIX.

(2) *Ἐχύρεος*: No. CCCCLXIX; [*Ε*]χύρης: No. DXXC.

(3) *Πείος*: No. DLXXVIII.

(4) *Σιμώνεος*: No. CCCCLVI; *Σιμώνης*: Nos. DXXVIII, DLXXIV, DXXC.

(5) *Χηλάνεος*: No. CCCCLXXVI; *Χηλώνης*: No. DLXXVIII.

5. *Εὐώνυμοι*: Nos. CCCCLXII, CCCCLXXVI, line 104, DLXXVIII.

(1) *Γλαύκης*: Nos. CCCCLXII, DLXXVIII.

(2) *Πολύ[κλη]ος*: No. DLXXVIII.

6. *Βεμβίνης*: Nos. CCCCL, CCCCLV; *Φυλὴ Βεμβινέων*: No. CCCCLXXV; [*Β*]εμβίνης? No. DXXVII; *Βεμβειναῖος*: (DLXXIV), DLXXVIII; C. I. 2956.

(1) *Αἰγώτεος*: Nos. CCCCLV, DLXXVIII.

(2) *Πελάσγηος*: Nos. DLXXIV, C. I. 2956.

Several questions arise in respect of this catalogue. To the Karenæan tribe, and perhaps to the Ephesine and Teian also, we are able to assign as many as five Chiliastyes. Are we to conclude that the other tribes likewise comprised five Chiliastyes each, although their names are at present unknown? Or did the tribes differ in size?

Then again, it is impossible not to speculate upon the origin of the names borne by the Chiliastyes. For these names take us back, if we could but decipher them, to the very roots of the Ionic colony in Asia Minor. The etymology of names is apt to be rather fanciful, but up to a certain point we are here on safe ground.

In the *First tribe*, *Ἐφεσεῖς*, which seems (see Steph. Byz. s.v. *Βέννα*) to have comprised the original inhabitants of the locality, the Chiliastyes have names which are intelligible enough. *Ἀργαδεῖς* was one of the four old Ionic tribes, *Ἀργαδεῖς Αἰγικορεῖς Γελέοντες Ὀπλήτες*. At Miletos the Ionic colony began probably with these four tribes, to which two more were added afterwards (Böckh, on C. I. 2855). The same four tribes were probably retained at Teos (C. I. 3064). The Milesians, when they refounded Kyzikos, carried thither the same four names of tribes, to which two more were added, viz. *Βωρεῖς* and *Οἰνώπες*, making six in all (C. I. 3663 foll.). Three of the names therefore of the Chiliastyes in the first Ephesian tribe are identical with the names of three of the tribes of Kyzikos. There was a tribe

Βωρεῖς also at Perinthos (Bechtel, Inschriften des ion. Dial. p. 135). Böckh on C. I. 3665, p. 952 tries to suggest an etymology for *Οἰνώψ* and *Βωρεῖς*. *Βῶρος* is a Homeric name: Il. v, 44; xvi, 177. But Pausanias (ii, 18, § 7) mentions a legendary Boros of Messenia, whose grandson Melanthos being exiled from the Peloponnese, became king of Athens, having dispossessed Thymoetes, the last of the Theseid dynasty. It is clear that three Chiliastyes of the Ephesine tribe bore names which were familiar both at Ephesos and at Miletos in the early days of the Ionic colonies. The fourth, *Λεβεδίος*, is explained by the historical fact of Lysimachos having transferred to Ephesos the population of Lebedos and Koio-phon: *συνώκισε δὲ καὶ Ἐφεσίων ἀχρι θαλάσσης τὴν νῦν πόλιν, ἐπαγαγόμενος ἐς αὐτὴν Λεβεδίους τε οἰκήτορας καὶ Κολοφώνιους, τὰς δὲ ἐκείνων ἀνελὼν πόλεις, ὡς Φοῖνικα ἰάμβων ποιητὴν Κολοφώνιον θρηγῆσαι τὴν ἄλωσιν* (Pausan. i, 9, § 8; compare vii, 3, § 2; and the Teian inscription in Waddington-Le Bas, No. 86).

Second tribe, *Σεβαστή*. Excluding the fragmentary.... *μης*, we have as names of Chiliastyes *Λαβάνδης* and *Σιεύς*. The latter may perhaps be named, like so many spots in Greece (see Tozer's Lectures on the Geography of Greece, pp. 339 foll.), from the flower which abounded in the locality: for *σίον* was a marsh or meadow plant (Theokr. v, 125). *Λαβάνδης* seems connected in some way with the Karian worship of Zeus Labrandeus†. Androklos, the founder of Ephesos, is said to have lost his life in 'helping the Priensians'—probably against the Karians, who desired to recover their lands (Ephoros, ap. Steph. Byz. s.v. *Βέννα*). Herodotos (i, 146) assures us that the most purely Attic of all the Ionic cities, Miletos, had in it a considerable infusion of Karian blood. Pherekydes (Strabo, xiv, p. 632) says the Karians formerly occupied the site of Ephesos. These statements justify the conjecture that at Ephesos also a Karian element was admitted into the body politic, and that their Chiliastys was named *Λαβάνδης* to conciliate the favour of the Karian god.

The third tribe, *Τήϊοι*, besides the fragmentary.... *εόντης*, (which may belong to *Λεόντης*, or *Γελεόντης*) exhibits these Chiliastyes: *Εὐρυπόμ[που]*, *Ἐχепτολεμεύς*, *Ἥγητόρειος*, all of which came evidently from names of men *Εὐρύπομπος*, *Ἐχепτόλεμος*, *Ἥγήτωρ*, though these names are unknown to the lexicons. It is conceivable that these Chiliastyes were named after leading men among the incorporated Teians. We may believe in this early incorporation as historical, without accepting the circumstantial account of it given above from Ephoros. Nor can we fail to observe the good omen conveyed by each of the three names.

The fourth tribe, *Καρνηαῖοι*. Here the Chiliastys

* Apparently part of a base of grey marble, entire at top, right, and probably the bottom, measuring on the inscribed face 9 in. high, 21 in. broad: presented by Mr. Hyde Clark to the University of Oxford, and now in the Ashmolean Museum. The unpublished inscription reads as follows, and may be of the Antonine era: [*Της* Τ]ῆϊων φυλῆς: [[*μ*]ετέβη εἰς ταύτην [*Ἀν*]τώνιος Παν] The letters are large and clear, but inscribed with ligatures.

† The omitted *ρ* in *Λαβάνδης* occasions no difficulty. The documents in which the word occurs are late, and the spelling may therefore be debased. On the other hand we may compare the forms *φαιδωντής* (C. I. A. iii, 283, 291; C. I. 446), *φαιτρία* (C. I. A. ii, 599). *Λαβρυνδῆς* was the name of a tribe at Mylasa, C. I. 2731 b.

'Αλθαιμενεύς is manifestly named from 'Αλθαιμένης, a legendary hero of Krete, who fled to Kamiros in Rhodes, and was afterwards worshipped as a hero by the Rhodians (Diod. Sic. v, 59). Another account brought him originally from Argos to Krete, and then to Rhodes (Strabo, x, 479, 481; xiv, 653). 'Αλθαιμενίς occurs as the name of a tribe at Kamiros, Part ii, No. cccliii*, where Sir C. Newton considers it to indicate an immigration from Krete to Kamiros. In the same way the existence of the Chiliastys 'Αλθαιμενεύς may point to some infusion of Argive or perhaps of Kretan blood at Ephesos. There were traditions of a settlement of Kretans among the Karians in what was afterwards known as the Milesian territory (Pausan. vii, 2, § 3).

The Chiliastys Πείος occurs only in a list of Νεοποιοί (No. DLXXVIII δ), the date of which is somewhat doubtful. The characters are certainly not earlier, and I think they are not much later, than the middle of the first century A.D. Other indications discussed in the commentary *ad loc.* point to a comparatively early date: otherwise there would be no reasonable doubt that Πείος (= Πίος) is simply borrowed from the name of the emperor Antoninus Pius. Such is probably the explanation of the words ΠΕΙΩΝ ΕΦΕΣΙΩΝ (i.e. Piorum Ephesiorum) on the coin of Ephesos described by Mionnet, Suppl. vi, 413-415. I am aware that in the opinion of E. Curtius, who has engraved this coin in his Ephesos (Pl. 1, fig. 4), ΠΕΙΩΝ is the name of the Ephesian hill which modern writers commonly call Prion, deriving it from πρίων, a saw. But although in Strabo (xiv, p. 633) we read Πρηών or Πριών, all the MSS of Pausanias (vii, 5, 5) exhibit Πίων, and so Pliny writes it (N. H. v, 29, 31). Probably E. Curtius is right in deciding for Πίων, but it is another question whether the word on the coin can be referred to the hill Pion. At the same time it is possible that the Ephesians, from being familiar with the name Πίων, were the more ready to adopt the imperial name as an epithet, like Πρώτων 'Εφεσίων, νεωκόρων 'Εφεσίων, also occurring on the coins. The latter indeed is a precisely analogous phrase to Πίων 'Εφεσίων, Νεωκόρων meaning 'devoted to the worship of the emperors,' while Πίωι would mean when applied to the Ephesians, as Pius did when adopted by M. Antoninus, that they (like him) venerated the memory of Hadrian (Spartian. Hadrianus, 24, 27; compare No. DI, *infra*). But however we prefer to interpret the legend on the coin, there is no reason whatever to connect Antoninus Pius with the name of the Chiliastys. The reader is referred to the commentary on No. DLXXVIII, where the conjecture is hazarded that the Chiliastys derived its name from the hill Pion.

Three more names of Chiliastyes in this tribe remain,—'Εχύρεος, Σιμώνεος, Χηλώνεος: such seem the older forms, the later documents give the terminations in -ης. These names may recall certain leading men among the immigrants from Karene, 'Εχυρος,

Σίμων, Χείλων. That Χείλων (Χίλων) might be written Χήλων we learn from the forms Νειλεύς, Νηλεύς (Lobeck, Pathologia Græci Sermonis, pp. 474-5).

In the *fifth tribe*, Εύώνυμοι, only two Chiliastyes are known. Πολύ[κλη]ος may enshrine the memory of some early leader among the Attic colonists, Πολυκλής. Γλαύκος recalls the statement of Herodotos (i, 147), that in some of the Ionian cities there had been 'kings' who claimed descent from Glaukos of Lykia, the Trojan hero. It has often been suggested (Jebb, Introduction to Homer, p. 127) that this circumstance may account for the prominent part assigned to the Lykians in the Iliad (II. vi); and the incident between Glaukos and Bellerophon may have been suggested by the close relations subsisting in the early days of the Ionic colonies between the ruling families of Ionia and the ruling families of Lykia.

Sixth tribe, Βεμβειναῖοι, φυλή Βεμβίνης (? genitive of Βεμβίνη), φυλή Βεμβινέων (? genitive pl. of Βεμβινεύς). The Chiliastyes known are Αἰγώτεος, Πελάσγηος. It is expressly stated by Herodotos (i, 146), that in the case of all the Ionic colonies, except perhaps Miletos, the immigrants from Greece brought with them a large non-Attic element. In particular he names the 'Arkadian Pelasgians' as among those who accompanied the Attic colonists to Ionia. Now we have already seen that the name of this tribe (Βέμβινα) connects it with the Peloponnese; and we further find it to comprise two Chiliastyes which also recall Peloponnesian memories. Πελάσγηος speaks for itself. Αἰγώτεος may be connected with Αἶγυς, an ancient Arkadian city on the Lakonian border, which was very early destroyed and absorbed by Lakædæmon (Pausan. iii, 2, § 5; viii, 34, § 3). Is it fanciful to conjecture that some of the fugitives from Ægys may have joined the Attic emigrants to Ephesos, and that from them this Chiliastys derived its name? The gentile adjective of Αἶγυς was Αἰγύτης, and the land was termed Αἰγύτις; and how naturally an Æolic υ might be represented by an Ionic ω is shown by such examples as χελύνη χελώνη, κύμη κόμη.

THE EPHESIAN BOULÈ.

In the organisation of a Greek city on a democratic basis, the most important feature was the βουλή. For the constitution of the boulè determined the character of the government. We are fully informed of the arrangements at Athens. Here the boulè of five hundred was made up of fifty citizens from each of the ten tribes, appointed yearly by lot: each fifty in turn acting as a sort of executive committee or 'government' (πρυτάνεις), meeting daily at the prytaneion, preparing measures for the ekklesia (προβουλευµατα), where the prytanes presided. It is instructive to see how minutely the organisation of the boulè is defined in the constitution of Erythræ (about 450 B.C., C. I. A. i, 9: Hicks, Manual, No. 23). Not less significant is the fact that the Athenian oligarchs in B.C. 411 began by

* An inscription full of interest in connexion with our present subject, the subdivisions of the φυλή. At Kamiros the φυλή was subdivided into φρατρίαι (= χιλιαστίες), and the φρατρία into πάτραι (= γένη).

reconstructing the *boulè* (Thucydides viii, 68); so did the Thirty, B.C. 404 (Xen. Hellen. ii, 3, § 11).

At Ephesos the constitution was after the Attic model during the period of Greek freedom. Only in one point was the ordinary nomenclature different; the officer who was styled *πρόταυς* at Ephesos corresponded to the Athenian *ἄρχων* and gave his name to the year (see Nos. CCCCLXXVII, CCCCLXXXI), in accordance with the statement of Aristotle (Politics vii, 8, 20 = 1322): *καλοῦσι δὲ οἱ μὲν ἄρχοντας τοῦτους* (as at Athens) *οἱ δὲ βασιλεῖς* (as at Samothrace, see No. CCCCLXIV) *οἱ δὲ πρυτάνεις* (as at Ephesos). Neither are we quite sure that the *πρόεδροι* who are mentioned in the Ephesian decree about Mithradates (Waddington-Le Bas, Part v, 136 a: my Manual, 205) corresponded in all respects to the *πρόεδροι* or the *πρυτάνεις* of Attika. When we quit Athenian soil and inquire into the polity even of so prominent a city as Ephesos, it is startling to discover how slight is our knowledge. What was the number of the *bouleutai*? How many were chosen from each tribe, and how? Who were the officers of the *boulè*, besides the *γραμματεὺς τῆς βουλῆς* mentioned in the decree last cited? How often did the *boulè* meet, and what was the system of presidency? To these and similar questions we can give only doubtful answers, and must be content to infer that probably the Ephesian arrangements closely resembled those of the mother city.

The close of the Peloponnesian War found Ephesos an ally of Sparta, and governed by a *dekarchia* of Lysander's appointment. The victory of Konon, B.C. 394, brought the oligarchical régime to a sudden end, and Ephesos with most of the cities of Ionia and the islands reverted to the Athenian alliance (Pausan. vi, 3, § 6). The fatal Peace of Antalkidas however in 387 B.C. destroyed all hopes of liberty, and Ephesos, like the rest of Ionia, was left at the mercy of the Persian king. Such a condition of things was favourable to the growth of oligarchies and tyrannies, and the middle of the fourth century B.C. has been called a Second Age of Tyrants. We hear of 'tyrants' at Ephesos, and the city was governed by an oligarchical dynasty at the moment when it surrendered to Alexander, B.C. 334.

Ephesos now enjoyed a precarious freedom, and under the patronage of Antigonos and his son Demetrios Poliorketes we shall find democratic institutions flourishing (see Nos. CCCCLXVIII, CCCCLII, CCCCLIII). Free government however was for a while suspended, in reality if not in form, during the supremacy of Lysimachos (see Nos. CCCCLXIX, CCCCLXX and notes). He even changed the name of the city to *Ἀρσινόη* in honour of his wife: but his death, B.C. 281, swept away these new arrangements, and the democratic forms reasserted themselves during the next two centuries, however much the city might be under the power of the kings, until Ionia passed under the yoke of Rome*.

We shall have occasion presently, in discussing

the origin and nature of the Ephesian *Gerousia*, to estimate the influence of Lysimachos upon the institutions of the city. Far more serious and permanent was the change which the Roman conquest produced upon the Ephesian constitution, and in particular upon the *boulè*. The provincial cities were allowed municipal rights, and therefore retained their old forms of government; but it was the deliberate policy of Rome to entrust the wealthiest and best-born citizens of a dependent state with the largest share in its administration. And even apart from deliberate purpose, it was inevitable that the Roman administrators would see in the *boulè* of a Greek city something resembling the Roman Senate, and would proceed to reorganize it with this in view. The Roman senate was essentially timocratic and oligarchical. When from these general considerations we proceed to inquire into details, there is reason to regret the scantiness of our information. In regard of one province, it is true, we are fairly well informed. The official correspondence which passed between the younger Pliny and the emperor Trajan (Pliny was his commissioner in Bithynia probably from September 17, A.D. 111 to the end of January 113) affords minute and authentic indications of the polity of the Bithynian cities. From the day in which Bithynia became a Roman province, the *Lex Pompeia* (B.C. 65) had caused the *boulè* in every city to be filled up by censors (*τιμηται*) after the manner of the senate (Pliny to Trajan, 112). In another point also the *boulè* had been assimilated to the senate; for all who had held magistracies were, by the *Lex Pompeia*, entitled to become *bouleutai* (*ibid.* 79, a letter full of significance as revealing the oligarchical drift of Roman influence: *quia sit aliquanto melius honestorum hominum liberos quam e plebe in curiam admitti, etc.*). Changes like these in Bithynia must have ensued in various measure throughout Greece when it passed under Roman domination, although no such exact evidence exists elsewhere. For, indeed, alterations of this kind might be made without any great change of external forms. The number of the *boulè* might remain unchanged. The *boulè* would meet as before. Its functions, and its relations to the *ekklesia* remained untouched. Pliny shows (*ibid.* 81, 110) that the outward form of the polity remained what it had ever been; and numerous extant decrees from every quarter of Asia Minor tell the same story. And yet everywhere, the result of Roman influence was that the old republican forms of government were undergoing an unnoticed but essential change: they were made the instruments of timocracy and oligarchy.

Various tendencies would assist this development. Already before Roman policy exerted any influence, even at Athens, the *boulè* and its decrees were more and more concerned with questions of ritual and of compliment, and its members and the *prytanes* were gradually assuming the character of a religious cor-

* The best account of the history of Ephesos, apart from Droysen's *Hellenismus* and Guhl's *Ephesiaca*, is perhaps to be found in Mr. Head's *History of the Coinage of Ephesus*.

poration. I have had occasion to remark upon this tendency in the *Journal of Hellenic Studies*, iii, pp. 138 foll. Again, in declining Greece there was everywhere the direst poverty, and very many of the Greek cities were in a state of bankruptcy: the decree of Tenos (C. I. 2335; Hicks, *Manual*, No. 204), now at Cambridge, is one example out of many that illustrate this. In such a state of things, it was a necessity to select wealthy men, whenever possible, to hold public offices and direct the government of the state. If this was the direction in which the Greek states were already drifting, the deliberate policy of Rome hastened the transformation. And, of course, the change was chiefly felt in the modification of the *boulè*.

What change took place in the Ephesian *boulè*? and at what date? Do the new inscriptions help to answer the question?

Marquardt (*Röm. Alt.* iv, pp. 518, 519) thinks that in the province of Asia the constitution of the *boulè* remained unaltered in form down to the era of the Antonines. This Menadier denies (p. 30, etc.), and would make the alteration as early, or nearly as early, as the Roman domination. From that time, according to him, the Ephesian *boulè* became a close corporation: its members were appointed for life, and entirely without regard to the Ephesian tribes. Even the number of the *bouleutai* was not fixed. It becomes necessary to say something upon this question.

It must be owned that the epigraphical evidence is rather negative and inferential, than direct and positive. Certainly the old forms are preserved, and the decrees (*ψηφίσματα*) of *boulè* and of *ekklesia* are couched in terms which reveal nothing of any organic change (see No. CCCCLXXXII, and the first document of No. CCCCLXXXI). It is expressly stated in the *Salutaris* bequest (No. CCCCLXXXI, lines 129-132) that the *boulè* in A.D. 104 comprised 450 members: and it is quite clear that this number is a fixed one, since the bequest assigns just 450 denarii for annual distribution among them, one apiece. We are not told the number of the Ephesian *boulè* in *præ*-Roman times; and it is quite possible that the number had never been altered, except by the addition of another 75, when the number of tribes was increased from five to six (see above). It is at least a suggestive fact that the tribes in *Salutaris*' day being six in number, 6 multiplied by 75 make 450, i. e. 75 members from each tribe. Are we to conclude then that the *boulè* was, as late as A.D. 104, filled up *κατὰ φυλὰς*? Certainly the *Salutaris* inscription, with its minute directions for the doles, proves that the tribal division of the Ephesian citizen-body counted for a great deal in the civic life of the people. Nor am I prepared to deny that, even so late as this, each tribe may have furnished its equal contingent of 75 to the *boulè*. The numbers and tribal proportion may have been retained, however greatly the mode of appointment was altered. In the Oxford Colleges before 1854, when the head and fellows formed a close corporation and filled up vacancies by cooptation, the statutes of most colleges

compelled them to select from certain counties of England in certain proportions. Until now the aldermen of the city of London are a fixed number, and are appointed for life; yet each is appointed by a particular ward.

We are thus led to ask, in what manner were the *bouleutai* selected? Certainly no longer by lot, as in republican Athens, and probably in republican Ephesos; although Marquardt (*Röm. Alt.* iv, p. 519) thinks even this to be conceivable. On the other hand there is no evidence whatever of the existence of *τιμηταί* or censors, like those of Bithynia and Pontus described by Pliny (*l. c.*) as charged with the nomination of members to the *boulè*. In the absence of any evidence, I should conjecture that, as vacancies occurred, they were filled by cooptation; the selection being made from among citizens who had held public offices, and had been munificent in the various 'liturgies,' etc. In fact the Ephesian *boulè* resembled one of our old unreformed corporations. Whether any account was taken of the tribes, remains doubtful.

No. CCCCLXXXVII is a letter of the emperor Hadrian (date probably A.D. 129-130), in which he requests the magistrates and *boulè* of Ephesos to admit one Lucius Erastos, a citizen of Ephesos, into the *boulè*. The emperor leaves them the task of inquiring into the man's claims (*δοκιμασία*), and if nothing disqualifies Erastos from receiving the honour, Hadrian himself engages to furnish the usual fees payable by persons who were made *bouleutai*. It is plain how this example confirms the idea that the *boulè* was filled up by cooptation. The emperor requests the *boulè* to coopt his nominee: but he does not appoint him. The *δοκιμασία* in this case would probably be little more than a form: but no doubt the *boulè* valued the power of excluding whom they pleased. Inquiry would be made into a candidate's personal and pecuniary qualifications. Had he a good character? Had he sufficient means? That character was considered is obvious; and it is expressly stated by Cicero (*pro Flacco* xviii, 43) concerning Temnos in the province of Asia, and by Pliny (to Trajan, 114) concerning the cities of Bithynia, that there were causes for which, at the periodical revision of the *boulè*, names could be struck off the list of members. But probably the possession of ample means was a primary recommendation; it was expected of *bouleutai*, that they should be generous givers (Pliny to Trajan, 39); see note on No. CCCCLXXXVII.

But here another question arises. If at the request of the emperor a fresh *bouleutes* might any day be added to the roll, what became of the fixed number of *bouleutai* spoken of above? Moreover it is known to have become no uncommon thing at Ephesos, and in other cities, for eminent strangers to be enrolled among the *bouleutai*. In old days the freedom of the city (*πολιτεία*) was granted with some show of discrimination to distinguished strangers who had done the city service (Nos. CCCCLVII, foll.). But now grants of citizenship had grown so common, that a grant of incorporation into the *boulè* was often superadded (C. I. 3206, 3426; Waddington-

Le Bas, Pt. v, Nos. 1620 *a*, 1652 *b*; C. I. A. iii, 129; *ρὸς*, Nos. DCXV, DCXVII; and Röhl in Mittheilungen, ii, 223). These inscriptions show that it was a common thing for a successful athlete to be made *πολίτης καὶ βουλευτής* in city after city. If so, how could the bouleutai remain a fixed number?

I feel sure that here a strong enough line has not been drawn by writers on this subject, between what we may term 'honorary' and 'ordinary' members of the boulè. Perhaps the co-existence of honorary and actual Fellows in an Oxford College, and the honorary degrees granted by the University will help to illustrate the distinction. Like the honorary freedom of a city, they carry with them no right of voting and no emoluments: they confer only a certain social distinction. Just so did the number of the Ephesian boulè remain fixed; whereas there was no limit to the number of persons who might be made honorary bouleutai, provided that the emperor permitted what might easily have become a scandal. For there was a strong temptation to a boulè to multiply its honorary members for the sake of the entrance fees paid by such persons, and also because it flattered a city's vanity to confer such distinctions upon men of note. Pliny (to Trajan, 112) says of his own province: *Lex Pompeia, domine, qua Bithyni et Pontici utuntur, eos qui in bulen a censoribus leguntur dare pecuniam non jubet* (i. e. 'ordinary' bouleutai): *sed ii quos indulgentia tua quibusdam civitatibus super legitimum numerum adicere permisit et singula milia denariorum et bina intulerunt* (i. e. the honorary members paid £40 or even £80 in fees for admission). To the same effect is the language of Dio Chrysostom: *οἱ δὲ ἐλογοποιοῦν ὅτι τοῖς Σμυρναίοις παμπόλλας δωρεὰς δόη καὶ χρήματα ἀμύθητα πέμψει μετὰ τῶν Νεμέσεων, καὶ νῆ Δι' ὥς ἄλλου τινὸς διαλεχθέντος μυρίου μὲν ἂν αὐτῷ συνεχώρησε βουλευτὰς, χρυσίου δ' ἐκέλευσε ποταμὸν εἰς τὴν πόλιν τραπῆναι καὶ μυριάδες ἀπειροὶ τινες ἐδόθησαν* (De Concordia, ii, p. 165 Reiske).

To the further question, whether the bouleutai at Ephesos were appointed (under the Empire) for a year, or for a term of years, or for life, the new inscriptions give no safe answer. It is possible Roman usage sometimes prevailed so far as to make the boulè resemble the senate of an ordinary Roman colonia or municipium, in having lifelong members (Marquardt, Röm. Alt. iv, p. 501 foll.). But I fail to see any real proof that it was true of Ephesos. Certainly at Athens it was not so, as the lists of prytanes prove (C. I. 189 foll.); nor at Kyzikos (see the lists of prytanes, C. I. 3663, 3664); nor perhaps at Miletos (C. I. 2878; compare Mar-

quardt, Röm. Alt. iv, p. 519). Menadier indeed says on this (p. 30): 'quam permutationem eo maxime expressam, quod buleutae honor aequae ac decurionatus et reliqui honores municipales titulis exhibetur,' etc. But this surely is a mistaken argument. The inscriptions repeatedly describe a person as *νεοποιός* and *βουλευτής*, and by other titles (e.g. No. DLXXXVIII): but I shall show presently that the *νεοποιοί* were certainly annual down to a late period. And if the *neopoiōs*, why not the *bouleutes*? The vanity of the 'Græculi' would sufficiently account for the mention of every possible title, even if Roman usage had not taught them to inscribe a man's 'cursus honorum.'

On the whole we are led to conclude that the constitution of the boulè under the Romans differed greatly in different cities. So that while in Bithynia and Pontus (see Pliny ad Traj. *passim*), at Massilia (Strabo, iv, p. 179) and in Sicily (Cic. Verr. ii, 49, 50, 120, 122, 123), the Greek boulè was very soon reorganized by Rome on an entirely new basis, at Athens, Kyzikos and perhaps at Ephesos, the old forms more or less survived, however much their spirit had fled.

In præ-Roman times the Ephesian boulè was presided over by proëdroi, of whom we have spoken above, much in the same way doubtless as the boulè of Athens. In the times of the Empire the proëdroi are no more heard of, and a *βουλάρχος* is named in No. DLXXXVI. By *boularchos* we must understand the chairman of the boulè; and the title was not confined to Ephesos, but was common at this date both in Asia Minor and in Greece proper, as may be seen by a reference to the Index to Böckh's Corpus (and Menadier's references, pp. 33, 34; to which add Bulletin de Corr. Hell. iv, (1880,) p. 154, *Teos*). It appears that the *boularchos* was selected annually; for we find the aorist *βουλάρχῆσας* often employed (C. I. 2882, 2930 *b*, 3419, 3421, 3831 *a'*), and sometimes the *boularchos* is named to date the year (C. I. 1725, 3424). Similarly we have *τοῦ τότε βουλάρχου* at Minoa (C. I. 2264 *p*.), and at Thyatira a *boularchos* for life is spoken of as an exception to the rule (C. I. 3494). We may take for granted that the functions and position of the *boularchos* were the same at Ephesos also.

THE EPHESIAN GEROUSIA*.

In the Homeric poems the *γέροντες* appear as a council of the king or chieftain, in such a way as to make it doubtful whether the word is meant to express seniority of age or merely precedence of rank. This Homeric use Euripides had in mind when in

* Since the following remarks on the *gerousia* were in type some important additions have been made to our knowledge of the subject, chiefly by the discovery of the long inscription at Sidyma by the Austrian scholars (Benndorf, Reisen in Lykien und Karien, i, p. 71 foll.). It belongs to the end of the second century A. D., and records how a *gerousia*, by permission of the proconsul, was established for the first time at Sidyma: it seems as if the institution of a *gerousia* in one after another of these remoter towns marked the spread of western and Hellenic influences. Mommsen still regards the *gerousia* as rather a social club than a civic assembly (Provinces, Eng. Tr. pp. 353, 4); and of course such an assembly would have its social side, just as our House of Commons has been styled the best club in London. Mr. Hogarth has recently summed up the arguments against Mommsen's view in an interesting paper (Journal of Philology, 1890, pp. 69 foll.). I have followed Menadier in suggesting that there may be some historical connexion between the *gerousia* of Lysimachos and the *gerousia* of Roman times. It has been too hastily assumed that the similarity of name and functions is accidental. It is certainly a curious fact that most of the earlier *gerousiai* of the Roman time occur in regions which once were subject to Lysimachos.

the Rhesos (lines 401, 936), he employs *γερουσία* to express a deputation from the *γέροντες*, with a further allusion also to the etymology of *πρεσβευτής*. We discern a survival of Homeric days in the Gerousia which existed at Sparta, as the council of the kings (see Plutarch, *Lykurg.* 5; Aristotle, *Politics* ii, 6, 17 = 1265 a, 35; vi, 9, 9 = 1294 b, 30). Something similar to a gerousia also existed in the constitution of Krete (Aristotle, *Politics* ii, 10, 6 = 1272 a), and in that of Carthage (*ibid.* ii, 11, 5 = 1273 a, 8; Strabo x, 484). It has also been pointed out that the Council of the Areopagos at Athens bore an organic resemblance to the Homeric and the Spartan Gerousia.

Accordingly the word gerousia, to the ears of the Greeks of the fifth or fourth centuries B.C., would suggest ideas the reverse of democratic. Thus Demosthenes speaking B.C. 355 (against Leptines, p. 489 Reiske), singles out this feature as characteristic of the Spartan constitution, and as utterly subversive of free government: οὐ γὰρ ἀγνοῶ τοῦθ', ὅτι Θηβαῖοι καὶ Λακεδαιμόνιοι καὶ ἡμεῖς οὔτε νόμοις οὔτε ἔθεσι χρώμεθα τοῖς αὐτοῖς οὔτε πολιτείᾳ ἄλλαι δὲ τινες παρ' ἐκείνοις εἰσὶ τιμαὶ, ἃς ἀπεύξαιτ' ἂν ἅπας ὁ δῆμος ἐνταυθοὶ γενέσθαι. τινες οὖν εἰσὶν αὐταί; τὰς μὲν καθ' ἕκαστον ἐάσω, μίαν δ' ἣ συλλαβοῦσα τὰς ἄλλας ἔχει δίειμι. ἐπειδὴν τις εἰς τὴν καλουμένην γερουσίαν ἐγκριθῇ παρασχὼν ἑαυτὸν οἶον χρῆ, δεσπότης ἐστὶ τῶν πολλῶν. Similarly Xenophon (*Mem.* iv, 4, § 16) speaks of αἱ τε γερουσίαι καὶ οἱ ἀριστοὶ ἄνδρες. If such were the associations of the word, it is significant that Lysimachos should have deliberately established a *γερουσία* at democratic Ephesos, the favourite city of his rivals Antigonos and Demetrios, who relied everywhere on the support of the democrats. The changes made by Lysimachos at Ephesos are thus described by Strabo (xiv, p. 640): Λυσίμαχος δὲ τὴν νῦν πόλιν τειχίσας, ἀηδῶς τῶν ἀνθρώπων μετισταμένων, τηρήσας καταβράκτην ὄμβρον συνήργησε καὶ αὐτὸς καὶ τοὺς ῥινοῦχους ἐνέφραξεν ὥστε κατακλύσαι τὴν πόλιν· οἱ δὲ μετέστησαν ἄσμενοι. ἐκάλεσε δ' Ἀρσινόην ἀπὸ τῆς γυναικὸς τὴν πόλιν, ἐπεκράτησε μέντοι τὸ ἀρχαῖον ὄνομα. ἦν δὲ γερουσία καταγραφομένη, τούτοις δὲ συνήεσαν οἱ ἐπικλητοὶ καλούμενοι καὶ διόκουν πάντα. In other words Lysimachos wished the gerousia to be the oligarchical substitute for a *boulè*, and the *ἐπικλητοὶ* for the *ekklesia*. We are reminded again of the proceedings of the oligarchy at Athens (see Thuc. viii, 67, 68, and the masterly comments of Grote), with their 'Four hundred' and 'Five thousand,' the former selected by cooptation, and the latter (the phantom of an *ekklesia*) to be convened only at the pleasure of the Four hundred. We remember also that the terms *σύνκλησις* and *κατάκλησις* (near akin to *ἐπικλητοὶ*) were well known at Athens for the extraordinary sum-

moning of the *ekklesia* (Thuc. viii, 67; Schömann, *De Comitibus* 28 foll.). The statement of Strabo just quoted is confirmed by the evidence of Nos. CCCCLXIX and CCCCLXX, where see the notes. To what extent Lysimachos did the same in other cities we have no direct information. But as he was an avowed patron of the oligarchical faction, it is highly probable that in many other cities like Ephesos, the triumph of his cause was followed by the establishment of a gerousia, very much as in B.C. 404 Lysander everywhere set up his *dekarchies*.

What we know for certain is, that in the times of Roman supremacy a gerousia existed in so many of the Greek cities, and in such widely extended regions, as to make us conclude (with Menadier, p. 61) that the Romans deliberately encouraged this institution, just as at Athens they revived the powers of the Areopagos. It is even possible that in some cities besides Ephesos the Romans found a gerousia already existing, a survival from the reign of Lysimachos. Thus Vitruvius (temp. Augusti) speaks of the gerousia at Sardes as an institution of long standing (ii, 8, 10); and Strabo, his contemporary, makes similar mention of τὸ γεροντικόν at Nysa (xiv, 649). An inscription of Lampsakos (now at Oxford), in honour of Livia the widow of Augustus, speaks of a gerousia there also (C. I. 3642)*. The gerousia is likewise mentioned in an inscription from Erythræ (Waddington-Le Bas, Part v, No. 53) which may perhaps be of *præ*-Roman date. Inscriptions and other documents of the imperial period show the institution to have existed in very many cities of Greece,—in Asia Minor, in the islands, in Thrace, and occasionally in Greece proper†. But the examples given above will suggest that in some cities, at all events, the gerousia had existed long before.

It is not necessary to repeat here the arguments by which Menadier has demonstrated the nature of the later gerousia. He has convincingly shown that it was a public body, as much as the *boulè* or *ekklesia*. He has likewise proved that it was distinct from either, and not even a select committee of the *boulè*, as Böckh had suggested (C. I. 2811) and as C. Curtius had endeavoured to prove (*Hermes* iv, p. 224). These conclusions will be amply verified by the inscriptions which follow in this volume. It only remains to speak of the status and functions of the gerousia. I shall here confine my remarks to the Ephesian gerousia only, taking it for granted that what is true of Ephesos in this respect, was true in the main of the many other cities of which we lack information.

The civic status of the Ephesian gerousia is incidentally shown in the Salutaris bequest (No.

* Böckh, *ad locum*, inclines to refer the inscription to Julia Domna, wife of the emperor Severus; and adds, *titulusque tam male scriptus est vix ut eum Tiberii sæculo vindicare audeam*. I have examined the marble recently, and it is inscribed with letters not unworthy of the age of Tiberius: so is C. I. 3643, which likewise speaks of the gerousia at Lampsakos.

† I need not cite all the instances: they are given by Menadier, pp. 60, 61, and most of them be found in the index to Böckh's *Corpus s. v. Γερούσια*. To the list of Menadier add Kolophon (*Μουσειον* of the Smyrna Evangelical School, 1880, p. 215); Kos (*Bulletin de Corr. Hell.* v, p. 229); Tralles (*ibid.* p. 347); Athens (C. I. 185), and the references given in the note on the preceding page 74.

ccccxxxi, lines 58 foll., 324 foll., and fragment 1, line 6). In these passages the *gerousia* is enumerated next after the *boulè*, as an integral part of the state. Also while the *boulè* received a capital sum of 5000 *denarii* for the purpose of an annual dole to its members, the *gerousia* received 4450 *denarii*, or only 550 less. The yearly interest on 4450 *denarii* was 400½ *denarii*, and therefore if the members of the *gerousia* had a fixed number, and if the assumption made on p. 137 is admitted, their number may well have been 400. It is clear from all this that the *gerousia* stood second in dignity to the *boulè* only among the assemblies of the state. At Sillyon the *gerousia* occupies the same position in the apportionment of a dole (*Bulletin de Corr. Hell.* xiii, 1889, p. 491). It was a common practice for members of the *gerousia* to mention their title *γερονυσιαστής* upon public monuments, evidently as proud of it (No. dxcix). Also, like the *boulè*, the *gerousia* awards public honours (No. dxliv).

The officers of the *gerousia* were (1) a *γραμματεὺς* (No. dlxxxvii), who must not be confounded with the *γραμματεὺς τῆς βουλῆς* (No. dxcvi), nor with the still more important *γραμματεὺς τοῦ δήμου*, of whom see p. 81. (2) In the *Salutaris* bequest (line 189) where we should expect to read *γραμματεὺς τῆς γερονυσίας* (see Menadier, p. 50), a closer examination of the marble proves that another officer was named as the receiver of the money due to the *gerousia*. (3) One of the various *gymnasia* existing at Ephesos was probably built for the use of the members of the *gerousia* only: thus at Ephesos, as elsewhere, a *γυμνασιάρχος* of the *gerousia* is spoken of (see Nos. dlxxxvii, dciv, and p. 82 *post*). (4) In Nos. dlxxiii and dlxxv (?), certain members of the *gerousia* receive the title of *πατρογέρων* (see notes *ad loc.*).

What were the functions of the *gerousia*? It is suggested by Menadier (p. 63) that the *gerousia*, as established by Lysimachos at Ephesos and in other cities of his realm, was given the initiative in all matters, whether political or religious: but that upon the defeat and death of Lysimachos, the democratic forms, which had all along been allowed to survive, reasserted themselves, and the *boulè* and *ekklesia* assumed their ancient powers. Thus the *ἐπίκλητοι* were now no more heard of, and the *gerousia* henceforward was concerned with religious affairs alone. The language of Strabo quoted above in part favours this view. But I hardly think it agrees with the evidence of the inscriptions. They never exhibit the *gerousia* as concerned with any interests outside of religion, either at Ephesos or elsewhere (Menadier, p. 57; Newton, *Essays on Art and Archæology*, p. 227). This might indeed be accounted for by the fact that most of the inscriptions that name the *gerousia* belong to Roman and imperial times. But I wish to point out that the same thing is true of the Ephesian decrees of the time of Lysimachos himself. No. ccccxlix, which seems to date from B.C. 302, speaks indeed of the *gerousia* moving for a grant of citizenship to Euphronios of Akarnania; but we find that his claims to this recognition rest upon his services to the Artemision.

He had interceded with Prepelaos *ὑπὲρ τοῦ σταθμοῦ τοῦ ἱεροῦ καὶ τῆς ἀτελείας τῇ θεῷ*, and *συνδιοίκησεν . . . ὅπως ἂν ἡ ἀτέλεια ὑπάρχη τῇ θεῷ*. In No. cccclxx the *gerousia* makes a similar proposal. But the recipient of the honour is a Bæotian flute-player, and we may reasonably assume that his skilful playing had added lustre to the Artemisian festival (see No. dcvi *post*, and the notes on No. ccccxliv *ante*). I find therefore no proof, beyond the rather vague language of Strabo (*l. c.*), that the Ephesian *gerousia* as organized by Lysimachos dealt with any other affairs but those of religion. If so, it may be asked, what interest had Lysimachos in establishing it, especially as we learn from the decrees just quoted that the democratic forms went on just as usual after the revolution mentioned by Strabo, and every *psephisma* had to pass the *boulè* and *ekklesia* before it became law? I think the answer is this. Behind and above the civil government of Ephesos there had ever been the undefined but powerful influence of the ancient hierarchy of the temple. The power of the priesthood rested not upon fixed constitutional rights, but upon prescriptive authority, and the reverence felt for a mysterious and important worship. To this was added the tangible advantage of a right of asylum which one potentate after another was persuaded to confirm and enlarge (see on Nos. dxxiii–dxxvii). Still more, the temple of Artemis was not merely rich in endowments, and in the accumulated gifts of pilgrims and worshippers; but also, beyond this, the inviolable sanctity of the temple and the renown of its hierarchy made it the chief bank of deposit for all Asia (compare No. ccccxiv *ante*). Thus Dio Chrysostom (*Rhod. Oratio*, p. 595 Reiske) says: *ἴστε που τοὺς Ἐφεσίους, ὅτι πολλὰ χρήματα παρ' αὐτοῖς ἐστὶ, τὰ μὲν ἰδιωτῶν, ἀποκειμένα ἐν τῷ νέφ τῆς Ἀρτέμιδος, οὐκ Ἐφεσίων μόνον, ἀλλὰ καὶ ξένων καὶ τῶν ὀπόθεν δήποτε ἀνθρώπων, τὰ δὲ καὶ δήμων καὶ βασιλείων, ἃ τιθέασιν πάντες οἱ τιθέντες ἀσφαλείας χάριν κ.τ.λ.* Dio proceeds to affirm that the Ephesians, however low their public exchequer, would never dream of touching these funds for any emergency, nor even of borrowing from them. Similarly Aristides (*Oration 42, De Concordia*, p. 522 Jebb): *πάντες γὰρ ὡς εἰς πατρίδα αὐτῶν κομίζονται (to Ephesos) καὶ οὐδεὶς οὕτως ἀγνώμων οὐδ' οὕτως σφόδρα ὁμοσε τοῖς φανεροῖς ἰὼν, ὅστις οὐκ ἂν συγχωρήσειε ταμιεῖόν τε κοινὸν τῆς Ἀσίας εἶναι τὴν πόλιν καὶ τῆς χρείας καταφυγὴν*. In other words the temple-authorities made loans upon interest to individuals or to communities from the deposits in the Artemision. These writers belong to the second century A.D., but Xenophon (*Anabasis*, v, 3) evidently regarded the temple as a safe place of deposit, and Cæsar speaks in the same terms (*De Bello Civ.* iii, 33; compare iii, 105): *Ephesi a fano Dianæ depositas antiquitus pecunias Scipio tolli jubebat* but Cæsar's intervention *Epheciæ pecuniæ salutem attulit*. Similar evidence is afforded by Plautus, *Bacchides* 306 foll.; Strabo xiv, p. 640. It would assuredly have been the aim of Prepelaos to bring the whole influence of the Ephesian hierarchy and the weight of such a large pecuniary interest into the scale of his master Lysimachos. It has been thought, not unreasonably, that the

sympathy of the temple-authorities, both as a hierarchy and as capitalists, would lean to the oligarchical side (Droysen, *Hellenismus* i, 1, 200). With such a powerful alliance at hand, Lysimachos might contentedly suffer the forms of democracy to go on as before. Enough if he established a new oligarchical senate or gerousia, avowedly to take charge of the banking transactions of the Artemision, and probably to administer also the endowments and private revenues of the goddess. These affairs of themselves formed no mean department of public business; and he might be sure that a corporation which gave constitutional utterance and effect to the opinion of the temple-authorities would have a weighty influence upon the general politics of the city. Such I conjecture to have been the origin of the gerousia at Ephesos, as organized under Lysimachos. The conjecture is confirmed by the fact that the régime of Lysimachos had a marked effect upon the character of the Artemis-worship; its more Asiatic features were thrust into the background, everything must be Hellenized. The transformation is attested by the coinage. 'Now, for the first time, the bee which had for so many ages maintained its place on the obverse of the coinage of Ephesus, as the signet of the high-priest (or king-bee, *Ἑσσην*), gives way to a purely Hellenic type, the head of the Greek huntress-goddess, whose bow and quiver occupy the whole field of the reverse' (Head, *Coinage of Ephesus*, p. 41; Newton, *Essays*, p. 221). It would be part of this movement, to transfer the administration of the temple-treasures from a semi-oriental hierarchy to a Greek civic board. It must be confessed that we have no direct evidence to connect the Ephesian gerousia of Lysimachos with the gerousia of later times; nor is there any evidence to warrant us in associating the gerousia of other cities with his name. All we can say is that the later gerousia everywhere was certainly, and the earlier gerousia at Ephesos was probably, engaged with matters of religion.

Such a view of the origin of the gerousia certainly fits in with all the indications given by the inscriptions. It helps us to understand in No. CCCCLXXXVI, why the emperor Hadrian takes such vigorous steps to recover certain debts owing to the gerousia: these sums had been lent on interest from the deposits banked at the Artemision, and if the debtors were allowed to repudiate, the financial credit of the Artemision would be gone for ever. We see also why in No. CCCCLXXXIII, where it is agreed to appropriate some of the *κοινὰ χρήματα* of the gerousia to furnish a festival, such strong excuses have to be pleaded for so exceptional a use of the deposits in the Artemision. (1) The state was too poor itself to furnish the funds, *διὰ τινὰ ἐκδίων χρημάτων* (line 5), and this confession of poverty agrees with the statement of Dio Chrysostom (*l.c.*): *καίτοι τοὺς Ἐφεσίους οὐκ ἂν εἶποιτε εὐπορωτέρους αὐτῶν*.

τοῦναντίον γὰρ ὑμεῖς μὲν (the Rhodians) *καὶ πρότερον ἦτε πλουσιώτατοι τῶν Ἑλλήνων καὶ νῦν ἔτι μᾶλλον ἔστε· ἐκείνους δὲ πολλῶν ἔστιν ἰδεῖν καταδέεσθαι πρᾶττοντας.* (2) The festival for which the money was required would be in honour of the reigning emperor, and such an end would justify the means. It becomes obvious that a secretary of the gerousia would have as confidential an office as the cashier of a bank: no wonder that in No. DLXXXVII Agathoporus renders thanks *ὅτι πίστιν ἐτήρησα τῇ γερονσίᾳ*. When in No. DLXXVII we read of *τοῦ ἱερωτάτου συνεδρίου τὸ μισθωτήριον* and its *γραμματεῖς*, we understand a department or office of the gerousia (*συνέδριον*, so in No. DLXX), which received and administered rents from temple-lands. Nor are we surprised that the *γραμματεῖς* of this department took charge of *τῆς δειπνοφοριακῆς πομπῆς*: on the contrary, we can identify this celebration with the lectisternium voted in No. CCCCLXXXIII from the funds administered by the gerousia. In No. DXLIV the gerousia erects a monument *ἐκ τῶν ἰδίων*; that is, the expenses were not defrayed out of public moneys of which the gerousia had charge, and which were voted for public purposes in extreme cases (No. CCCCLXXXIII), but out of moneys properly its own. For the gerousia, like other corporations, might receive bequests; probably its members paid entrance money and other fees. Thus out of this privy purse of the corporation itself, the expense of the monument was met (No. DXLIV). In several inscriptions, as No. DCIV (compare C. I. 3201, from Smyrna), we hear of a *ὑμνωδὸς τῆς γερονσίας*. I shall discuss this title in the notes *ad locum*, where I adopt the suggestion of Menadier (p. 51), that the words *ὑμνωδὸς νεμετήης* are to be taken together in the sense of 'Musical Judge,' i.e. awardee of the prize for *ὑμνοδία* at the Hadrianeia (see p. 79).^{*} The inscription harmonizes with the view I take of the gerousia, if we suppose this body to be trustee of the funds which supported the Hadrianeia, funds which may in part (as at Smyrna, C. I. 3148,) have come from a grant of the emperor himself.

But the most significant passage of all are lines 206-207 of the Salutaris bequest (No. CCCCLXXXI): 'If Salutaris die before the execution of his gift, his heirs shall be bound to pay over the capital sum, together with the interest due upon it, *κατὰ τὰ ἱερὰ τῆς θεοῦ καὶ τὰ παρὰ τοῖς πρεσβυτέροις ἐκδανιστικά ἔγγραφα*. That *οἱ πρεσβύτεροι* is synonymous with *ἡ γερονσία* may be gathered from No. DLXXXVII, and is proved by C. I. 3417. The *ἐκδανιστικά ἔγγραφα* are registers of public loans, kept by the gerousia; and the loans are made from the treasures of the Artemision. Observe that *ἔγγραφη* was the technical Attic term for the registration of public debtors, who were *ἐγγεγραμμένοι ἐν ἀκροπόλει* (Demosthenes, p. 771, Reiske). The financial importance of the gerousia appears also in No. CCCCLXXXI, line 58.

^{*} Menadier adds '*quem Hesychius interpretatur ὑμνωδὸν βραβευτήν*,' but I have not been able to find such a gloss. True to his view of the gerousia as a social club, Mommsen suggests that the *ὑμνωδός* merely superintended its musical entertainments (Provinces of the Roman Empire, Eng. Tr. i, p. 354).

Menadier proposes to go further and identify τὰ συστήματα of the Ephesian decree concerning Mithradates (Waddington-Le Bas, No. 136, line 36 foll. ; Hicks, Manual, No. 205) with the gerosia: *ὅσα δὲ ἱερὰ δεδάνεισται πάντας τοὺς ὀφείλοντας καὶ χειρίζοντας ἀπολελύσθαι ἀπὸ τῶν ὀφειλημάτων, πλὴν τῶν ὑπὸ τῶν συστημάτων ἢ τῶν ἀποδεδειγμένων ὑπ' αὐτῶν ἐκδανείσ[τ]ων ἐπὶ υποθήκαις δεδανεισμένων, τούτων δὲ παρῆσθαι τοὺς τόκους ἀπὸ τοῦ εἰσιόντος ἐνιαυτοῦ ὥς ἂν ὁ δῆμος εἰς καλλίονα παραγένηται κατὰσ[τ]αίν.* Certainly such an interpretation suits the passage very well, and σύστημα (collegium) is actually employed for the gerosia in an inscription from Tralles (C. I. 2930). I had however adopted a different explanation when publishing the Mithradates decree in my Manual; nor do I see why, if the gerosia simply is meant, the plural συστήματα should be employed.

THE EPHESIAN CALENDAR.

We may take it for granted that the Calendar of Ephesos originally resembled the Calendar of Athens the mother-city. The names of several months were certainly the same in both cities, and in all probability the civil year originally began at Ephesos, as at Athens, at Midsummer. Of these points however we have no direct evidence, either in ancient writers or in inscriptions; and even now we are unable to give a complete list of the names of the Ephesian months.

When we leave the earlier history of Ephesos, of which so few monuments remain, and enter upon the times which followed the conquests of Alexander, it might be expected that fuller information would be obtainable. Here however the evidence is dubious, if not conflicting. It is universally admitted that the Macedonians began their year with the month Dios (October) at the Autumn equinox (Clinton, F. H., Appendix on the Macedonian months). It was to be expected that the extension of Macedonian influence would lead to the adoption of the Macedonian mode of reckoning; and this was the case, as appears from various passages cited by Clinton (*l.c.*). Thus we are not surprised to read in the Letter of the Church of Smyrna concerning the martyrdom of St. Polycarp (A.D. 154-5, according to Waddington, Fastes, p. 221): *μαρτυρεῖ δὲ ὁ μακάριος Πολύκαρπος μηνὸς Ξανθικοῦ* (the sixth Macedonian month) *δευτέρᾳ ἡμερᾷ, πρὸ ἑπτὰ καλανδῶν Μαρτίων.* The writer, living in Asia in the second century, reckons by the Macedonian Calendar. Now it is asserted by Galen (A. D. 130-200) in his commentary on the Epidemics of Hippocrates (Op. xvii, p. 21), that the Macedonian year had been adopted in all (*ἀπάσαις*) the Asiatic cities. This statement is confirmed by the Hemerologium Florentinum (see Ideler, Handbuch d. Chronol. i, 410). This not only makes the Ephesian Calendar of the imperial times to resemble the Macedonian in commencing the year in the Autumn, but also presents us with a list of the Ephesian months which is contradicted by all the authentic evidence we have.

There are three questions to be answered before

we can reconstruct the Calendar of any Greek city: (1) what are the names of the months? (2) Are the months, and is the year, solar or lunar? (3) When did the civil year begin?

In reply to (1), the inscriptions prove that the Ephesians retained as late as the second century A.D. their old Ionic Calendar (see Droysen, Hermes, xv, 1880, p. 363). Whatever other changes may have followed from the extension of Macedonian influence after Alexander, or again through the rectification of the Calendar by the Julian reform of B.C. 46, it remains certain that no radical change took place in the names of the Ephesian months.

As to (2), Bishop Lightfoot (Ignatius and Polycarp, i, pp. 664 foll.) has sufficiently proved, from data partly supplied by myself, that the solar Calendar was early introduced at Ephesos, although the native names of the months were unchanged.

The Ephesian months which occur in the inscriptions are the following:—

Ἀγνηῖον: Waddington-Le Bas, No. 1537.

Ἀνθεστηριῖον: No. CCCCLXXXI, line 321.

Ἀρτεμισιῖον: No. CCCCLXXXII *δ*, line 17.

Θαργηλιῖον: No. CCCCLXXXI, *passim*.

Ληναῖον: No. CCCCLXXVII, Col. E; Joseph. Antiq. XIV, 10, 12.

[Μαι]μακτηριῖον: No. DCI *h*.

Μεταγειτονῖον: No. DXXVIII.

Νεοκαισαρεῖον? : No. DCI *d*, *m*.

Ποσειδεῖον (*Ποσιδεῖον*): No. CCCCLXXXI, line 303; CCCCLXXVII, Col. E, F; C. I. 3028.

We have also *ὀγδοος μῆν* mentioned in a late (funeral?) inscription, C. I. 3005; and *δωδέκατος μῆν* in a decree of the age of Commodus, No. CCCCLXXXIII *δ*. These two instances confirm the statement of Corsini (Fast. Att. ii, 464 foll.) that the Asiatic Greeks occasionally called their months by their numerical order in the Calendar (compare Clinton, Fasti Hell. iii, Appendix, ch. 4, p. 380). The same thing was done in Phokis (see Part ii, p. 20), and elsewhere (see Hermann, Monatskunde, p. 12; C. I. 3892).

Hermann (Monatskunde, pp. 123 foll.), in addition to the months named above, includes also in the Ephesian Calendar *Ἀπατουρεῖον* and *Καλαμαιῖον*. For *Ἀπατουρεῖον* I can find no epigraphical or other evidence, and Ahrens omits it when speaking of the Ephesian Calendar in his contributions Zur Griechischen Monatskunde, Rhein. Museum, xvii (1862), pp. 355 foll. Similarly Bischoff, Leipz. Studien, vii (1884), p. 397. *Καλαμαιῖον* is a faulty conjecture of Böckh, C. I. 2953 *δ*, which inscription is not Ephesian (see p. 67 *note*, and Homolle, Bulletin de Corr. Hell. v, 1881, pp. 25 foll.).

As to (3) it is certain that the Ephesian year did not begin with our January. In the Salutaris decree the First document is dated *Ἐπὶ π[ρ]ωτ[ή]ναι[ω]ς | Τ[η]β. Κλ. Ἀντιπάτρου Ἰουλ[ι]ανού, μην[ὸς] | Ποσειδεῶνος ὁ ἰσταμένον.* Now the sixth Posideon would correspond to the end of December. The Seventh document is dated *Σέξτῳ Ἀττίῳ Σουβουρανῶ τὸ β' Μάρκῳ Ἀσίνῳ Μαρκέλλῳ ὑπάτοις* (i.e. A.D. 104) *πρὸ ἧ' καλανδῶν Μαρτίων, ἐπὶ πρ[ω]τάναι[ω]ς Τιβ. Κλαυδίου Ἀντιπάτρου Ἰουλιανού, | μην[ὸς] Ἀνθεσ-*

τηριῶνος β' Σεβαστῇ. So that Julianus who was prytanis in December is still prytanis in the following February, the prytanis being the Ephesian Eponymus. Indeed we have in C. I. 3957 *δ* what amounts almost to proof of the fact that at least in later times the Ephesian year began on September 24: see Marquardt, *Röm. Alt.* iv, p. 177 *note*; Waddington, *Fastes des Provinces Asiatiques*, p. 20. If so, we may arrange the Ephesian months, as far as they are known, in the following conjectural order.

EPHESIAN.	ATTIC.	ENGLISH.
1. Νεοκαισαρέων (?)	Bædromion	{ September. October.
2. Unknown	Pyaneption	{ October. November.
3. Μαιμακτηριῶν (?)	Maimakterion	{ November. December.
4. Ποσειδεών	Posideon	{ December. January.
5. Ἀθηναίων	Gamelion	{ January. February.
6. Ἀνθεστηριῶν	Anthesterion	{ February. March.
7. Ἀρτεμισίων	Elaphebolion	{ March. April.
8. Unknown } ὄγδοος μῆν }	Mounychion	{ April. May.
9. Θοργηλιῶν	Thargelion	{ May. June.
10. Unknown	Skirophorion	{ June. July.
11. Unknown	Hekatombaion	{ July. August.
12. Μεταγειτονίων, } δωδέκατος μῆν }	Metageitinion	{ August. September.

Of doubtful position, Ἀγνηΐων.

EPHESIAN GAMES AND FESTIVALS.

The following agonistic festivals will be found named in the inscriptions:—

1. Ἀδριάνεια, or Ἀδριάνεια Ὀλύμπια, or Ὀλύμπια ἐν Ἐφέσῳ: held every fourth year like its great original (C. I. 2987 *δ*), and celebrated with contests both musical (C. I. 2810, 3208, No. DCIV) and athletic (C. I. 2999, 3000, 3209). Hadrian was commonly worshipped as Olympian Zeus, and games in his honour were therefore styled Ὀλύμπια (Krause, *Olymp.* p. 202, *note* 1). Later on however the local celebration of the Olympia at Ephesos must have been made independent of the Ephesian Hadrianeia; for in an Attic inscription of A.D. 250–300 a κῆρυξ enumerates among his victories side by side Ὀλύμπια ἐν Ἐφέσῳ β', Βαρβίλληα ἐν Ἐφέσῳ δ', Ἀδριάνεια ἐν Ἐφέσῳ (C. I. A. iii, 129).

2. Ἀρτεμίσια (Ἀρτεμείσια, Ἀρτεμίσηα); or, more fully, τὰ μεγάλα ἱερὰ Ἀρτεμίσια: held every year in the month Artemision, on which we have a well-known decree, No. CCCCLXXXII. As I have never found this festival named in other than Ephesian inscriptions, I suppose it to have been more famous as a gathering for religion and pleasure than for its games. It certainly however comprised athletic (Nos. DV, DXV) and probably musical competitions. One also of the agonistic inscriptions (No. DCVI) will be seen to be in honour of a boy named Σαρπηδών from Akmonia in Phrygia, παῖς κωμωδός, who

had won a prize for his acting (τῆς περὶ τὴν ὑπόκρισιν ἐμπειρίας) at the Artemisia; it appears therefore that the Artemisia included dramatic competitions also.

3. Βαρβίλληα (Βαρβίλλεια) ἐν Ἐφέσῳ, occasionally Βαλβίλληα, and once (perhaps by mistake, C. I. A. iii, No. 127) Βαρβύ(λ)λεια: a very famous festival, to judge from its frequent mention in agonistic lists from various parts of Greece (see Index to C. I., and to C. I. A. vol. iii). It included athletic and musical contests. Whether it was quinquennial or not, does not appear: of its origin I shall have to speak in dealing with the agonistic inscription, No. DCV.

4. Ἐπινείκια ἐν Ἐφέσῳ, mentioned only in one of the agonistic lists, No. DCXV, where see notes.

5. Ἐφέσηα (Ἐφέσεια), or Ἐφέσηα τὰ μεγάλα, or τὰ μεγάλα Ἐφέσηα ἱερὰ ἰσλαστικά, celebrated every fourth year, and comprising both athletic and musical competitions. Guhl (*Ephesiaca*, p. 116) identifies the Ἐφέσεια with the Ἀρτεμίσια as if the identification needed no proof. But in one agonistic list (No. DCV) the κοινὰ Ἀσίας ἐν Ἐφέσῳ, the Μεγάλα Ἐφέσεια and the Ἀρτεμίσια ἐν Ἐφέσῳ are named side by side as if quite distinct. I think it possible however (though there is no evidence for the conjecture) that the Ἀρτεμίσια was a mere local festival confined to the province of Asia, but that every fourth year it was celebrated with exceptional splendour as the Ἐφέσεια, with contests which brought competitors from all parts of Greece.

6. Κοινὰ Ἀσίας ἐν Ἐφέσῳ: a quinquennial festival, comprising athletic, and probably musical contests (C. I. 1720). It was held in turn in the different cities that were seats of the common cultus (Monceaux, *De Communi Asiæ*, p. 56; Lightfoot, *Ignatius and Polycarp*, ii, p. 987). This festival I would identify with ἀγῶνες τοῦ Σεβαστοῦ at Ephesos mentioned C. I. 2961 *δ*.

At what time of year these festivals were held we do not know, except in the case of the Artemisia. It appears from Nos. DCXX and DCXXI that gladiatorial shows formed part of the attractions of the κοινὰ Ἀσίας: compare notes on No. DCLXX.

Besides the festivals which comprised contests and exhibitions, there were other festivals in honour of the deities chiefly worshipped at Ephesos. Thus Guhl enumerates the Ταύρεια in honour of Poseidon (p. 122), Thesmophoria in honour of Demeter (p. 123; see Herod. vi, 16); and naturally assumes that the Ephesian month Lenæon was so named from a celebration of the Λήναια in honour of Dionysos (p. 128). We are expressly told by Herodotos (i, 147) that the Ephesians and Kolophonians alone among all the Ionian states did not celebrate the Ἀπατούρια—κατὰ φύνον τινὰ σκῆψιν. But whatever the legendary account may have been, this exclusion probably dated from the time when the Ephesian colonists formally placed themselves under the protection of the Asiatic deity afterwards known as the Ephesian Artemis. The Apaturia was the family festival of Athens and her daughter states; and how could a colony that had forgotten Athenè, any longer keep the Apaturia? (see E. Curtius, *Ephesos*, p. 13).

Besides the festivals already named, we find also at Ephesos certain solemnities mentioned under the title of Mysteries (*μυστήρια*). A careful comparison of all the passages, whether of authors or of inscriptions, which speak of mysteries at Ephesos, enables us to classify these celebrations as follows:—

(1) Strabo, xiv, p. 640, describes a mystery-festival celebrated on Mount Solmissos, of which the birth of Artemis formed the central subject. It was managed by a college of priests called *Κουρήτες*, who are mentioned in No. ccccxlx, and their *πρωτοκουρής* in No. dxcvi b. It is this festival which is probably referred to in No. dxcvii and C. I. 3002. The latter document speaks of the munificence of a certain Ulpia Evodia Mudianè, and implies that the celebration of the festival in part depended upon the liberality of the principal Ephesians. If No. cccclxxxiii refers, as is probable, to the same festival, then in the reign of Commodus it had for some time been in abeyance, and was publicly revived by help of funds furnished by the *gerousia* (see p. 77). From another inscription (No. dxcvi a) we infer that private munificence was drawn upon for the celebration.

(2) A letter addressed to the proconsul of Asia, L. Mestius Florus, A. D. 83–84 (quoted from a copy of Cyriacus, on No. dvi) informs us that there was at Ephesos a yearly celebration of the mysteries of Demeter, which had from olden times been held with the approval of 'kings and emperors and the yearly proconsuls.' With this agrees the language of Strabo (xiv, p. 633), which implies that the Athenian colonists brought with them to Ephesos the worship of the Eleusinian Demeter. He states that the descendants of Androklos still retained, amongst other privileges, the supervision of the Eleusinian festival: *καὶ ἐτι νῦν οἱ ἐκ τοῦ γένους ὀνομάζονται βασιλεῖς ἔχοντες τινὰς τιμὰς, προεδρίαν τε ἐν ἀγῶσι καὶ πορφύραν ἐπίσημον τοῦ βασιλικοῦ γένους, σκίπωνα ἀντὶ σκήπτρου, καὶ τὰ ἱερὰ τῆς Ἐλευσινίας Δήμητρος*. Whether this rule was observed in the later times of the Empire is doubtful. Nothing appears of it in No. dvi, where the mysteries of Demeter seem to be alluded to. Some further information is afforded by No. dxcv, which proves that in the times of the Antonines the festival was conducted by a *thiasos* of *Demetriasts*, which comprised a priest (*ἱερεὺς*), a hierophant, and a manager (*ἐπιμελητὴς τῶν μυστηρίων*). There must have been a temple of Demeter at Ephesos, but its locality is unknown. The phrase however in No. dxcv, *οἱ πρὸ πόλεως Δημητριασταί*, implies that it was outside the walls of the city; (see p. 218 *post*). The same inscription proves that the myth of Demeter at Ephesos associated Dionysos with the goddess, just as Iacchos at Eleusis (see Part i, p. 177).

(3) That a mystery-festival in honour of Dionysos was held at Ephesos we know from Plutarch (Ant. 27), who speaks of the way in which the citizens and ladies of Ephesos welcomed Antonius as Dionysos, themselves dressed in costume as Fauns, Satyrs, and Bacchantes. I have quoted this passage of Plutarch to illustrate No. dc, which may be connected with a similar worship of the Emperor Hadrian as a new Dionysos. The month *Lenæon* at Ephesos itself

implies a celebration of the *Lenæa*. The wild procession of maskers described as the *καταγώγιον* in the Martyrdom of St. Timothy (Phot. Bibl. cod. 254), appears to have more resemblance to a Dionysiac celebration than to the rites of Artemis or of Demeter (see Hermann, *Gottesd. Alterthümer*, §§ 66, 67); though Lobeck (*Aglaoph.* i, p. 177) assigns it to Artemis, and Athenæos, p. 394 F, describes *καταγώγια* at Eryx in honour of Aphrodite.

THE TEMPLE-WARDENS (*Νεωποῖαι, νεοποιοί*).

The office of *neopoies* or *neopoios*, although unknown at Athens, was common enough in other parts of Greece, especially in Asia Minor. Already on No. ccccxi *ante* I have spoken of this office at Prienè. At Halikarnassos the decree about appointing a priestess of Artemis Pergæa is dated *Ἐπὶ νεωποίου Χαρμύλου* (C. I. 2656); he may have been the chairman of a board. At Paros (C. I. 2396) the singular is used, to date a dedication, [*Ε*]πὶ ναποοῦ κ.τ.λ. At Aphrodisias (C. I. 2811) we find an *ἀρχινεωποιδὸν νεωποίων τῆς ἐπιφανεστάτης θεοῦ Ἀφροδείτης* (compare C. I. 2812, and Waddington-Le Bas, Part v, No. 1596 *bis*) who has been superintending certain games. From C. I. 2749 this board appears to have been five in number, and they are described laying out the funds of the goddess in buildings. In C. I. 2824, 2826, 2848 it is specified upon tombs that if the heirs of the testator do not fulfil his directions concerning the sepulchre, certain fines shall be payable to the goddess Aphrodite which *οἱ κατὰ τὸν καιρὸν νεοποιοί* shall recover. At Teos [*οἱ νεωποιοί*] are named in connexion with the temple of Dionysos (C. I. 3062). At Iasos (C. I. 2671) *οἱ νεωποῖαι* are to inscribe a decree either in the temple of Zeus or of Artemis; at another time (C. I. 2678) they are to inscribe a decree 'in the agora.' In C. I. 2673, 2675, 2677, also from Iasos, *ὁ νεωποίης*, who must be the chairman of the board, is instructed to inscribe decrees. At Magnesia ad Mæandrum (C. I. 2917) there seems to have been a board.

These examples show what the functions of the *neopoioi* were; viz. to take care of the fabric and repairs of a temple; to superintend any addition to its fabric, such as the setting up of inscriptions; and in some cases (as at Aphrodisias) to take charge of its revenues. At Ephesos the board of *neopoioi* is frequently mentioned, and naturally they held an important office in having the charge of the fabric of the Artemision. In the series of decrees of the Macedonian time (ccccxlvii, foll.) *οἱ νεωποῖαι* are uniformly entrusted with the duty of inscribing decrees in the temple: similarly in No. cccclxxvii, line 21. Also in Nos. ccccxlx and cccclxx the *neopoiai* apply to the *boulè* (at the instance of the *gerousia* and *ἐπικλητοὶ* established by Lysimachos) to ask for honours to be granted to persons who have deserved well of the goddess. It is observable that in these earlier inscriptions the word is always spelt *νεωποῖαι* (from *νεωποίης*). In the inscriptions of the imperial times the spelling is always *νεοποιοί*,

νεοποιεῖν, &c. Böckh on C. I. 2810 from Aphrodisias, speaking of documents of Roman times, says 'locis prope omnibus ΝΕΟΠΟΙΟΣ est in schedis ex quibus Aphrodisiensia edidi:' but he everywhere corrects it into νεοποῖός. The evidence from Aphrodisias is certainly conflicting: but the uniform witness of the Ephesian marbles in favour of νεοποῖός proves that Böckh was wrong in correcting all his copies into νεοποιοί (see C. I. 2782, 2785, 2795, 2837, &c.)*. From No. DLXXVIII it appears that the board at Ephesos numbered twelve members, two being chosen annually from each tribe; the first member from the first tribe (Ἐφεσείς) gave his name to their year (*ibid.*). Similarly at Iasos the νεοποῖοι were appointed one from each tribe (Hellen. Journal, viii, 1887, p. 105). The election of neopoioi seems to have been made by the ekklesia (see No. DLXX). The office was one of some dignity and also of a sacred character, and is accordingly very often mentioned, especially in ex votos and dedications (Nos. DLXVI, foll.). At Samos likewise the νεοποῖοι repeatedly made dedications to Hera: see note on No. DLXVI. It is probable that the neopoioi, although theirs was not a liturgy but a magistracy, were expected to be men of considerable means. At least it is clear from No. DLXXIX b, and from the similar document there cited from Waddington-Le Bas, that there were occasions when citizens volunteered to serve the office: οἶδε ἐνεοποιήσαν . . . αὐθαίρετοι. It is doubtful whether this merely arose through vacancies caused by death or resignation; or whether it points to a lack of wealth or of public spirit. The functions of the board at Ephesos partly appear from the examples already cited, and are further illustrated by the Salutaris bequest (No. CCCCLXXXI); where in lines 292 foll., and 391 foll. the neopoioi (or at least two of the board) are directed to accompany the procession of images from the pronaos of the Artemision, and to see that they are safely brought back to the temple. Also in line 381 it is provided that when the images are cleaned by the proper functionary with plate-powder (ἀργυροματική), two of the neopoioi are to be present. The reason is obviously that these images formed part of the furniture of the temple, of which the neopoioi were wardens.

Ἀγορανόμοι.

It may be assumed that the office of ἀγορανόμος was an important one. In No. DLXXV it is held by a member of the gerousia, and in No. DLII by another person of some consequence. In No. DLXXII the aorist ἀγο]ρανομή[σας shows that it was an annual office, and probably elective: so in No. DCCVIII, ἀγορα]νομή[σαντα. No. DCLVI (see the note) speaks of a tomb being built πρὸς τὸ ἀγορανόμῳ: the inscription is a late one, and we may suppose at that period the offices of the agoranomoi were somewhere on the north side of the city, between the north city-gate

and the Artemision. The general duties of the office appear from the language of Aristotle (Politics vii, 8, § 3 = 1321 b, 12) πρῶτον μὲν οὖν ἐπιμέλεια τῶν ἀναγκαίων ἢ περὶ τὴν ἀγορὰν, ἐφ' ἣ δεῖ τινα ἀρχὴν εἶναι τὴν ἐφορῶσαν περὶ τε τὰ συμβόλαια καὶ τὴν εὐκοσμίαν,—and he presently classes the ἀγορανόμοι with ἀστυνόμοι. The decree of the third century in honour of Agathokles of Rhodes (No. CCCCLV) shows that the Ephesian agoranomos superintended the business of the market. In this decree ὁ ἀγορανόμος is probably the chairman of the board: the market of Ephesos would be too important for one man to superintend it, and in other cities the plural number is used. At Olbia there were five agoranomoi (C. I. 2078); at Athens, Mesambria, Tralles there were two (Böckh, Staatsh. i, 70; C. I. 2053; Bulletin de Corr. Hell. i, 55). As we do not hear of any ἀστυνόμοι at Ephesos, it is probable that the agoranomoi, besides being inspectors of the market, of weights and measures, and so on, were also responsible for the police of the streets as well as of the agora.

Στρατηγοί.

The strategoi appear, in the extant documents from Ephesos, solely in the character of civil magistrates. In the decree respecting Mithradates, B.C. 86, (Waddington-Le Bas, No. 136a; Hicks, Manual, No. 205) they are named with the γραμματεὺς τῆς βουλῆς and the πρόεδροι as drafting a decree and proposing it to the ekklesia. In the Salutaris decrees, A.D. 104, (No. CCCCLXXXI, lines 7, 307) the strategoi exercise the same function, but in company with the γραμματεὺς τοῦ δήμου alone. They appear in the same connexion in No. CCCCLXXXII b, which is dated A.D. 160. In No. DXXVIII, which is unhappily incomplete, the strategoi are again named in conjunction with the γραμματεὺς τοῦ δήμου as concerned in some contract for public works. In other words, from the first century B.C. onwards, the strategoi at Ephesos, as in other Greek cities, were the chief civil magistrates. We have no information as to their number, but perhaps, as at Athens, it corresponded to the number of the tribes. How early their office ceased to be concerned with warfare, we cannot exactly say. The inscriptions show that at Prienè and at Erythræ the strategoi retained some relics of their original functions together with the powers of the chief civil magistrate (see p. 35 and p. 53 *ante*).

Γραμματεῖς βουλῆς, γερουσίας, δήμου.

Already in discussing the character of the boulè and gerousia we have had occasion to speak of their γραμματεῖς. They were themselves members of their respective boards, and possessed of considerable influence. The γραμματεὺς τῆς βουλῆς is mentioned in the Salutaris bequest (No. CCCCLXXXI, lines 128, 187) and in No. DXCVI b. The γραμματεὺς τῆς γερουσίας is named in Nos. CCCCLXXXVI, DLXXXVII; compare DLXXVII a. The γραμματεὺς τοῦ

* Not less irregular is the form ΝΕΟΚΟΠΟΣ, in Nos. D, DXVII (where see notes).

δήμον, at least in Roman times, was the most prominent of the three. For as the real vigour of the ekklesia declined in the atmosphere of imperial rule, while at the same time the forms of the free republic were retained, it was more and more left to the γραμματεὺς to arrange the business of the public assembly. Together with the στρατηγοί he drafted the decrees to be proposed (Nos. CCCCLXXXI, lines 7, 289, 306; CCCCLXXXII δ, CCCXCIX, η). He has the decree engraved (No. CCCCLXXXI, line 300). He takes charge of money left to the people of Ephesos (*ibid.*, line 193). His year of office dates a decree in the Emperor's letter (No. CCCCLXXXIX). Once he is styled δ' Ἐφεσίων γραμματεὺς (No. CCCCLXXXI, line 72). He also superintends the execution of works ordered by the people (Nos. DXXIX, DXXXIII). It is also plain that the γραμματεὺς τοῦ δήμου held a high position in the community: in No. D he holds the title of Asiarch (compare also Wood's Ephesus, Inscriptions from the Great Theatre, 3; and No. DXXVIII, where the γραμματεὺς τοῦ δήμου is also βασιλεὺς). It is therefore one example the more of St. Luke's accuracy in speaking of titles, when in Acts xix, 35 foll., he describes the γραμματεὺς as possessed of great influence with the assembly, and keenly sensible of his own responsibility.

Πρύτανις.

I have already pointed out (p. 72) that the Ephesian πρύτανις was the eponymous magistrate, and corresponded to the Athenian archon: see Nos. CCCCLXXVII, line 65, &c.; CCCCLXXXI, lines 1, [243], 285, 320; DXXVIII; DLXX; DLXXVIII δ. No. DXCVI δ exhibits a female prytanis, which proves that the office had long since become merely titular, and was practically a liturgy.

Ταμίαι τῆς πόλεως, δ οἰκονόμος.

Οἱ ταμίαι τῆς πόλεως are mentioned in one late sepulchral inscription DCXXXVI. It is remarkable that so little is said in the Ephesian inscriptions about any financial officers. The οἰκονόμος of Nos. CCCXLVIII, CCCCLXIX was probably a subordinate official. The reason may be that the finances of the state and of the temple were administered by the gerousia.

Of the βούλαρχος I have spoken on p. 74: see No. DLXXXVI.

Ὁ Βασιλεὺς.

Concerning δ βασιλεὺς see No. DXXVIII, and the passage there cited from Strabo.

Παιδονόμος.

Ὁ παιδονόμος (late form for παιδονόμος) is named in the Salutaris bequest, as exercising discipline over the sons of citizens when they appeared upon public occasions (No. CCCCLXXXI, lines 170, 174). The office is closely allied to that of the γυμνασίαρχος (C. I. 2885, 3185) and of the ἐφήβαρχος. The best exemplification of it is the decree from Stratonikeia (C. I. 2715) instituting a choir of boys. See also Aristotle, Politics, iv, 17, §§ 5, 7 = 1336 a, 32, 40; he

often classes the office with ἡ γυναικονομία, as *ibid.* vi, 15, § 13 = 1300 a, 4.

* Ἐφηβοί, Ἐφήβαρχος.

We may suppose the ἔφηβοι at Ephesos to have been organized and instructed in one or more gymnasia (compare No. DCXVIII, line 18 and No. DCVI) in very much the same way as at Athens, although we have no such ample information from Ephesos, as is supplied by the Attic documents about the Ephebi (see Dittenberger, De Ephebis Atticis; Dumont, Essai sur l'Éphébie Attique). At Ephesos, as at Athens, the ephebi took a prominent part in the religious solemnities of the state; and they are frequently mentioned in the Salutaris bequest (No. CCCCLXXXI, lines 86, 90, 195; Frag. 1, 26). They were under the discipline and guidance of an Ephebarchos (Nos. CCCCLXXXI, line 153; DLXXIX α), corresponding apparently to the Kosmetes of the Attic gymnasium. The Kosmetes was responsible for the discipline and instruction of the ephebi, and on all occasions of state he was their head and representative. His position has been compared to that of the Head of a College in an English University, only his office was annual, and it usually involved a heavy expenditure.

Γυμνασίαρχος.

The number of the Gymnasiarchs is uncertain, and may have varied from time to time. The duties of a Gymnasiarch were financial rather than disciplinary; he had to administer the funds available for the expenses of the gymnasium. These funds were partly furnished by the state, partly by private individuals, but largely also by himself. The office was therefore one of high dignity. In No. D we hear of τῶν γυμνασιάρχούντων . . . γυμνασιάρχίας. From No. DLXXVII δ it appears as if one of the Gymnasiarchs was always a member of the gerousia: possibly he was nominated by that body to administer funds voted by the gerousia for the gymnasium. Perhaps we should restore in No. DLII [γυμν]ασίαρχον. One chief expense was the supplying of oil: in many inscriptions accordingly benefactors are praised as ἀλείψαντες the members of the gymnasium, i. e. they had supplied oil at their own expense (see Böckh on C. I. 3616, 3617, 3643, &c.).

* Ἀγωνοθέται.

Passing from the gymnasium, which existed for the due education of young citizens, to the athletic contests connected with the public games, we hear of other offices allied to those just mentioned, but yet distinct. An Agonothetes was appointed for each of the agonistic festivals; his duty was to direct and control the actual contests, to keep discipline, and to superintend the award of prizes. Already in this volume we have found the ἀγωνοθέτης of the Dionysia at Prienè (No. CCCXIII. &c.) and Samothrace (No. CCCXLIV), and of the Antiocheia at Laodikeia (No. CCCXX), charged with a proclamation to be made at the games. The Agonothetæ of the various festivals at Ephesos (see p. 79) will frequently be mentioned in the inscriptions that follow.

Πανηγυριάρχης.

Besides the Agonothetes who was concerned with the athletic and other contests, there was a πανηγυριάρχης who superintended the celebration of the festival as a whole. This office is not unfrequently named. Like the ἀγωνοθέτης, the πανηγυριάρχης of a festival was a considerable contributor to its expenses. But it was exceptional for one man to act in both capacities, as did T. Æl. Marcianus Priscus at the Artemision A.D. 160: see No. CCCCLXXXII^c where he is styled ἀγωνοθέτην καὶ πανηγυριάρχην τῶν μεγάλων Ἀρτ[εμισίων, καὶ] πρώτων αὐτ[ὸν ποιήσαντα] τὴν πανήγυριν κατὰ τέλει[ν] κ.τ.λ.

Ἀλείπτης.

In No. DCXI a grateful athlete records, after his victories, the name of his ἀλείπτης, i. e. his trainer. The ἀλείπτης, a paid instructor of athletes, must not be confused with the benefactors of gymnasia who are often termed οἱ ἀλείψαντες (see p. 82).

THE HIERARCHY OF THE ARTEMISION.

I have reserved to the last that portion of the subject which is most likely to stimulate curiosity, although it has received the least attention. The inner organisation of any Greek temple would be an interesting subject for inquiry; but the Ephesian worship has the peculiar interest of uniting in itself both oriental and Hellenic ideas. Partly, perhaps, because of this fact, the worship of Artemis at Ephesos in the first two centuries of our era showed few signs of decline. When St. Paul began teaching at Ephesos, A. D. 55, the Artemis-worship was living, active and enthusiastic. For the moment indeed his spiritual influence alarmed the vested interests of paganism (Acts xix, 26 foll.). But we may regard the Salutaris bequest fifty years later (A. D. 104) and the elaborate provisions connected with it, as marking a reaction against Christianity, which shows no symptom of abatement until perhaps half a century later (A. D. 161, No. CCCCLXXXII).

Long before the Ionian migration* there was a spot in the valley of the Kaÿster, about five miles from the sea, which was sacred to the Ephesian goddess. Two small streams, known to the Greeks afterwards as the Kenchreios and Selinus, flow past it northwards to join the Kaÿster, on either side of a hill which Mr. Wood was inclined to identify with Mount Solmissos. A fortress crowned the hill and protected the shrine below. The shrine, which stood in a grove of trees, was in the hands of a priesthood certainly of oriental, perhaps of Phœnician origin; for the Ephesian goddess was from first to last an oriental divinity. Her image was a many-breasted, hideous idol, reminding us of the monstrous forms of Indian superstition; and under this form she was adored as the mother of life, the nourisher of the creatures of earth, air and sea. About her temple in the valley dwelt the tillers of the soil, paying dues and owing allegiance to their tutelary

goddess, and governed by her priesthood (Pausan. vii, 2, § 4: *ῥέκουν δὲ καὶ περὶ τὸ ἱερὸν ἄλλοι τε ἱκεσίας ἐνεκα καὶ γυναῖκες τοῦ Ἀμαζόνων γένους*). Nothing now marks the spot, except a mean village, which still entombs in its Turkish name Ayasoluk (i. e. Ἅγιος Θεολόγος) the memories of St. John the Divine.

We can imagine what ensued upon the Ionian migration. When the legendary Kodrids under Androklos brought their ships to the mouth of the Kaÿster, and driving back the native inhabitants, founded an Hellenic city upon the neighbouring hills Koressos and Pion, the strange worship of the ancient temple, with its emasculate priests and vestal priestesses and other singular features, must have interested them and perhaps repelled them. By degrees the western settlers grew more familiar with the worship; they fancied they could discern in the Ephesian goddess a likeness to their own Artemis. And while they thus lent to the oriental cultus the new charm of Hellenic imagination, they gained for their infant city the distinction and the security of an immortal shrine, and an inviolable sanctuary (Pausan. vii, 2, § 5: *τοῖς δὲ περὶ τὸ ἱερὸν οἰκοῦσι δεῖμα ἦν οὐδὲν κ.τ.λ.*). Hither therefore the Ephesian Greeks transferred the legend of Leto's travail; here, they insisted, and not at Delos, was the birthplace of Artemis (Tacit. Ann. iii, 61; compare Nos. CCCCLXXXII, CCCCLXIX). Here accordingly, about a mile's distance N. E. of the city walls, Artemis with her strange priesthood flourished, while Ephesos lived through its long history. For whatever fortunes befell the city, the Artemision was always safe. Xerxes spared it alone of the temples of Greece (Strabo, xiv, p. 634); and Augustus, though he might limit, did not venture to question, its rights of sanctuary (Nos. DXXXIII, foll.). As early as the sixth century a temple on a large scale was begun, which, though helped on by the gifts of Kræsos (he gave most of the columns), it took a century to finish (No. DXVIII). Burnt down on the night that Alexander the Great was born, its rebuilding was not complete when he crossed the Ægean (No. CCCXCIX *ante*), although all Asia contributed to the restoration (No. DXIX). Two roads led from the city to the shrine, through the Magnesian gate and another (No. CCCCLXXXI, lines 402-405), both roads being favourite sites for tombs. The road however from the Magnesian gate was the most frequented; and its solid marble pavement, thirty-five feet wide, was found deeply worn by wheels into four distinct ruts, testifying to the once busy traffic between the temple and the town (Wood's Discoveries at Ephesus, p. 114). At a mile's distance was the temenos, surrounded with a ring-wall by order of Augustus (Nos. DXXXIII, foll.). The pilgrim passed within the temenos, and before him stood the famous temple, entered at the east end through a forest of columns, which were adorned, with an oriental magnificence, with life-sized figures in relief: some important fragments of these calatæ columnæ are now in the British Museum. The temple was rich in lands (No. DLXXVII), in fisheries

* Pausan. vii, 2, § 4: πολλὰ δὲ πρεσβύτερα ἔτι ἡ κατὰ Ἰωνας τὰ ἐς τὴν Ἀρτεμιν τὴν Ἐφεσίων ἐστίν.

(No. DIII), and bequests (No. CCCCLXXXI); and was served by a numerous body of sacred officers*.

It was E. Curtius who first attempted (in his Beiträge, p. 9, and Ephesos, p. 6) to illustrate the position of the Artemis-worship at Ephesos by comparing with it the temple and priesthood of Ma which existed both at Komana in Kappadokia and Komana in Pontus. In both of these towns, as at Ephesos, there flourished a worship evidently non-Hellenic in origin, however much it was afterwards Hellenized. Here also were numerous and powerful hierarchies, analogous to the priesthood of the Artemision. Strabo, who gives our only information of the two Komanas and their worship, was himself a native of Pontus and connected by family with the old Pontic kings; and one of his ancestors, Dorylaos, had been advanced by his friend Mithradates the Great to the high-priesthood of Ma (xii, 557): so that his statements on this subject are of exceptional interest and value. He tells us that the priest of Ma at either Komana occupied a very important position, and stood second in the country only to the king; and in Kappadokian Komana the priest usually belonged to the royal house. The priest was landlord of a large extent of sacred lands, and ruled with almost absolute sway (like some medieval abbot) over an enormous retinue of temple-ministers and serfs (*ιερόδουλοι*), numbering over six thousand in all, of both sexes. The priest and the priestess of Ma lived within the temenos; and besides other rules of sanctity, no swine were admitted into the precinct. To this important priesthood the appointment seems to have been made by the king, and often therefore for political reasons; such at least was the case with Dorylaos, Archelaos, and Kleon mentioned by Strabo (xii, 557-8, 574-5, respecting Pontic Komana; xi, 521, xii, 535, concerning the other Komana). It is obvious that in many points the singular establishment at either Komana throws light upon the Artemision at Ephesos. There was a time, and that not very remote, when the Megabyzos or chief priest of Artemis held a position hardly second to the 'king' (*βασιλεύς*) of the Greek colony (see No. DXXVIII). And in the days of the Ephesian republic the hierarchy of Artemis formed a compact body, with power only inferior to the civic authority of the state. Of course Hera at Samos or Argos, Asklepios at Epidauros, Dionysos at Teos, Athena at Priene or in her own Athens, were each in a sense supreme in their several cities. But in all these cases the priesthood formed part of the body of citizens, and what we may call Church and State were one and the same. But at Ephesos, although Artemis was to her birth-place all that Athena was to Athens, yet her priestly retinue had a status and a tradition independent of the Ionian colony, and no

lapse of years sufficed to obliterate all traces of the fact.

As at Komana, so at Ephesos, many, if not all, of the temple ministers lived about the Artemision. Mr. Wood traced certain buildings within the temenos, 'for seven hundred feet in a straight line running eastward,' which he thought were the dwellings of the priests (Ephesus, p. 149). And though there is no evidence that the Ephesian establishment can be compared in point of number with the six thousand of Komana, yet the inscriptions reveal to us a numerous body of sacred officials, with an elaborate organization. This will best be seen from a review of the various titles mentioned in our inscriptions or elsewhere.

Μεγάβυζος.

Strabo (xiv, p. 641) writes of the Artemision: *ιέρεις δ' ευνούχους εἶχον οὓς ἐκάλουν Μεγαβύζους, καὶ ἀλλαχόθεν μετιόντες αἰεὶ τινὰς ἀξίους τῆς τοιαύτης προστασίας, καὶ ἤγον ἐν τιμῇ μεγάλῃ συνειρᾶσθαι δὲ τούτοις ἐχρῆν παρθένοισιν. νυνὶ δὲ τὰ μὲν φυλάττεται τῶν νομίμων τὰ δ' ἤττον, ἄστυλον δὲ μένει τὸ ἱερόν καὶ νῦν καὶ πρότερον.* In other words the priesthood of Artemis consisted of a number of vestals, presided over by a eunuch-priest. Strabo's words do not necessarily imply that there was a college of *Μεγάβυζοι*. I take it there was only one at a time, and this agrees well with the expression *προστασίας*. Xenophon (Anab. v, 3, §§ 6, 7) speaks of only one. We may be sure that the office was never held by a Greek; each Megabyzos was imported from abroad, and usually from Persia: hence the name, which seems to have been a titular name, like Cæsar, etc. But this strange priesthood survived until late times; Pliny, N. H. xxxv, § 93 (compare § 132) names it in connexion with Apelles; Plutarch with Alexander the Great, Alex. 42; Plautus, Bacchides ii, 3, 74 names it in a play from Philemon, i.e. of the third century B.C.; Appian (Bell. Civ. v, 9) in connexion with the sojourn of Antony and Cleopatra at Ephesos; later than this we cannot for certain trace it, and Strabo seems to imply that its most repulsive features were a thing of the past (compare Bernays, Die Heraklitischen Briefe, pp. 107, 8). Quintilian however still used the word Megabyzus as a typical name for an eunuch (Inst. Or. v, 12, § 21); in Lucian, Timon, § 22, the word is intended to convey associations of authority.

Vestal priestesses.

The priestesses of Artemis, over whom the Megabyzos presided, are called by Strabo (*l.c.*) *παρθενοὶ* or Vestals. A curious passage of Plutarch (An seni sit gerenda resp., 795, 34 Reiske) compares them with the Vestal Virgins, and certainly implies that they were not only numerous but also well organized. It

* We are tempted to supplement our scanty information by drawing upon the descriptions of Ephesos in the last three books of Achilles Tatius, who has a great deal to say about the temple of Artemis. But I doubt whether this late romancer says anything true of the Artemision which would not be true of any other temple; and his account of the ordeal of the virgins of Artemis in the eighth book is probably a mere invention. The account in Xenophon Ephesius (i, 2) of the procession at the Artemisia is also very general, but may be more authentic: *ἤγετο δὲ τῆς Ἀρτέμιδος ἐπιχώριος ἑορτὴ ἀπὸ τῆς πόλεως ἐπὶ τὸ ἱερόν σταδίοι δὲ εἰσιν ἑπτὰ* (this is about the true distance) *ἐδὲ δὲ πομπεύειν πάσας τὰς ἐπιχωρίους παρθέτους κεκοσμημένας πολυτελῶς καὶ τοὺς ἐφήβους κ.τ.λ.* I have preferred however to take nothing from such slippery authorities.

runs thus: καθόλου δὲ ὥσπερ ἐν 'Ρώμῃ ταῖς 'Εστιάσι παρθένοις τοῦ χρόνου διώριται, τὸ μὲν μανθάνειν, τὸ δὲ δρᾶν τὰ νενομισμένα, τὸ δὲ τρίτον ἤδη διδάσκειν καὶ τῶν ἐν 'Εφέσῳ περὶ τὴν 'Αρτεμιν ὁμοίως ἐκάστην Μελλιέρην τὸ πρῶτον, εἴθ' 'Ιέρην, τὸ δὲ τρίτον Παριέρην καλοῦσιν οὕτως ὁ τελὲς πολιτικὸς ἀνὴρ τὰ μὲν πρῶτα μανθάνων ἐτι πολιτεύεσθαι καὶ μνούμενος, τὰ δ' ἔσχατα διδάσκων καὶ μυσταγωγῶν κ.τ.λ. We may translate the three words by 'Novice,' 'Priestess,' 'Senior.' The form *ίέρη*, for *ίέρεια* (*ίέρεια*), is unusual; but it occurs in inscriptions from Kertch (C. I. 2108) and from Ephesos (C. I. 3003). It was further supposed by Guhl (Ephesiaca, p. 108) that these vestals of Artemis were termed *Μέλισσαι*. For this statement I find no positive evidence; although the bee, as the symbol of chastity, of organization and of beneficent industry, enters often into the religious ideas of Greece, and Lactantius expressly states that certain priestesses of the Great Mother were called *Melissæ* (Inst. i, 22): so also Hesychios s. v. *Μέλισσαι*, and E. Curtius, Ephesos, p. 36.

'Εσσηνες.

Whether the title *Μέλισσαι* was known at Ephesos or not, the bee was the regular type on the Ephesian coins (see Mr. Head's Coinage of Ephesus), and an important college of priests at the Artemision was entitled *οἱ 'Εσσηνες*. Perhaps the title was of oriental, and even of Semitic origin, and Bp. Lightfoot (Colossians, p. 96) may be wrong in considering its resemblance to the name of the Jewish sect of Essenes to be entirely accidental. Popular etymology however derived the word from *ἐσμός*, and connected it with the type on the coins, with the meaning of 'king-bee.' The Essenes are often named in the inscriptions. Neither their number nor mode of appointment is known. Their office was not for life (No. DLXXVIII c, *ἐσσηνεύσας*), but for one year only (Pausan. viii, 13, § 1). From what is told us of their duties we gather that they formed a connecting link between the hierarchy and the civic life of Ephesos. It was the Essenes who drew the lot that determined the Tribe and the Thousand of a newly admitted citizen: it was as if the goddess herself, by their hands, welcomed him into her city and assigned him his place within it (Nos. CCCCLVII, CCCCLVII, CCCCLXVII). The phrase ran: ἐπικληρώσαι δὲ αὐτὸν τοὺς 'Εσσηνας εἰς φυλὴν καὶ χιλιαστὴν. In many of the decrees of politeia ἐπικληρώσαι is used without an expressed subject, and we must understand τοὺς 'Εσσηνας. In No. CCCCLVIII they are instructed to offer a sacrifice to Artemis (θύειν εὐαγγέλια) in the name of the state. During their year of office they had to maintain, in various respects, a ceremonial purity; and it was they who superintended the banquets at the Artemision which followed the sacrifices at the Artemisia. This we learn from Pausanias (viii, 13, § 1), whose statement appears the more authentic since the Ionic form *ιστιάτορας* gives it local colouring: 'Εν δὲ τῇ χώρᾳ τῇ 'Ορχομενίων... τὸ ἱερόν ἐστι τῆς 'Υμνίας 'Αρτέμιδος * * καὶ ἱέρειαν καὶ ἀνδρα ἱέρεα. τούτοις οὐ μόνον τὰ ἐς τὰς μίξεις ἀλλὰ καὶ ἐς τὰ ἄλλα ἀγιστεύειν καθέστηκε τὸν χρόνον τοῦ

βίου πάντα, καὶ οὔτε λουτρὰ οὔτε δίαίτα λοιπὴ κατὰ τὰ αὐτὰ σφίσι καθὰ καὶ τοῖς πολλοῖς ἐστίν, οὐδὲ ἐς οἰκίαν παρίασιν ἀνδρὸς ἰδιώτου. τοιαῦτα οἶδα ἕτερα ἐνιαυτὸν καὶ οὐ πρόσω 'Εφεσίων ἐπιτηδεύοντας τοὺς τῇ 'Αρτέμιδι ἰστιάτορας γινομένους, καλουμένους δὲ ὑπὸ τῶν πολιτῶν 'Εσσηνας.

Κουρήτες.

Οἱ Κουρήτες also formed a priestly college connected with the worship of the Ephesian Artemis: their origin is discussed on No. CCCCLXIX; and a *πρωτοκουρῆς*, presumably the head of the college, is named in No. DXCVI b.

'Η ἱέρεια τῆς 'Αρτέμιδος. 'Ιερεῖς.

As the *Μεγάβυζος* was the chief priest of Artemis, so there was also one priestess distinctively called ἡ ἱέρεια τῆς 'Αρτέμιδος: No. CCCCLXXXI, line 162. In Nos. DLVI (?), DLXXI, DLXXXIII we read of *ίερεῖς*, who were probably priests of Artemis, but their status is not defined.

Χρυσοφόροι, ἱερονεῖκαι.

A certain number of the priests enjoyed the privilege of wearing gold (compare Nos. CCCCLXXVI, CCCCLXXVII *ante*); and as such are classed with the *ἱερονεῖκαι* or victors at the (Artemisian?) games who were similarly privileged. This appears from the following passages: No. CCCCLXXXI, lines 308 foll. ἐπεὶ οἱ χρυσοφοροῦντες τῇ θεῷ ἱερεῖς καὶ ἱερονεῖκαι ὑπέσχη(ο)ντο κ.τ.λ.; lines 327 foll. τ[οῖς χ]ρυσοφορ[ο]ῦσι τῇ θεῷ 'Αρτέμιδι ἱερ[ε]ῦσιν καὶ ἱερονεῖκαις πρὸ πόλεως. So C. I. 2963 c, a dedication to Hadrian by Οἱ τὸν... κόσμον βασιτάζοντες τῆς μεγάλης θεᾶς ['Αρτέμι]δος πρὸ πόλ[εω]ς ἱερεῖς [καὶ ἱερ]ονεῖκαι. These appear to have formed a college of themselves, and are described in brief as οἱ χρυσ[ο]φόροι or χρυσ[ο]φοροῦντες, No. CCCCLXXXI, line 290, which is evidently synonymous with the longer title: while in line 399 the same body is referred to as οἱ ἱερονεῖκαι. It is easy after this to see why a χρυσ[ο]φόρ[ος] is classed with two ἱερεῖς in No. DLXXI, and we can identify the body described in Nos. DCIV, DCXVIII b, as χρυσοφόροι.

'Ακροβάται.

Another order were the *ἀκροβάται*, whom the present text of Hesychios wrongly calls *ἀκριτοβάται* s. v. We learn from No. CCCCLXXXI, lines 374-6, that they were twenty in number; and Hesychios says their office was sacrificial. It has been suggested to me to connect this peculiar title with the small bronze figures usually called Lares, which represent a boy moving on tiptoe and holding up a rhyton to pour wine on an altar. The Kouretes who watched over Rhea and the infant Zeus are also represented on tiptoe, and at Ephesos we have Kouretes of Leto and Artemis.

'Ιεροί.

In several inscriptions we hear of another order or grade of temple ministers who may have been numerous at Ephesos. These were the *ίεροί*, a title

common in other parts of Greece. In No. DLXXXIX *a* we read: 'Επὶ ἀργυρώματος... νίδου ἱεροῦ, and again in *b*: Σπονδοποιούντος Θεοπόμπου ἱεροῦ. Also in DLXXVIII: Σπονδοποιούντος Θεοπόμπου ᾧ τοῦ Μενεκράτους, ἱεροῦ. There is no doubt as to the civic status held by the hieroi at Ephesos; this is proved (as Menadier points out, pp. 9 foll.) by the enumeration of inhabitants in the Mithradates decree (Waddington-Le Bas, 136 *a*, lines 43 foll.): εἶναι δὲ καὶ τοὺς ἰσοτελεῖς καὶ παροίκους καὶ ἱερούς καὶ ἐξελευθέρους καὶ ξένους ὅσοι ἀναλάβωσιν τὰ ὄπλα καὶ πρὸς τῷ[ς] ἡγεμόνας ἀπογράφωνται πάντας πολίτας κ.τ.λ. In this passage the πάροικοι correspond to the μέτοικοι of Athens; a certain number of whom, being relieved of the μετοίκιον or tax upon aliens, and paying only such taxes as the citizens, were called ἰσοτελεῖς. Next to the aliens stand the hieroi; and after them the order of freemen, ἐξελευθέροι. Finally the ξένοι are aliens who have not secured the recognized status of πάροικοι (= μέτοικοι). All these classes, under the provisions of the decree, are offered the full Ephesian citizenship.

The civic status therefore of the hieroi is clear: they were part of the free population, and were in no sense slaves or serfs. They are placed however just above the freedmen, and this helps us to define their status in the Artemision. It is probable that they were persons of both sexes who had been formerly slaves, and had been emancipated by a form of dedication to Artemis. Emancipation in temples appears to have been a common practice in many parts of Greece, and it took various forms. At Delphi the enfranchisement was effected by a fictitious sale of the slave to the god, the master receiving the purchase-money which really came out of the savings of the slave. It does not appear that the Delphian god ever claimed his property in the person thus committed to his care, but the form was of value as placing freedmen under the protection of the Delphian priesthood (Foucart, *Sur l'affranchissement des esclaves par forme de vente à une divinité*, 1867). In some cases, as at Kalymna (Part ii, pp. 92 foll.), the manumission was merely recorded in a temple, but involved nothing of a religious character. In other cases, as at the temple of Poseidon in Lakonia (Part ii, No. cxxxix), the slave was enfranchised by simple dedication to the god, without sale: and this form was very common in Boeotia; see Larfeld's *Sylloge Inscriptionum Boeoticarum*, Nos. 27 foll., 53 *c* foll., 71 foll., 241. In the case of simple dedication however, the degree of freedom thereby secured might vary. The dedicated slave might become (1) only nominally the property (ἱερός) of the god, and in reality be his own master; or (2) he might be simply transferred from the service of a mortal to the service of a deity, i. e. he would become a temple-serf (ἱερόδουλος); or again (3) the master might still retain a certain claim upon his allegiance, so that at Delos (C. I. 2953 *b*) we hear of Θεόδωρος ὁ αὐτοῦ ἱερός, Theodoros being in a sense free by dedication to the god, yet still bound by a certain tie to his former owner. In some cases the number of ἱεροί attached to a temple and serving as assistants was very large, as at the Syrian Hierapolis

(Lucian, *De dea Syria*, § 43). At Eryx and at Corinth the ἱερόδουλοι were really slaves of the goddess, though not under bondage to a mortal; and they were also under a moral stigma. But the case of Ion as depicted by Euripides proves that the status of a ἱερός or even a ἱερόδουλος might well be free from any tinge of dishonour, and we have seen that the hieroi of Ephesian Artemis were certainly freemen. It is probable that the hieroi formed a numerous class at Ephesos, inasmuch as the descendants of a man thus emancipated by dedication inherited the same status; see No. DLXXVIII *c*: Θεοπόμπου ᾧ τοῦ Μενεκράτους, ἱεροῦ, i. e. Theopompos son of Menekrates, son of Menekrates. All these were freemen, or else their names would not be given; they must all have been ἱεροί, or else the great-grandson would not have been a ἱερός. At Smyrna likewise (C. I. 3394) we read of 'Ικίος 'Ικίου τοῦ Εὐημέρου, ἱερός Σμυρναίων: here the grandfather of Ikios had been a public slave of the demos of Smyrna, and had been emancipated by dedication, but the status still clung to each descendant, and Ikios himself was in the third generation under tutelage in some way to the demos. It follows therefore that when a slave by emancipation became a hieros of Artemis, his descendants also inherited the same status. The number therefore must have grown rapidly; but probably only one member of each generation was attached to the Artemision. The inscription just quoted (No. DLXXVIII *c*) proves that hieroi were actually employed in the service of the temple.

It may be asked why, if the hieroi were so numerous a body at the Artemision, they are so seldom mentioned. But their position qualified them only to accept subordinate offices; and therefore they would not be likely to leave much trace in the inscriptions.

Σπονδοποιός.

A σπονδοποιός is spoken of in Nos. DLXXVIII *c*, DLXXXIX *b*, DLXXXIX [*a*] and *b*. In each of these passages the name of the σπονδοποιός dates the performance of some act of service to the goddess. He was, what the title implies, superintendent of libations, and we may class him with the temple-officers enumerated in an Ephesian inscription copied by Chandler (C. I. 2983):

Ἐπικράτης ἱεροκῆρυξ
Ὀνήσιμος ἐπιθυμίατρος
Μητρώδωρος σπονδαύλης
Α. Κοσύνιος Γαιανὸς ἱεροσαλπί-
κτης, Ὀλυμπιονεΐκης.

Φύλακοι, σκηπτουχοί, &c.

While the charge of the temple-fabric and its contents (see p. 81) was entrusted to a civil magistracy, the Νεωποῖαι (temple-wardens), there were subordinate officials continually on duty to guard the temple and its treasures. Such were the φύλακοι of No. CCCCLXXXI, line 400; ὁ ἐπὶ τῶν παραθηκῶν *ibid.*, line 385, who may perhaps be identified with ὁ ἐπὶ ἀργυρώματος of Nos. DLXXXIX *a*, *b*, and DCII *g*: if so, he

might be also an akrobates, see No. DLXXXIX *b*. Order in the temple and its precincts, and in processions, was maintained by σκηπτούχοι, or vergers, who are named in No. CCCCLXXXI, lines 196, 382, 399: at their head was an ἀρχισκήπτουχος, No. DLXXXI.

In No. DLXXXVIII *a*, a thankoffering apparently is brought to the goddess by one who speaks of himself as τηρήσας δὲ καὶ τὸ ἱερὸν: this must point to some official guard of the temple. The sacred vessels used for libations and other purposes were kept clean by officers appointed for that purpose, called καθάρσιοι (No. CCCCLXXXI, line 196; compare δ τὰ καθάρσια ποιῶν, line 176; and lines 378 foll.).

Of higher dignity than these was the κοσμήτειρα of the goddess, on whom see No. DCLV. There were also attached to the temple θεολόγοι and ὕμνοδοί, who are mentioned together in No. CCCCLXXXI, lines 191-2, and C. I. 3148. Their number is not known, but their functions are obvious enough. The θεολόγοι were a kind of hierophants, who recited the sacred legends of the goddess; the ὕμνοδοί were singers of hymns in her praise.

The ἱεροκέρυξ is named in Nos. DXLIX, DLXXI, DLXXXVII, DXCIII?, DCIV. His duties would comprise the recitation of the forms of prayer or of oaths and imprecations on the occasion of sacrifice or festivals. There may have been several such heralds attached to the temple. The office appears to have been held in high esteem.

Παραφύλαξ.

The office of the παραφύλαξ named in No. DLXXIX *a* is unexplained.

The title also occurs in an inscription from Tralles (Mittheilungen des arch. Inst. in Athen, viii, p. 329) in honour of a wealthy citizen and benefactor: [Γ.] Ἰούλιον Κλαυδιανὸν τὸν στεφανηφόρον καὶ γραμματέα τοῦ δήμου, βουλευτήσαντα, εἰρηναρχήσαντα, ἀγορανομήσαντα, σιτωνήσαντα ἀπὸ Ἀλεξανδρείας, δις χρυσοφορήσαντα, [πα]ραφυλάξαντα, παν[ηγυ]ριαρχήσαντα, ἀργυροταμειύσαντα, δεκαπρωτεύσαντα, γραμματεύσαντα καὶ τῆς φιλοσεβάστου γερονσίας κ.τ.λ.: also at Iotape in Cilicia (C. I. 4413 *c*); (apparently) at Ormele in Phrygia (Bulletin de Corr. Hell., ii, p. 262 = C. I. 4366 *x*); at Colossæ (Waddington-Le Bas, No. 1693 *e*); at Nysa (Bulletin de Corr. Hell., vii, p. 272); at Kadyanda in Lykia (*ibid.* x, p. 54); at Sebastopolis in Karia (*ibid.* ix, p. 347). It is therefore characteristic of the

Asiatic towns, and usually occurs in lists which record the services of some wealthy citizen in the way both of *officia* and *munera*: among these, it seems to be brought into closest conjunction with ἀγορανομία, γυμνασιαρχία, and σιτωνία. What however the precise functions of the παραφύλαξ were, we can only conjecture: perhaps he supplied the pay of the διωγμίται or gens d'armes of the city (see Mommsen, Provinces of the R. Empire, Eng. Tr. i, p. 351). We could then understand the gloss of Suidas, δεξιολάβος παραφύλαξ (see Meyer on Acts xxiii, 23).

Ἀσιάρχης, Ἀρχιερεύς.

The inscription let into the peribolos-wall built by Augustus, B.C. 5. (No. DXXII) speaks of an Augusteum (Σεβαστήον) or temple dedicated Romæ et Augusto, as standing together with the Artemision within the sacred precinct. Mr. Wood (Ephesus, p. 153) identified this with a Roman building which he discovered a little to the south-west of the great temple. Similar Augustea existed at other chief cities of the province, which constituted a League of Asia for the worship of the Augusti (κοινὸν Ἀσίας). For each quadriennium a provincial ἀρχιερεύς τῆς Ἀσίας was appointed, also styled Ἀσιάρχης, by whose bounty the pentaëteric festival of the league was held in one or other of the associated cities in turn (κοινὰ Ἀσίας: see p. 79). Besides the high-priest of the province, there was also in each of the seats of the united cultus a local ἀρχιερεύς, who superintended the local temple of the league. The title of this local priest was either Ἀσιάρχης, or, more strictly, ἀρχιερεύς τοῦ ἐν Ἐφέσῳ ναοῦ κοινοῦ τῆς Ἀσίας (No. CCCCLXXXI, line 155). At the Augusteum itself we hear of fourteen θεσμοφδοὶ ναοῦ τῶν Σεβαστῶν ἐν Ἐφέσῳ κοινοῦ τῆς Ἀσίας (No. CCCCLXXXI, lines 328 foll.), who appear to be choristers analogous to the ὕμνοδοί of the Artemision.

Round the subject of the Asiarchate and the provincial high-priesthood there has grown up a considerable literature. Among the more recent discussions of the question I may name: Bishop Lightfoot, Ignatius and Polycarp, ii, pp. 987 foll. (an excellent essay); Monceaux, De Communi Asiæ Provinciæ, together with the valuable review of this work by Prof. Ramsay, Classical Review, 1889, p. 174; Guiraud, Les Assemblées Provinciales dans l'Empire Romain, 1887.

SECTION I.

DECREES.

CCCCXLVI.

Fragment of white marble stelè, entire on left. Height 6 in.; width 5½ in. Unpublished.

The only interest attaching to this fragment is its antiquity. It is one of the very few relics recovered by Mr. Wood of old Ephesos. The letters are engraved *στοιχηδόν*, as in the old Attic inscriptions, and the cha-

Ε Ι Ι Ι
Ω Ι Ν C
Α Ν Ε
Σ Λ Ι
5 Ρ F
Γ

racters are not later than the 5th century B.C. It was probably a decree, but even this is doubtful. The last letter in line 4 was certainly *H*: in line 6, part of Ξ. Perhaps line 2 reads τῷ νόμῳ.

CCCCXLVII.

A stelè of white marble, entire but with worn surface. Height 4 ft. 5 in.; width 1 ft. 6 in. 'Found in an excavation near the site of the Temple.' Wood, Ephesus, Inscriptions from the City and Suburbs, 16.

ΕΔΟΞΕΝ ΤΗ ΒΟΥΛΗ ΚΑΙ ΤΩ ΙΔΗΜΩ
ΞΕΝΟΚΡΙΤΟΣ ΑΡΙΣΤΕΩ ΣΕΙ ΠΕΝΕΡΕΙΑ
ΔΙΩΝ ΔΙΟΝΥΣΙΟΣ ΙΕΡΟΚΛΗΣ ΜΕΝΙΠΠΟΣ
ΕΡΑΜΙΟΙ ΔΙΑΤΡΙΒΟΝΤΕΣ ΕΝ ΡΟΔΩ ΠΑΣΔ'
5 ΕΥΝΟΙΑΝ ΚΑΙ ΧΡΕΙΑΝ ΠΑΡΕΧΟΜΕΝΟΙ ΔΙΑ
ΤΕΛΟΥΣΙΝ ΚΑΙ ΚΟΙΝΗ ΤΩ ΙΔΗΜΩ ΚΑΙ ΙΔΙΑΙ
ΤΟΙΣ ΕΝ ΤΥΓΧΑΝΟΥΣΙ ΤΩ ΜΠΟΛΙΤΩΝ ΚΑΙ
ΑΝΑΥΤΟΥΣ ΕΙΣΑΣΤΕ ΠΑΡΑΚΑΛΗ
ΔΟΧΘΑΙ ΤΗ ΓΛΗΚΑΙ ΤΩ ΙΔΗΜΩ
10 ΕΡΑΙΝΕΣΑΙ ΤΕ ΑΥΤ ΎΠΕΡΙ ΤΗΣ ΕΥΝΟΙΑΙ
ΧΝΕΧΟΥΣΙ ΠΡΟΣ ΤΟΝ ΔΗ ΚΑΙ ΔΕΔΟΣΘΑ
ΑΥΤΟΙΣ ΚΑΙ ΕΚΓΟΝΟΙΣ ΤΕΙΑΝ ΕΦΙΣΗ
ΚΑΙ ΟΜΟΙΗ ΚΛΟΔΡΕΡ Ι ΙΣΕΥΕΡΓΕΤΑΙΣ
C ΠΩΣ ΠΑΣΙ ΦΑΝΕ ΟΝΗ ΟΣΟΕΦΙ ΣΙΩ
15 ΕΥΧΑΡΙΣΤΟΣ ΩΝΤΙ ΑΛΛΟΥΣ ΑΝΔΡΑ
ΕΠΙ ΛΗΡΩΣ ΔΙΔΕΑ ΛΙΧΙΛΙΑΣ
ΤΥΝΤΟΥΣ ΕΣΣΗ ΡΑ ΓΑΙ ΔΕ ΤΟ ΔΕ
ΟΥΗ ΦΙΣΜΑΤ ΕΙΣ ΤΗ ΛΗΝ
ΛΙΘΙΝΗ ΚΑ Α ΙΕΡΟΝ ΤΗΣ
20 ΑΡΤΕΜΙΔΟ ΑΛΛΑΣ ΠΟΛΙΤΕΙΑ
ΝΑΤΙΘΕΑΣΙΝ ΦΥΛΗΝ ΕΦΕΣΕΙΣ
ΛΙΑΣ ΤΥΝΑ

Ἐδοξεν τῇ βουλῇ καὶ τῷ δήμῳ
Ξενόκριτος Ἀριστέως εἶπεν Ἐπειδὴ
Φίλων Διονύσιος Ἱεροκλῆς Μένιππος
Κ]εράμιοι διατρίβοντες ἐν Ῥόδῳ πᾶσα
5 εὐνοίαν καὶ χρεῖαν παρεχόμενοι δια-
τελοῦσιν καὶ κοινῇ τῷ δήμῳ καὶ ἰδίᾳ
τοῖς ἐν τυγχάνουσι τῶν πολιτῶν καὶ
δ]ταν αὐτοὺς ἑκαστ[ος] παρακαλῇ
δε]δόχθαι τῇ [βο]υλῇ καὶ τῷ δήμῳ
10 ἐπαινεῖσαι τε αὐτ[ο]ὺς ἐπὶ τῇ εὐνοίᾳ
ἣν ἔχουσι πρὸς τὸν δῆ[μον] καὶ δεδόσθαι
αὐτοῖς καὶ ἐκγόνοις π[ολι]τεῖαν ἐφ' ἑσση

καὶ ὁμοίῃ καθάπερ [ἀν το]ῖς ἄλλο]ις εὐεργέταις,
 ὅπως πᾶσι φανε[ρ]ὸν ᾗ [ὅτι ὁ δῆμ]ος ὁ 'Ε[φε]σίω[ν]
 15 εὐχάριστος ὦν τιμᾷ τοὺς κ]αλοὺς ἀνδρα[ς],
 ἐπι[κ]ληρώσαι δὲ αὐτοὺς εἰς φυλὴν κ]αὶ χιλιασ-
 τὸν τοὺς 'Εσση[νας, ἀναγ]ράψαι δὲ τόδε
 τ]ὸ ψήφισμα τ[οὺς νεωπο]ίας] εἰς στήλην
 λιθίνην κα[ὶ] ἀναθεῖναι εἰς τὸ ἱερὸν τῆς
 20 'Αρτέμιδος οὗ καὶ τὰς ἄλλας πολιτείας
 ἀνατιθεῖ[α]σιν' [ἐλαχον] φυλὴν 'Εφεσεῖς,
 χιλιαστὸν

A grant of citizenship to four natives of Keramos resident at Rhodes, who had rendered services to Ephesians visiting that island.

Line 4: Keramos was a town in the gulf of Kos, not far from Knidos; the gentile adjective was commonly *Κεραμιῆται* (so Strabo, xiv, p. 660). An inscription from Keramos as published by Prof. Babington in the Transactions of the Royal Society of Literature, x, p. 126, No. 25, gives *Κεραμητῶν*, but *Κεράμιοι* is the form used in the Athenian tribute-lists (C. I. A. i, No. 226). We have already had occasion to remark, in connexion with an Iasian document (No. CCCCXLI *ante*), upon the position of Rhodes as a great commercial centre. This it ceased

to be from the time when the Roman Senate made Delos a free port, B.C. 166, and thus transferred from Rhodes the commerce of the Mediterranean: see Prof. Jebb, on Delos, Journal of Hellenic Studies, i, p. 32. The present decree belongs probably to the third century B.C., to which date the form of the letters would point.

On the subject of the Ephesian tribes and chiliastyes enough has been said on pp. 68-71 *ante*. On the 'Εσσηνες, line 17, see p. 85 *ante*; and for the νεωποῖαι, line 18, see pp. 80-81. The formula ἐφ' ἴση καὶ ὁμοίῃ, lines 12-13, occurs in all the decrees of citizenship that follow. See on No. CCCCLVIII *post*.

CCCCXLVIII—CCCCLXXVI.

DIAGRAM

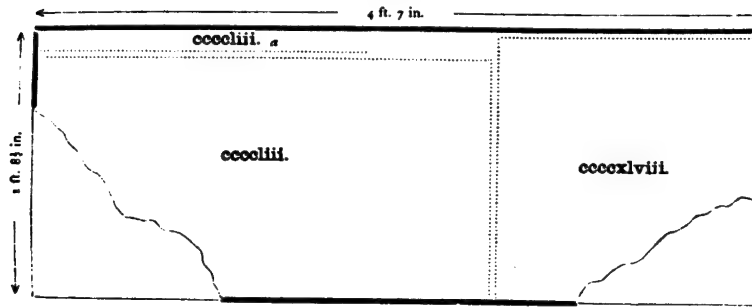
TO SHOW THE ARRANGEMENT OF THE DECREES INSCRIBED UPON WALL-STONES FROM THE ARTEMISION.

The series of twenty-nine decrees (many of them mere fragments), next following, were inscribed on eight wall-stones which were found by Mr. Wood built into the proscenium of the Great Theatre (Discoveries at Ephesus, pp. 69, 70). The inscriptions themselves testify that these marbles had originally formed part of the walls of the Artemision (ἀναγράψαι δὲ αὐτῷ τῇ πολιτείᾳ εἰς τὸ ἱερὸν τῆς 'Αρτέμιδος οὗ καὶ αἱ λοιπαὶ πολιτεῖαι ἀναγεγραμμένοι εἰσιν, No. CCCCLIX, lines 7, 8, and so in the other decrees *passim*). It is evident therefore that the proscenium must have been repaired after the destruction of the temple. This took place in the third century A.D.: Scythæ autem, hoc est pars Gothorum, Asiam vastabant; etiam templum Lunæ Ephesiæ dispoliatum et incensum est, cujus opes fama satis notæ populis (Trebellius Pollio, Life of Gallienus, ch. 6, in the Hist. Aug. Scriptores). This explains the condition of Block 2, which has been cut about and its surface ornamented with a sort of panel-work in the right-hand bottom corner, all of very coarse design. The right-hand portion of Block 3 has been similarly sloped off. Only two of these wall-stones can be certainly brought into contact with each other, viz. 5 and 6. Also 3 appears to have belonged to the same course of masonry as 4, for they are alike in height. The Block marked 1 is narrower and belonged to a different course. Block 2, when entire, may have ranged either with 3-4, or with 5-6: it has been purposely cut and shaped at the right hand, as if to serve as a kind of cornice. The slope on the right hand of Block 3 was also purposely made, to fit the marble for its new destination. Block 8 is the corner of a wall-stone, with the bottom bed alone entire; inscribed on both faces.

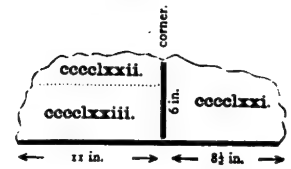
In point of palæography the inscriptions upon these marbles are very much alike. The lettering of the upper portion of Blocks 5 and 6 is larger than the characters employed in the rest of the series: but all are manifestly to be referred to the Macedonian period. The *iota adscriptum* is consistently used, and the execution is careful. But the scratchy incision of the letters, and the dwarf splayed λ , shew them to be not earlier than B.C. 300,—a date amply confirmed by the subject-matter of the decrees. Of the six (Nos. CCCCLVIII—CCCCLIII) which may be connected with known historical events, the earliest (No. CCCCLVIII) perhaps belongs to B.C. 306; the latest to B.C. 299 (No. CCCCLIII). We may with confidence assign the remaining decrees and fragments of the series to about the same time. The blocks, no doubt, originally formed part of the exterior of the cella-wall, like the marbles from Prienè (Nos. CCCXCIX—CCCXII *ante*; see p. 7). Probably other blocks from the same position still exist at Ayasuluk, imbedded in Turkish and other buildings.

Nos. CCCCLXVIII—CCCCXXXVI.

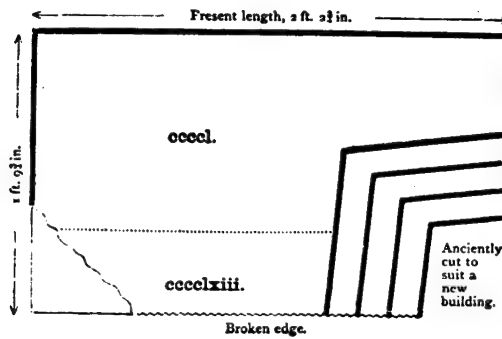
BLOCK 1.



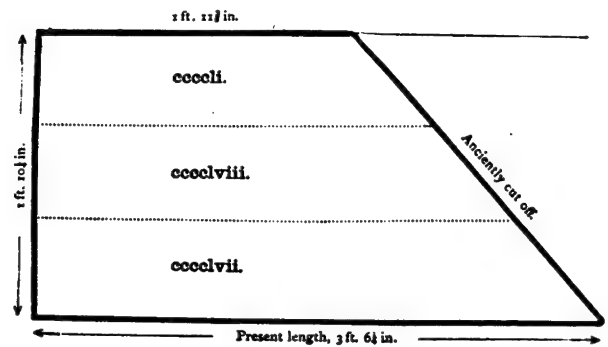
BLOCK 8.



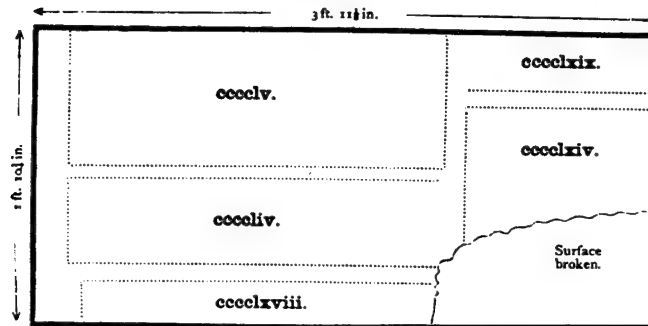
BLOCK 2.



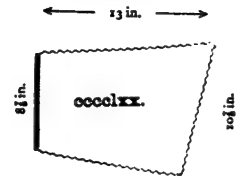
BLOCK 3.



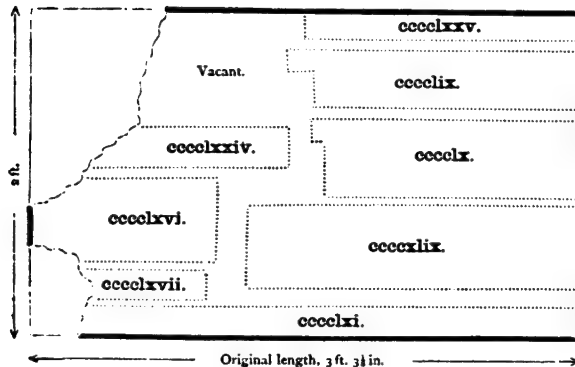
BLOCK 4.



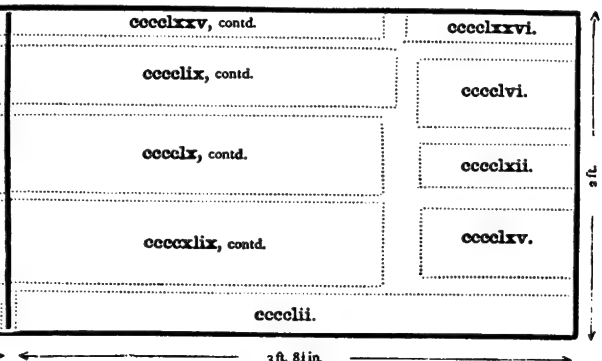
BLOCK 7.



BLOCK 5.



BLOCK 6.



CCCCXLVIII.

Inscribed on Block 1; see the diagram on p. 90, where the measurements are given. Originally from the Artemision, but found built into the proscenium of the Theatre. Wood, Inscriptions from the Temple, No. 8: inaccurate in several places.

ΤΥΓΧΑΝΕΙΓΕΡΙΤΟ ΣΕΛΛΗΝΑΣΚΑΙΤΗΜΠΟΛΙ
 ΑΓΔΟΗΤΥΧΗΙΔΕΔΟΧΘΑΙΤΛΙΔΗΜΛΙΣΥΝΗΣΘ
 ΓΕΛΜΕΝΟΙΣΑΓΔΟΘΙΣΤΟΥΒΑΣΙΛΕΛΣΚΑΙΤΟ
 ΚΑΙΣΤΕΦΑΝΗΦΟΡΕΙΝΕΦΕΣΙΟΥΣΚΑΙΤΟΥΣΚΑΤΟΙ
 5 ΕΡΙΤΟΙΣΕΥΤΥΧΗΜΑΣΙΝΤΟΙΣΕΞΗΓΓΕΛΜΕΝΟΙΣ
 ΑΓΓΕΛΙΑΤΗΙΑΡΤΕΜΙΔΙΤΟΥΣΕΞΣΗΝΑΣΚΑΙ
 ΟΝΟΙΚΟΝΟΜΟΝΚΑΙΕΥΧΕΣΘΑΙΚΑΙΕΙΣΤΟΛΟΙΓΟΝΕΓ
 ΣΘΑΙΔΗΜΗΤΡΙΛΙΤΛΙΒΑΣΙΛΕΙΚΑΙΤΛΙΔΗΜΛ
 ΙΑΝΤΙΓΟΝΛΙΚΑΙΔΗΜΗΤΡΙΛΙΤΟΥΣΣΤΕ
 10 ΝΤΟΥΔΕΑΝΑΛΛΜΑΤΟΣΤΟΥΕΙΣΤΗΝΟΥ
 Τ... ΙΚΟΝΟΜΟΝΕΓΓΑΙΝΕΣΑΙΔΕΚΑΙΑΓΟΛΛΛ
 Τ ΒΑΣΙΛΕΛΣΚΑΙΔΑΝΑΓΓΕΙΛΑΝΤΑΤΗΝΕΥΛ
 ΛΣΤΛΙΔΗΜΛΙΚΑΙΗΝΕΧΕΙΑΥΤΟΣΓΡΟΣΤΟΜΒΑ
 Δ ΜΟΝΤΟΝΕΦΕΣΙΛΓΚΑΙΣΤΕΦΑΝΛΣΑΙΑΥΤΟΓΧΡ
 15 ΧΡ ΣΛΝΕΙΚΟΣΙΤΟΥΔΕΣΤΕΦΑΝΟΥΕΓΙΜΓ
 Δ ΥΝΑΙΔΕΑΥΤΛΙΚΑΙΠΟΛΙΤΕΙΑΝΓ
 ΑΘΑΓΕΡΚΑΙΤΟΙΣΑΛΛΟΙΣΕΥΦΡ
 ΗΜΒΟΥΛΗΓΚΑΙΤΟΝΔΗΜ
 ΑΓΛΣΙΚΑΘΑΓΕΙ
 20 ΔΕΔΟΜΕΝΑΣΑ
 ΤΑΣΑΛΛΛ

[Ἐδοξεν τῇ βουλῇ καὶ τῷ δήμῳ· ὁ δὲ ἄναξ εἶπεν· Ἐπειδὴ Δημήτριος]
 [ὁ βασιλεὺς πολλῶν καὶ μεγίστων ἀγαθῶν αἴτιος ὢν]
 τυγχάνει περὶ τοῦ]ς Ἑλλήνας καὶ τῇ πόλιν τὴν ἡμετέραν,
 Ἀγαθὴ Τύχη δεδόχθαι τῷ δήμῳ συνησθῆναι ἐπὶ τοῖς ἐξηγ-
 γελμένοις ἀγαθοῖς τοῦ βασιλέως καὶ τοῦ στρατεύματος?
 καὶ στεφανοφορεῖν Ἐφεσίους καὶ τοὺς κατοικοῦντας αὐτοῦ
 5 ἐπὶ τοῖς εὐτυχήμασιν τοῖς ἐξηγγελμένοις, [θῦειν δὲ καὶ
 εὐ]αγγέλια τῇ Ἀρτέμιδι τοὺς Ἑσσηνας καὶ [τὴν ἱέρειαν
 καὶ τ]ὸν οἰκονόμον, καὶ εὐχεσθαι καὶ εἰς τὸ λοιπὸν ἐπ[ὶ πλέον εὖ
 γίνε]σθαι Δημητρίῳ τῷ βασιλεῖ καὶ τῷ δήμῳ, [δοῦναι
 δὲ κα]ὶ Ἀντιγόνῳ καὶ Δημητρίῳ τοὺς στεφάνους τοὺς ἐκ τῶν
 10 νόμῳ]ν τοῦ δὲ ἀναλώματος τοῦ εἰς τὴν θυ[σίαν ἐπιμελεῖσθαι
 τ]ὸν οἰκονόμον· ἐπαινέσαι δὲ καὶ Ἀπολλωνίδην? τὸν παρὰ
 τ[οῦ] βασιλέως καὶ ἀναγγεῖλαντα τὴν εὐν[οίαν] τοῦ βασ-
 ιλέως τῷ δήμῳ καὶ ἣν ἔχει αὐτὸς πρὸς τὸν βα[σιλέα] καὶ τὸν
 δ[ῆ]μον τὸν Ἐφεσίωγ, καὶ στεφανῶσαι αὐτὸν χρ[υσέῳ] στεφάνῳ
 15 χρ[υ]σῶν εἰκοσι· τοῦ δὲ στεφάνου ἐπιμε[λεῖσθαι] τὸν οἰκονόμον·
 δ[ο]ῦναι δὲ αὐτῷ καὶ πολιτείαν ἐ[φ'] ἴσῃ καὶ ὁμοίῃ
 κ[αθάπερ] καὶ τοῖς ἄλλοις εὐεργέταις, καὶ πρόσδοον εἰς
 τ]ῇμ βουλῇ καὶ τὸν δῆμ[ον] πρῶτον μετὰ τὰ ἱερὰ καὶ προεδρίαν ἐν τοῖς
 ἀγῶσι καθάπερ [καὶ τοῖς ἄλλοις εὐεργέταις· ἀναγράψαι δὲ καὶ τὰς
 20 δεδομένας αὐτῷ δωρεὰς τοὺς νεωποίας ὅπου καὶ ἀναγράφουσι
 τὰς ἄλλας] πολιτείας κ.τ.λ.

The Ephesians pass a vote of congratulation upon hearing of the successes of Demetrios Poliorketes. It is conceivable that this was the victory of Demetrios in the sea-fight off Cyprus, B.C. 306, after which Antigonos and Demetrios received the title of kings (Plutarch, Demet. 16, 17, 18). Droysen, however, (Hellenismus ii, 2, p. 213) refers the inscription to certain advantages gained by Demetrios over Lysimachos, B.C. 302 (described by Diodoros xx, 113) in the movements which preceded the battle of Ipsos.

The restoration of the opening lines may be trusted as giving the general sense. Line 3: στρατεύματος is very probable; compare No. cccci, line 9 ante: συνησ[θ]ήσονται τῷ βασιλεῖ (Lysimachos) ὅτι αὐτὸς τε ἔρρωται καὶ ἡ δύναμις κ.τ.λ. The same inscription, line 20, illustrates line 4 of our decree. Not only the citizens however (Ἐφεσίους), but all residents at Ephesos (τοὺς κατοικοῦντας) are to join in the rejoicings. What classes of persons are included in οἱ κατοικοῦντες may be seen from the passage quoted from the Mithradates decree p. 86

αὐτε. They would be the *ἰσοτελεῖς, πάροικοι, ἱεροί, ἐξελεύθεροι*, and *ξένοι*. Line 6: there is much probability in *τὴν ἰέρειαν*, concerning whom see p. 85 *αὐτε*. The *οἰκονόμος* of line 7 is mentioned also in No. cccclxix, line 2; compare No. ccccliii, line 20, and *infra*, line 17. At Prienè also in a decree of about the same period (No. ccccxv *αὐτε*, line 18) a board of *οἰκονόμοι* are similarly ordered to furnish public money (see p. 53 *αὐτε*). In the Mithradates decree from Ephesos (Waddington-Le Bas, Part v, No. 136 a, line 28) *λογισταί* are mentioned as controllers-general, corresponding to the *εὔθυνοι* of Athens and the *ἐξετασταί* of some Asiatic cities. We may take the *οἰκονόμος* to be a subordinate officer of the city, analogous to the *οἰκονόμος* or steward of a private estate. The nearest parallels are C. I. 2512 (Kos), *οἰκονόμος πόλεως*; C. I. 2811 (Aphrodisias), *οἰκονόμος τῆς βουλῆς*; compare C. I. 2717 (Stratonikeia), and 3151 (Smyrna). So also in Romans xvi, 23 (Corinth). C. I. 3777 (Nikomedia) records the enfranchisement of one who had been a public *οἰκονόμος*, so that he was merely a *servus publicus* (see C. I. 3793, and Menadier, *Qua Condiciónē Ephesii* etc., p. 77): all these references however belong to times long after our decree. In line 11 I restore *Ἀπολλω[νίδην]*, as

it is likely that the messenger of Demetrios was the Apollonides named by Plutarch (Demet. 50) as a friend of the king.

It is interesting to note the considerable colouring of Ionic dialect which survives in this series of Ephesian decrees of about 300 B.C. The following examples occur:—

χρυσέῳ στεφάνῳ πασσίν (never *χρυσῶ*).

ἔνεκεν, Nos. cccclxix, cccclxvi.

ἔνεκε, Nos. cccclxi, cccclxvii (never *ἐνεκα*).

ὁμοίη usually; but once or twice *ὁμοία*, as Nos.

cccclxi, cccclxv.

προθυμίας, No. cccclxvi.

γερουσίας, No. cccclxix, line 4; but *γερουσίας*, line 2.

Another peculiarity is the aspirate always here employed in the recurring phrase *ἐφ' ἰσῆ καὶ ὁμοίη*: this is no Ionicism, but an idiom of the *κοινή*, borrowed rather from the Doric. The following references will suffice: *ἐφ' ἰσῆ* C. I. 3137, line 75 etc., 3rd cent. B.C. (Smyrna, quoted *αὐτε*, p. 69 note); Waddington-Le Bas, Part v, No. 87, line 14 (Teos), *ἀφ' ἰσού*; C. I. 2439 c, *ἐφ' ἰσῆς* (Melos, 1st cent. A.D.); *τὸν ἴσον* in the *Tabulæ Heracleenses*, C. I. 5774-5, line 175. The aspirate here is a reminiscence of the digamma.

CCCCXLIX.

Inscribed on Blocks 5 and 6; see Diagram, p. 90. Originally from the Artemision, but found built into the proscenium of the Theatre. Wood, *Inscriptions from the Temple*, No. 19; Dittenberger, *Sylloge*, No. 134.

A decree of citizenship to Euphronios of Akarnania, in return for his public services.

In the summer of 302 B.C. Prepelaos, the general of Kassander, was sent to co-operate with Lysimachos against Antigonos. He invaded Asia Minor with brilliant success: nearly the whole of Æolis and Ionia was speedily reduced, and Ephesos, the stronghold of Antigonos' interests, was forced to submit. Hearing of this, Demetrios late in the same year hurried back from Greece to Asia and recovered Ephesos. See Diod. xx, 107, 111, and compare *post*, No. ccccl. Next year in the spring of B.C. 301 Antigonos was slain at Ipsos, and his Asiatic dominion lost. Lysimachos then became master of Ephesos. Our inscription therefore refers to the summer of 302, when the Ephesian authorities had to make the best terms they could with Prepelaos. He appears to have taken charge of the port of Ephesos, appropriating for his master Lysimachos the import and export duties. The temple-authorities (line 1) complained that the imports and exports of the goddess were now charged with a duty, and not allowed exemption (*ἀτελεία*) as heretofore. Their complaint was further complicated by a dispute about the standard weight (line 4), the agents of Prepelaos and Kassander disputing the correctness of the standard used in the Artemision. On the custom of depositing standard weights in temples the reader is referred to the well-known Attic decree, C. I. A. ii, No. 476 and Böckh, *Staatsh.* (ed. 1851) ii, p. 356; similarly Mr. Newton found

a number of marble weights within the temenos of Demeter at Knidos (*History of Discoveries*, ii, Pt. 2, p. 804). With the view of settling these disputes an embassy (line 4) was sent to Prepelaos, which was successful in securing *ἀτέλεια* for the goddess (line 5). But the success of the envoys was greatly due to the friendly offices of one Euphronios of Akarnania, who appears to have used his influence with Prepelaos (line 5). His being an Akarnanian reminds us of the fact that Kassander was at this time in close alliance with that people. For seeing that the Ætolians took the side of Antigonos and Demetrios, and that they were most troublesome neighbours to the Akarnanians, Kassander made overtures to the latter, and entered into alliance with them, prevailing upon them (in B.C. 314) to make a kind of *συνοικισμός* by which they consolidated their population in a few central towns (see Diod. xix, 67; and Grote, Pt. ii, ch. 24). This friendship of Kassander with Akarnania, may account for the influence of Euphronios with Prepelaos.

I have remarked on the Ionic forms *γερουσίας*, line 4 (but *γερουσίας*, line 2), *ὁμοίη*, line 7, and *ἔνεκεν* line 6, in the notes on No. cccclxviii. On the allotment of the new citizen into a tribe and thousand (*φυλὴν καὶ χιλιαστὴν*, lines 8, 9), the reader is referred to the *Prolegomena*, pp. 68, 69 *ante*. The *νεοποῖται* (line 1) are also there discussed, p. 80.

Οἱ κοῤῥῆτες (wrongly read by Wood as *οἰκοῤῥῆτες*) are less readily explained. Strabo (xiv, 640) tells the Ephesian legend of the *Κοῤῥῆτες*, who on Mount

CCCCXIX.

ΕΔΟΞΕΝ ΤΗ ΒΟΥΛῇ ΚΑΙ Τῷ Δῆμῳ· Ἡρώετων εἶπεν· Περὶ ὧν οἱ νεοπαῖαι καὶ οἱ κούρητες κατασταθέντες διελέχθησαν
 τῇ βουλῇ καὶ τὸ ψήφισμα ἤνεγκαν τῆς γερούσιας καὶ τῶν ἐπικλήτων ὑπὲρ Εὐφρόντιον πολιτείας, δεδύχθαι τῇ βουλῇ·
 ἐπειδὴ Εὐφρόνιος Ἡγήμονος Ἀκαρινὰν πρότερόν τε εὐνοῦς ὦν καὶ πρόθυμος διετέλει περὶ τὸν δῆμον τὸν Ἐφεσίων καὶ νῦν
 ἀποσταλείσης πρεσβείας πρὸς Πρεπέλαον ὑπὸ τῆς γερούσιας ὅπως ἂν ἡ ἀτέλ[ει]α ὑπάρχῃ τῇ θεῷ καὶ τὰ λοιπὰ ἐν ἅπασιν καιροῖς διατελεῖ
 ας τῇ θεῷ συνδιοίκησεν μετὰ τῆς πρεσβείας ὅπως ἂν ἡ ἀτέλ[ει]α ὑπάρχῃ τῇ θεῷ καὶ τὰ λοιπὰ ἐν ἅπασιν καιροῖς διατελεῖ
 χρήσιμος ὦν καὶ κοινῇ τῷ δήμῳ καὶ ἰδίᾳ τοῖς ἐντυγχάνουσι τ[ῷ] μ[ε] πολιτῶν· ἐγνώσθαι ἐπαινεῖσαι τε Εὐφρόντιον εὐνοίας ἕνεκεν
 ἣν ἔχει περὶ τε τὸ ἱερὸν καὶ τὴν πόλιν, καὶ δοῦναι αὐτῷ πολιτε[ί]αν ἐφ' ἑσ[τ]ῇ καὶ ὁμοίᾳ, αὐτῷ καὶ ἐγγόνοις, ἀναγράφαι δὲ αὐτῷ τὴν
 πολιτείαν εἰς τὸ ἱερὸν τῆς Ἀρτέμιδος οὗ καὶ αἱ λοιπαὶ πολιτε[ί]αι α[ναγεγραμμέναι] εἰσὶν· ἐπικληρῶσαι δὲ αὐτὸν καὶ εἰς φυλὴν καὶ εἰς
 χιλιαστὸν, ὅπως ἂν εἰδῶσι πάντες ὅτι ὁ δῆμος ὁ Ἐφεσίων τοὺς εὐεργ[ετοῦ]ντας τὸ τε ἱερὸν καὶ τὴν πόλιν τιμᾷ δωρεαῖς ταῖς προσηγούσαις.
 ἔλαχε φυλὴν Ἐφεσέως, χιλιαστὸν Ἀργαδεύς.

Ἐδοξεν τῇ βουλῇ καὶ τῷ δήμῳ· Ἡρώετων εἶπεν· Περὶ ὧν οἱ νεοπαῖαι καὶ οἱ κούρητες κατασταθέντες διελέχθησαν

τῇ βουλῇ καὶ τὸ ψήφισμα ἤνεγκαν τῆς γερούσιας καὶ τῶν ἐπικλήτων ὑπὲρ Εὐφρόντιον πολιτείας, δεδύχθαι τῇ βουλῇ·

ἐπειδὴ Εὐφρόνιος Ἡγήμονος Ἀκαρινὰν πρότερόν τε εὐνοῦς ὦν καὶ πρόθυμος διετέλει περὶ τὸν δῆμον τὸν Ἐφεσίων καὶ νῦν

ἀποσταλείσης πρεσβείας πρὸς Πρεπέλαον ὑπὸ τῆς γερούσιας ὅπως ἂν ἡ ἀτέλ[ει]α ὑπάρχῃ τῇ θεῷ καὶ τὰ λοιπὰ ἐν ἅπασιν καιροῖς διατελεῖ

ας τῇ θεῷ συνδιοίκησεν μετὰ τῆς πρεσβείας ὅπως ἂν ἡ ἀτέλ[ει]α ὑπάρχῃ τῇ θεῷ καὶ τὰ λοιπὰ ἐν ἅπασιν καιροῖς διατελεῖ

χρήσιμος ὦν καὶ κοινῇ τῷ δήμῳ καὶ ἰδίᾳ τοῖς ἐντυγχάνουσι τ[ῷ] μ[ε] πολιτῶν· ἐγνώσθαι ἐπαινεῖσαι τε Εὐφρόντιον εὐνοίας ἕνεκεν

ἣν ἔχει περὶ τε τὸ ἱερὸν καὶ τὴν πόλιν, καὶ δοῦναι αὐτῷ πολιτε[ί]αν ἐφ' ἑσ[τ]ῇ καὶ ὁμοίᾳ, αὐτῷ καὶ ἐγγόνοις, ἀναγράφαι δὲ αὐτῷ τὴν

πολιτείαν εἰς τὸ ἱερὸν τῆς Ἀρτέμιδος οὗ καὶ αἱ λοιπαὶ πολιτε[ί]αι α[ναγεγραμμέναι] εἰσὶν· ἐπικληρῶσαι δὲ αὐτὸν καὶ εἰς φυλὴν καὶ εἰς

χιλιαστὸν, ὅπως ἂν εἰδῶσι πάντες ὅτι ὁ δῆμος ὁ Ἐφεσίων τοὺς εὐεργ[ετοῦ]ντας τὸ τε ἱερὸν καὶ τὴν πόλιν τιμᾷ δωρεαῖς ταῖς προσηγούσαις.

ἔλαχε φυλὴν Ἐφεσέως, χιλιαστὸν Ἀργαδεύς.

10

Solmissos, overlooking Ephesos, *στάντας φασὶ . . τῷ ψόφῳ τῶν ὅπλων ἐκπλήξαι τὴν Ἥραν ζηλοτύπως ἐφεδρεύουσιν, καὶ λαθεῖν συμπράξαντας τὴν λοχείαν τῇ Λητοίῃ*. He goes on to say that an annual festival commemorated this event, and adds: *τότε δὲ καὶ τῶν Κουρήτων ἀρχεῖον συνάγει συμπόσια καὶ τινὰς μυστικὰς θυσίας ἐπιτελεῖ*. Now ἀρχεῖον must mean here a college or board of officials, and these officials are the *κουρήτες* of our inscription. They had at their head a *πρωτοκούρης* (No. DXCVI, δ). They were named after the mythical *Κουρήτες* with whose festival they had to do. Similarly at Sparta the priestesses of Hilæira and Phœbe were named after the deities they served (Pausan. iii, 16, § 1): *κόραι δὲ ἱερῶνται σφισι παρθένοι, καλούμεναι κατὰ ταῦτα ταῖς θεαῖς καὶ αὗται Λευκιππίδες*. In discussing the Festivals of Ephesos,

pp. 79, 80 *ante*, I have identified the celebration which the Kuretes kept up.

The chief interest of this decree (compare No. CCCCLXX *post*) centres in the mention of the *γερουσία* and *ἐπικλητοί* (lines 2, 4), which illustrates another passage of Strabo (xiv, p. 640), stating that Lysimachos reorganized the government of Ephesos after an oligarchical model: *ἣν δὲ γερουσία καταγραφόμενη, τούτοις δὲ συνέσαν οἱ ἐπικλητοὶ καλούμενοι καὶ δῶκον πάντα*. I have discussed the nature of these bodies at length, *ante*, pp. 74–78. We might infer from Strabo that these changes were made by Lysimachos after the battle of Ipsos. It appears, however, from this decree, that the *γερουσία* and *ἐπικλητοί* formed part of the oligarchical changes introduced by Prepelaos, B.C. 302 (compare Droysen, *Hellenismus*, ii, 2, p. 211).

CCCCL.

Inscribed on Block 2; see Diagram, p. 90. Originally from the Artemision, but found built into the proscenium of the Theatre. Wood, *Inscriptions from the Temple*, No. 12.

ΞΕΝΤΗΒΟΥΛΗΚΑΙΤΛΙΔΗΜΛΙΑΡΤΕΜΛΗΝΜΗΤΡΑΔΟΣΕΙΓΕΝΕΓΓΕΙΔΗΘΡΑΣ
 ΟΞΕΙΔΛΗΝΙΟΥΜΑΓΝΗΣΓΡΟΤΕΡΟΝΔΙΕΤΕΛΕΙΓΠΡΟΘΥΜΟΣΚΑΙΕΥΝΟΥΣΛΗΝΤΛΙΔ
 ΤΟΥΓΟΛΕΜΟΥΓΕΝΟΜΕΝΟΥΚΑΤΑΤΗΜΓΟΛΙΝΚ/ ΛΛΙΣΚΟΜΕΝΛΗΣΛΜΑΤΛΗ
 ΤΛΗΚΑΙΕΛΕΥΘΕΡΛΗΚΑΙΟΙΚΕΤΙΚΛΗΝΓΑΣΑΝ
 5 ΤΛΗΜΓΟΛΙΤΛΗΚΑΙΤΟΥΣΜΕΝΔΙΕΣΛΙΣΕΤΛ
 ΑΓΕΣΤΕΛΛΕΝΤΟΙΣΓΡΟΣΗΚΟΥΣΙΝΒΟΥΛΟΜ
 ΤΟΙΣΓΑΡΑΓΙΝΟΜΕΝΟΙΣΤΛΗΜΓΟΛΙΤΛΙ
 ΓΟΞΕΙΔΛΗΝΙΟΥΜΑΓΝΗΤΙΓΟΛΙΤΕΙΑΝΕΦ
 ΝΑΓΡΑΨΑΙΤΟΥΣΝΕΛΓΟΙΑΣΤΑΔΟΘΕΝΤΑ/
 10 ΔΙΑΙΛΟΙΓΑΙΓΟΛΙΤΕΙΑΙΕΙΣΙΝΑΝΑΓΕ
 ΛΗΜΟΣΟΕΦΕΣΙΛΗΝΧΑΡΙΤΑΣΑΓΟΔΙΔΟΝ
 ΞΙΑΝΤΛΗΝΕΥΕΡΓΕΤΗΜΑΤΛΗΝΕΓΙ
 ΑΣΤΥΝΕΛΛΑΧΕΦΥΛΗΝΒΕΜΒΙ

*Ἐδ' οὕ(ε)ν τῇ βουλῇ καὶ τῷ δήμῳ. Ἀρτέμων Μητράδος εἶπεν. Ἐπειδὴ Θρασ[. . . . ?
 Π]οσειδωνίου Μάγνης πρότερον διετέλει πρόθυμος καὶ εὖνους ὦν τῷ δ[ήμῳ καὶ νῦν
 τοῦ πολέμου γενομένου κατὰ τὴν πόλιν κα[ί] ἀλίσκομένων σωμάτων [αἰ]χμαλώ-
 των καὶ ἐλευθέρων καὶ οἰκετικῶν πᾶσαν [προ]θυμίαν παρείχετο περὶ τῆς σωτηρίας
 5 τῶν πολιτῶν καὶ τοὺς μὲν διέσφζε τῶ[ν ἀλίσκομένων λυ]τρωσάμενος? τοὺς δὲ
 ἀπέστελλεν τοῖς προσήκουσιν βουλόμενος
 τοῖς παραγινόμενοις τῶν πολιτῶν [δε]δόχθαι τῇ βουλῇ καὶ τῷ δήμῳ δοῦναι Θρασ
 Ποσειδωνίου Μάγνητι πολιτείαν ἐφ' [ί]ση καὶ ὁμοίῃ αὐτῷ καὶ τοῖς ἐκγόνοις, καὶ ἀ-
 ναγράφαι τοὺς νεωποίας τὰ δοθέντα [αὐτῷ εἰς τὸ ἱερὸν τῆς Ἀρτέμιδος οὖ
 10 καὶ αἱ λοιπαὶ πολιτεῖαι εἰσιν ἀναγε[γραμ]μέναι, ὅπως ἂν ἅπαντες εἰδῶσιν ὅτι ἐπίστα-
 ται ὁ δῆμος ὁ Ἐφεσίων χάριτας ἀποδιδόν[αι] τοῖς εὐεργετοῦσιν αὐτὸν
 κατ' ἀξ[ί]αν τῶν εὐεργετημάτων. ἐπι[κλη]ρῶσαι δὲ αὐτὸν καὶ εἰς φυλῇ
 καὶ χιλί[α]στύν. ἔλαχε φυλὴν Βεμβί[λ]νης, χιλιαστὴν*

Honours are decreed to a citizen of Magnesia on the Mæander, for releasing Ephesians captured in war.

This document also fits in very well with the capture of Ephesos by Prepelaos, B.C. 302 (Diod. xx, 107). Certainly Diodoros declares that the victor 'let the Ephesians go scot-free' (τοὺς Ἐφεσίους ἄφηκε), i.e. he inflicted upon them neither slavery nor slaughter nor a money-fine. But while this was his treatment of the defeated city as a whole, there may

have been many private prisoners of war, and it is these whose lot had been alleviated by the Magnesian citizen honoured by this decree. As there is no mention made in it of either *γερουσία* or *ἐπικλητοί* (see No. CCCXLIX), it may have been drafted just before the battle of Ipsos, and immediately after Ephesos had been recovered by Demetrios from its capture by Prepelaos, i.e. in the winter of B.C. 302. Prepelaos made the government oligarchical; this was reversed by Demetrios, but after his victory at

Ipsos Lysimachus again deposed the democracy, and made great changes in the city. It is worth observing, in reference to this benefactor being a Magnesians, that Magnesia, until the battle of Ipsos, belonged to Antigonos, and had been untouched by Prepelaos (Rayet, *Milet et le golfe Latmique*, i, p. 168).

In line 1 the lapidary has omitted an *E* in the opening word. For the irregular genitive *Μητράδος*, see note on No. CCCCLXXVII, line 69. In lines 3, 4 I restore *αἰχμαλώτων* after Demosthenes *Adv. Lept.* p. 480 (Reiske); *αἰχμάλωτα σώματα δεῦρ' ἤγαγε*. In Xenophon, *Hellen.* ii, 1, § 19, we read *ἐλεύθερα σώματα*, and in Æschines, *In Timarch.* p. 42, *σώματα οἰκετικά* (Lobeck, *Phrynichus*, ed. 1820, p. 378). The ransom

of captives was a recognised act of charity in ancient Greece, where frequent wars and the ravages of pirates brought continual danger of captivity; compare Aristotle, *Eth. N.* ix, 2, § 4: *οἷον τῷ λυτρωθέντι παρὰ ληστῶν πότερον τὸν λυσάμενον ἀντιλυτρωτέον, κἂν ὁστισοῦν ἢ . . . ἢ τὸν πατέρα λυτρωτέον*. After the battle of Granikos we hear of Athenian mercenaries, who had been fighting on the Persian side, as being redeemed from slavery by foreign friends of Athens (C. I. A. ii, Nos. 193, 194). In another Athenian decree (C. I. A. ii, No. 314) Philippides the comic poet is thanked for using his interest with Lysimachos to secure the release of Athenian captives taken at the battle of Ipsos.

CCCCLI.

Inscribed on Block 3; see Diagram, p. 90. Originally from the Artemision, but found built into the proscenium of the Theatre. Unpublished.

ΛΙΤΑΝΚΑΘΟΤΙΑ

ΡΙΔΑΙΟΝΑΡΕΤΗΣΕΝΕΚΕΚΛΙ

ΥΤΛΙΚΑΙΕΚΓΟΝΟΙΣΕΦΙΣΗΚΑ ΜΟΙΔΙΚΑΟΛΙΕΡΗΛΙ

ΕΣΣΗΝΑΣΕΙΣΦΥΛΗΝΚΑΙΧΙΛΙΑΣΤΥΝΑΝΑΓΡΑΨΑΙΔΕΤΟΔΕ

5 ΡΟΥΚΑΙΤΑΣΑΛΛΑΣΓΟΛΦΤΕΙΑΣΑΝΑΓΡΑΦΟΥΣΙΕΛΑΧΕΦΥΛ

[. καὶ ἰδίᾳ τοῖς ἐντυγχά-

νουσι τῶν πο]λιτῶν καθότι ἀ[ν] ἕκαστος αὐτὸν προσκαλεῖται· δεδόχθαι τῇ βουλῇ καὶ τῷ δήμῳ ἐπαινέ-
σαι Ἀ]ριδαῖον ἀρετῆς ἕνεκε καὶ ἐ[ν]νοίας, ἣν ἔχει πρὸς τὸν δῆμον τὸν Ἑφεσίων, δοῦναι δὲ πολιτεί-
αν αὐτῷ καὶ ἐκγόνοις ἐφ' ἴσῃ κα[ὶ] ὁ]μοίᾳ καθάπερ καὶ [τοῖς ἄλλοις εὐεργέταις, ἐπικληρῶσαι δὲ αὐτὸν το-
ύς] Ἑσσηνας εἰς φυλὴν καὶ χιλιαστὴν, ἀναγράψαι δὲ τόδε [τὸ ψήφισμα τοὺς νεωποίας εἰς τὸ ἱερὸν
5 ὅ]που καὶ τὰς ἄλλας πολ[ι]τείας ἀναγράφουσι. ἔλαχε φυλ[ὴν], χιλιαστὴν

Honours are decreed to [A]ridæos? for his public services.

The restoration Ἀριδαῖον in line 3 is probable, but not certain. Aridæos was the name of a general of Alexander, who was entrusted with the conveyance of his funeral to Egypt (Diod. xviii, 26). He afterwards was appointed ruler of Hellespontine Phrygia (Diod. *ib.* 39): from which he was driven by Antigonos, B.C. 319 (Diod. *ib.* 51, 52, 57). After this we hear no more of him; but as he was reckoned a pronounced enemy of Antigonos (Diod. *ib.* 72, ἐχθρὸν δ' ὄντα τοῖς περὶ τὸν Ἀντίγονον), it may appear unlikely that he should receive honours from a city so devoted to Antigonos and Demetrios as Ephesos was. Yet as his adventures subsequently to B.C. 319 are quite unknown, it is possible that he may have rendered some services to Ephesos, such as to call for an honorary decree. For example, during the campaign of Prepelaos (B.C. 302) when the dominion of Demetrios and Antigonos in Asia for the moment collapsed before Lysimachos, Aridæos may have used his influence on behalf of Ephesos. Or, later on, after the battle of Ipsos, and the establishment of an oligarchy at Ephesos by Lysimachos (B.C. 295), Aridæos may have been rewarded with these honours just because he was a prominent enemy of the defeated kings.

This identification, however, must remain uncertain as long as the precise name of this chieftain is unknown. In Diodoros and Justin (xiii, 4, § 6) he is called Arrhidaios. In the decree of the people of Nesos in honour of Thersippos (Droysen, *Hellenismus*, ii, 2, p. 374) he is called Ἀρ]ραβαῖος, or Ἀρ]αβαῖος, while Polyænos gives the name as Ἀριβαῖος (vii, 30), if indeed the same general is meant. In this confusion, it may be convenient to note that (1) the name Ἀρριδαῖος (or Ἀριδαῖος) appears to belong to the Macedonian royal line. The grandfather of Philip II was Arrhidæos, spelt Ἑρριδαῖος in the Treaty of his son Amyntas with the Chalkidians (now at Vienna; Dittenberger, *Sylloge Inscriptionum Græc.* i, No. 60). (2) Arrhabaios is a name peculiar to the royal house of Lynkestis: Ἀρραβαῖος in C. I. A. i, No. 42, called Ἀρριβαῖος by Thucydides, iv, 79, etc. If therefore the general who conveyed the body of Alexander to Egypt was rightly named Arrhabaios, he belonged probably to this ruling house of Lynkestis, and cannot have been called also Arrhidaios; so that it would not be he who is honoured in our decree. In that case we must understand some distinguished Macedonian otherwise unknown to history: compare Droysen, *Hellenismus*, ii, p. 13. In line 5 the Φ in ΡΟΛΦΤΕΙΑΣ is a blunder of the lapidary.

Inscribed on Block 6; see Diagram, p. 90: the inscription ran on into another wall-stone which fitted on to the right but is now lost. Originally from the Artemision, but found built into the proscenium of the Theatre. Wood, Inscriptions from the Temple, No. 25.

ΕΔΟΞΕΝΤΗΒΟΥΛΗΚΑΙΤΟΙΔΗΜΟΛΙΜΗΤΡΑ ΕΙΠΕΝΕΓΕΙΔΗΑΡΧΕΣΤΡΑΤΟΣΝΙΚΗΛΟΣΜΑΚΕΔΟΝΟΙΚΕΙΟΣΛΗΝΤΟΥΒΑΣΙΛΕΥΣΑ
ΕΓΚΛΑΙΟΜΕΝΑΙΣΣΤΡΑΤΗΓΟΣΓΙΣΤΟΝΤΕΑΥΤΟΜΓΑΡΕΣΧΗΤΑΙΕΙΣΤΑΤΟΥΒΑΣΙΛΕΥΣΠΡΑΓΜΑΤΑΚΑΚΑΙΤΗΓΟΛΕΙΤΑΓΛΟΙΑΤΑΧΙΤ
ΚΑΙΤΟΝΔΗΜΟΝΤΟΝΕΦΕΣΙΝΚΑΙΣΤΕΦΑΝΟΣΧΑΙΡΥΣΕΛΙΣΤΕΦΑΝΟΚΑΙΑΝΑΓΓΕΙΛΑΙΤΟΙΣΔΙΟΝΥΣΙΟΙΣΕΝΤΟΙΘΕΑΤΡΑΙΤΗΣ
ΚΑΙΕΙΣΦΥΛΗΓΚΑΙΧΙΛΙΑΣΤΥΝΕΙΝΑΙΔΕΑΥΤΛΙΚΑΙΠΡΟΕΔΡΙΑΝΕΝΤΟΙΣΑΓΓΟΧΙΚΑΙΑΤΕΛΕΙΑΝΑΝΕΙΣΑΓΗΤΑΙΗΕΞΑΓΗΤ
ΤΟΥΣΝΕΛΠΟΙΛΑΣΕΙΣΤΟΙΕΡΟΝΤΗΣΑΡΤΕΜΙΔΟΣΟΓΟΥΚΑΙΔΙΔΑΙΛΟΙΓΑΙΦΟΛΙΤΕΙΑΙΑΝΑΓΕΓΡΑΜΜΕΝΑΙΕΙΣΙΟΓΩΣΑΓΑΓΑΝ

Ἐδοξεν τῇ βουλῇ καὶ τῷ δήμῳ· Μητρῶ[ς] εἶπεν· Ἐπειδὴ Ἀρχέστρατος Νίκωνος Μακεδῶν, οἰκείος ὦν τοῦ βασιλέως Δ[ημητρίου] καὶ γενόμενος
ἐγ Κλαζομέναις στρατηγὸς πιστὸν τε αὐτὸν παρέσχηται εἰς τὰ τοῦ βασιλέως πράγματα καὶ τῇ πόλει τὰ πλοῖα τὰ σιτ[αγωγὰ] διέσωξε·? δεδύχθαι τῇ βουλῇ καὶ τῷ δήμῳ
καὶ τὸν δῆμον τὸν Ἐφεσίων, καὶ στεφανώσαι χρυσέῳ στεφάνῳ καὶ ἀναγγεῖλαι τοῖς Διονυσίοις ἐν τῷ θεάτρῳ, τῆς [δὲ] ἀναγγελίας τοῦ στεφάνου ἐπιμελεῖσθαι τὸν ἀγωνοθέτην,
καὶ εἰς φυλὴν καὶ χιλιαστὴν, εἶναι δὲ αὐτῷ καὶ προσδρίαν ἐν τοῖς ἀγῶσι καὶ ἀτέλειαν ὦν ἀν εἰσάγηται ἡ ἐξάγη[αι] εἰς τὸν ἴδιον οἶκον καὶ ἐν πολέμῳ καὶ ἐν εἰρήνῃ, καὶ κατὰ
γῆν καὶ κατὰ θάλατταν. ἀναγράψαι δὲ τὸδε τὸ ψήφισμα
τοὺς νεωπόας εἰς τὸ ἱερὸν τῆς Ἀρτέμιδος ὅπου καὶ αἱ λαπαὶ πολιτεῖαι ἀναγεγραμμέναι εἰσὶ, ὅπως ἔπαντ[ες] εἰδῶσιν ὅτι ὁ δῆμος τιμᾷ τοὺς εὐεργετοῦντας αὐτὸν δωρεαῖς ταῖς
προσῆκούσαις. ἔλαχε φυλὴν, χιλιαστὴν

Honours are decreed to Archestratos, a general of king D[emetrios Poliorketes], for public services to the Ephesians.

At the end of the lines is a joint of a wall-stone which is lost. The lines are incomplete by at least one third. Underneath line 5 the stone is blank, so that line 5 was the last. I have restored the lost portions by means of the usual formulas, which certainly convey the general tenour of the decree. I take Archestratos to have been a general of Demetrios, who at the time of the conquests of Prepelaos B. C. 302 (Diod. xx, 107) remained loyal to the cause of Antigonos and Demetrios and did good service against Lysimachos and Prepelaos. Diodoros (*ib.*) says that at that time two generals of Antigonos went over to Lysimachos, by name Dokimos and Phoenix: we learn from this inscription that Archestratos remained faithful (line 2). Diodoros also states that Prepelaos was not able to capture Klazomenæ or Erythræ, because of ἐλθοῦσης κατὰ θάλατταν βοθηίας, and that he contented himself with ravaging their territory. Our inscription probably refers to this successful defence of Klazomenæ (line 2), and Archestratos may have been in command of the fleet that came to its relief. In line 2 he is thanked for having protected the corn-vessels on their way to Ephesos. This seems to imply that he was in command of a fleet; and moreover Prepelaos had just burned the entire Ephesian fleet in the harbour (Diod. *ib.*). The decree was no doubt drawn up at the close of B. C. 302, when Demetrios suddenly regained possession of Ephesos, and perhaps was accompanied by this very Archestratos (Diod. xx, 111). Archestratos appears not to be elsewhere mentioned.

CCCCCLIII, CCCCCLIII a.

Inscribed on Block 1; see Diagram, p. 90. Originally from the Artemision, but found built into the proscenium of the Theatre. Wood, Inscriptions from the Temple, No. 7.

A grant of citizenship and other honours to Nikagoras, a messenger of Demetrios and Seleukos, who had conveyed a message of goodwill to the Ephesians from the kings.

The date of this decree must be B. C. 300, when shortly after the battle of Ipsos Demetrios entered into an alliance with Seleukos, giving him his daughter Stratonike in marriage. Thus his shattered fortunes were partially recovered, and nowhere would the news be more welcome than at Ephesos, which was always true to the cause of Antigonos and Demetrios. Compare Droysen, *Hellenismus*, ii, 2, p. 240

CCCCCLIII a.

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CCCCCLIII. ΕΔΟΞΕΝ ΤΗ ΒΟΥΛΗ ΚΑΙ Τῷ ΔΗΜῳ ΦΙΛΑΙΝΕΤΟΣ ΦΙΛΟΦΡΟΝΟΣ ΕΐΠΕΝ ΕΝΕΓΓΕΙΔΗ
 ΝΙΚΑΓΟΡΑΣ ΑΡΙΣΤΑΡΧΟΥ ΡΟΔΙΟΣ ΑΓΟΣΤΑΛΕΙΣ ΓΑΡ ΑΤΛΗΜΒΑΣΙΛΕΩΝ ΔΗΜΗΤΡΙΟΥ
 ΚΑΙ ΣΕΛΕΥΚΟΥ ΓΡΟΣΤΕΤΟΝ ΔΗΜΟΝ ΤΟΝ ΕΦΕΣΙΩΝ ΚΑΙ ΤΟΥΣ ΑΛΛΟΥΣ ΕΛΛΗΝΑΣ
 ΚΑΤΑΣΤΑΘΕΙΣ ΕΙΣ ΤΟΝ ΔΗΜΟΝ ΠΕΡΙ ΤΗΣ ΙΚΕΙΟΤΗΤΟΣ ΤΗΣ ΓΕΓΕΝΗΜΕΝΗΣ
 5 ΑΥΤΟΙΣ ΔΙΕΛΕΧΘΗ ΚΑΙ ΠΕΡΙ ΤΗΣ ΕΥΝ ΣΗΝΕΧΟΝΤΕΣ ΔΙΑΤΕΛΟΥΣΙΝ ΕΙΣ
 ΤΟΥΣ ΕΛΛΗΝΑΣ ΚΑΙ ΤΗΜ ΦΙΛΙΑΝ ΤΗΛ ΤΡΟΤΕΡΟΝ ΥΓΑΡΧΟΥΣ ΑΝΑΥΤῶ
 ΤΡΟΣΤΗΜ ΓΟΛΙΝΑΝ ΕΝΕΛΣΑ- ΕΔΟΧΘΑΙ ΤΗ ΒΟΥΛΗ ΚΑΙ Τῷ ΔΗΜῳ
 ΛΙΝΕΣ ΔΙΤΕΝΙΚΑΓΟΡΑΝ ΕΠΙ ΙΕΥΝΟΙΔΗΝ ΕΧΛΗΝ ΔΙΑΤΕΛΕΙ ΓΡΟΣΤΟΥΣ
 ΤΙΛΕΙΣ ΚΑΙ ΤΟΝ ΔΗΜΟΝ ΚΑΙ ΣΤΕΦΑΝΩΣ ΔΙΑΥΤΟΓΧΡΥΣΕΛΙΣΤΕΦΑΝΩ
 10 ΝΑΓΓΕΙΛΑΙΤΟΙΣ ΣΕΙΟΙΣ ΕΝ Τῷ ΘΕΑΤΡῳ ΔΟΥΝΑΙ ΔΕ ΚΑΙ ΠΟΛΙΤΕΙΑΝ
 ΚΑΙ ΟΜΟΙΚΑΘΑΓΕΡ ΚΑΙ ΤΟΙΣ ΛΟΙΠΟΙΣ ΕΥΕΡΓΕΤΑΙΣ ΥΓΑΡΧΕΙΝ ΔΕ ΑΥΤῶ
 ΑΝΕΝΤΟΙΣ ΑΓΛΣΙΝ ΚΑΙ ΕΙΣ ΓΛΟΥΝ ΚΑΙ ΕΚ ΓΛΟΥΝ ΚΑΙ ΕΜ ΓΟΛΕΜΩ
 ΙΚΑΙ ΔΕ ΤΕΛΕΙΑΝ ΛΗΝΑΝ ΕΙΣ ΑΓΗΚΕΣ ΑΓΗΚΕΙΣ ΤΟΝ ΙΔΙΟΝ ΟΙΚΟΝ
 ΤΡΟΥΛΗΓΚΑΙ ΤΟΝ ΔΗΜΟΜ ΓΡΛΤΛΙ ΜΕΤΑ ΤΑ ΙΕΡΑ ΤΑΥΤΑ ΔΕ ΕΙΝΑΙ
 15 ΓΡΑΨΑΙ ΔΕ ΤΑ ΔΕ ΔΟΜΕΝΑΣ ΑΥΤῶ ΔΗΡΕΑΣ ΤΟΥΣ ΝΕΛΓΟΙΑΣ
 ΕΠΙΚΛΗΡΑ ΔΙΔΕ ΑΥΤΟΓΚΑΙ ΕΙΣ ΦΥΛΗΓΚΑΙ ΕΙΣ
 ΛΣ ΑΓΑΝΤΕΣ ΕΙΔΛΣΙΝ ΟΤΙ Ο ΔΗΜΟΣ Ο ΕΦΕΣΙΩΝ
 ΛΙΕΙΣ ΤΑ ΑΥΤΟΥ ΓΡΑΓΜΑΤΑ ΓΡΟΟΥ ΜΟΥΣΟΝΤΑΣ
 ΣΔΙΣ ΑΓΟΣΤΕΙΛΑΙ ΔΕ ΚΑΙ ΞΕΝΙΑ ΑΥΤῶ ΤΟΝ
 20 ΦΥΛΗΝ ΕΦΕΣΕΥΣ ΧΙΛΙΑΣ ΤΥΝ ΛΕΒΕΔΙΟΣ

"Εδοξεν τῇ βουλῇ καὶ τῷ δήμῳ· Φιλαινέτος Φιλόφρονος εἶπεν· 'Ἐπειδὴ
 Νικαγόρας Ἀριστάρχου Ῥόδιος ἀποσταλεῖς παρὰ τῶν βασιλέων Δημητρίου
 καὶ Σελεύκου πρὸς τε τὸν δῆμον τὸν Ἐφεσίων καὶ τοὺς ἄλλους Ἕλληνας
 κατασταθεῖς εἰς τὸν δῆμον περὶ τε τῆς [ο]ικειότητος τῆς γεγενημένης
 5 αὐτοῖς διελέχθη καὶ περὶ τῆς εὐν[οίας] ἣν ἔχοντες διατελοῦσιν εἰς
 τοὺς Ἕλληνας καὶ τῇ φιλίαν τῇ πρότερον ὑπάρχουσαν αὐτῷ
 πρὸς τὴν πόλιν ἀνενεώσατ[ο· δ]εδόχθαι τῇ βουλῇ καὶ τῷ δήμῳ
 ἐπ[ι]αινέσαι τε Νικαγόραν ἐπὶ [τῇ] εὐνοίᾳ ἣν ἔχων διατελεῖ πρὸς τοὺς
 βα[σι]λεῖς καὶ τὸν δῆμον, καὶ στεφανῶσαι αὐτὸν χρυσῷ στεφάνῳ
 10 καὶ ἀ[να]γγεῖλαι τοῖς [Ἐφε]σείοις ἐν τῷ θεάτρῳ, δοῦναι δὲ καὶ πολιτείαν
 ἐφ' ἑσ[τῇ] καὶ ὁμοίᾳ καθάπερ καὶ τοῖς λοιποῖς εὐεργέταις, ὑπάρχειν δὲ αὐτῷ
 προεδρίαν ἐν τοῖς ἀγῶσιν, καὶ εἰσπλύνει καὶ ἐκπλύνει καὶ ἐμ πολέμῳ
 καὶ ἐν εἰρήνῃ, καὶ ἀτέλειαν ὧν ἂν εἰσάγῃ ἢ ἐξάγῃ <ἢ> εἰς τὸν ἴδιον οἶκον,
 καὶ ἐφοδὸν εἰς τὴν βουλὴν καὶ τὸν δῆμον πρῶτον μετὰ τὰ ἱερὰ, ταῦτα δὲ εἶναι
 15 καὶ τοῖς ἐγγύοις· ἀνα[γ]ράψαι δὲ τὰ[ς] δεδομένας αὐτῷ δωρεὰς τοὺς νεωποίας
 ὅπου καὶ τὰς ἄλλας ἀναγράφουσιν· ἐπικληρῶ[σ]αι δὲ αὐτὸν καὶ εἰς φυλὴν καὶ εἰς
 χιλιαστὴν τοὺς Ἑσσηνας, ὅπως ἅπαντες εἰδῶσιν ὅτι ὁ δῆμος ὁ Ἐφεσίων
 τιμᾷ τοὺς εὐεργετοῦντας καὶ εἰς τὰ αὐτοῦ πράγματα προθύμους ὄντας
 δωρεαῖς ταῖς προσηκούσαις· ἀποστεῖλαι δὲ καὶ ξένια αὐτῷ τὸν
 20 οἰκονόμον· ἔλαχε] φυλὴν Ἑφειεύς, χιλιαστὴν Λεβέδιος.

The superfluous *H* in line 13 is a lapidary's blunder.
 I restore *οἰκονόμον* in line 20, from No. CCCCXLVIII.
 Nikagoras is nowhere else mentioned. A later Nika-
 goras of Rhodes is named by Polyb. xxviii, 2, § 1.

CCCCCLIII a. At the upper edge of Block 1, above
 No. CCCCCLIII, are still traceable the letters . . . *ειος*,
 from the end of an honorary decree like the others;

which we may restore as follows: [ἔλαχε φυλὴν Τηῖος,
 χιλιαστὴν Ἑγητόρ?]ειος. This appears as No. 6 in Mr.
 Wood's *Inscriptions from the Temple*: [. . . ἔλαχε
 φυλὴν Τηῖος], χιλιαστὴν Γητόρειος. Perhaps the edge of
 the marble has been injured since Mr. Wood made
 his copy; probably, however, his copy was at
 fault.

Inscribed on Block 4; see Diagram, p. 90. Originally from the Artemision, but found built into the proscenium of the Theatre. Wood, Inscriptions from the Temple, No. 2.

ΕΔΟΞΕΝΤΗΒΟΥΛΗΚΑΙΤΛΙΔΗΜΛΙΒΡΟΤΑΧΟΣΓΛΑΤΛΗΝΟΣΕΙΓΕΝΕΓΕΙΔΗΛΕΥ
ΚΙΠΓΟΞΕΡΜΟΓΕΝΟΥΣΟΛΥΝΘΙΟΣΓΑΣΑΝΕΥΝΟΙΑΝΚΑΙΠΡΟΘΥΜΙΑΜΓΑΡΕΧΕΤΑΙ
ΚΑΙΚΟΙΝΗΤΛΙΔΗΜΛΙΚΑΙΔΙΔΑΙΤΟΙΣΕΝΤΥΓΧΑΝΟΥΣΙΤΛΜΠΟΛΙΤΛΝΔ ΟΥΘΑΙΤΗ
ΒΟΥΛΗΚΑΙΤΛΙΔΗΜΛΙΔΟΥΝΑΙΛΕΥΚΙΓΓΛΙΠΟΛΙΤΕΙΑΝΑΥΤΛΙΚΑΙΕΚΓΟΝΟΙΣΕΦΙΣΗΚΑΙΟ
5 ΜΟΙΗΙΕΠΙΚΛΗΡΩΣΑΙΔΕΑΥΤΟΓΚΑΙΕΙΣΦΥΛΗΓΚΑΙΧΙΛΙΑΣΤΥΝΑΝΑΓΡΑΨΑΙΔΕΤΟΔ
ΤΟΥΗΦΙΣΜΑΤΟΥΣΝΕΛΓΟΙΑΣΕΙΣΤΟΙΕΡΟΝΤΗΣΑΡΤΕΜΙΔΟΣΟΥΚΑΙΤΑΣΛΟΙΓΑ
ΠΟΛΙΤΕΙΑΣΑΝΑΓΡΑΦΟΥΣΙΕΛΑΧΕΦΥΛΗΝΤΗΙΟΣΧΙΛΙΑΣΤΥΝΗΓΗΤΟΡΕΙ

"Εδοξεν τῇ βουλῇ καὶ τῷ δήμῳ· Βρόταχος Πλάτωνος εἶπεν· 'Επειδὴ Λευ-
κιππος 'Ερμογένους 'Ολύνθιος πᾶσαν εὐνοίαν καὶ προθυμίαν παρέχεται
καὶ κοινῇ τῷ δήμῳ καὶ ἰδίᾳ τοῖς ἐντυγχάνουσι τῷ πολιτῶν· δεῖ δὲ δόχθαι τῇ
βουλῇ καὶ τῷ δήμῳ δοῦναι Λευκίππῳ πολιτείαν αὐτῷ καὶ ἐκγόνοις ἐφ' ἴσῃ καὶ ὁ-
5 μοίῃ, ἐπικληρῶσαι δὲ αὐτὸν καὶ εἰς φυλὴν καὶ χιλιαστὴν, ἀναγράψαι δὲ τόδ[ε]
τὸ ψήφισμα τοὺς νεωποίας εἰς τὸ ἱερὸν τῆς 'Αρτέμιδος ὅπου καὶ τὰς λοιπὰς
πολιτείας ἀναγράφουσι. ἔλαχε φυλὴν Τήϊος, χιλιαστὴν 'Ηγητόρει[ος].

A grant of honours to Leukippos son of Hermo-
genes of Olynthos.

Leukippos is not otherwise known. Olynthos was
destroyed by Philip B.C. 348, and never restored.
The surviving members of its population (*ὄντας οὐκ*
δλίγους, Diod. xix, 52) were afterwards settled by
Kassander in his new town Kassandreia in the

Isthmus of Pallene (Droysen, Hellenismus, ii, 1, p.
250). As this inscription has every mark of the
same date as the preceding ones, we may suppose
that Leukippos, feeling himself without a fatherland,
became a soldier of fortune, and probably a follower
of the cause of Demetrios.

CCCCLV.

Inscribed on Block 4; see Diagram, p. 90. Originally from the Artemision, but found built into the proscenium of the Theatre. Wood, Inscriptions from the Temple, No. 1.

ΞΕΝΤΗΒΟΥΛΗ ΚΑΙ ΤΛΙΔΗΜΛΙΔΙ ΝΑΙΟΓΕΙΘΟΥΣΕΙΓΕΝΕΓΕΙΔΗΛΑΓΑΘΟΚΛΗΣ
ΓΗΜΟΝΟΣΡΟΔΙΟΣΣΙΤΟΝΕΙΣΑΓΑΓΛΗΝΕΙΣΤΗΝΠΟΛΙΝΓΥΡΛΗΝΕΛΤΕΙΣΜΥΡΙΟΥΣ
ΤΕΤΡΑΚΙΣΧΙΛΙΟΥΣΚΑΙΚΑΤΑΛΑΒΛΗΝΤΟΝΣΙΤΟΝΤΟΝΕΝΤΗΙΑΓΟΡΑΙΓΛΛΟΥΜΕ
ΝΟΜΓΛΕΟΝΟΣΔΡΑΧΜΛΗΝΕΧΣΓΕΙΣΘΕΙΣΥΓΟΤΟΥΑΓΟΡΑΝΟΜΟΥΚΑΙΒΟΥΛΟΜΕΝΟΣ
5 ΧΑΡΙΣΕΘΑΙΤΛΙΔΗΜΛΙΕΓΛΛΗΣΕΤΟΝΣΙΤΟΜΓΑΝΤΑΕΥΛΗΝΟΤΕΡΟΝΤΟΥΕΝ
ΤΗΙΑΓΟΡΑΙΓΛΛΟΥΜΕΝΟΥΔΕΔΟΧΘΑΙΤΗΒΟΥΛΗΚΑΙΤΛΙΔΗΜΛΙΔΟΥΝΑΙΔΑΓΑΘΟΚΛΕΙ
ΡΟΔΙΩΠΟΛΙΤΕΙΑΝΕΦΙΣΗΚΑΙΟΜΟΙΑΚΑΙΑΥΤΛΙΚΑΙΕΚΓ ΝΟΙΣΕΠΙΚΛΗΡΩΣΑΙΔΕ
ΑΥΤΟΝΤΟΥΣΕΣΣΗΝΑΣΕΙΣΦΥΛΗΓΚΑΙΧΙΛΙΑΣΤΥΓΚΑΙΑΝΑΓΡΑΨΑΙΔΑΥΤΛΙΤΑΥ
ΤΑΤΟΥΣΝΕΛΓΟΙΑΣΕΙΣΤΟΙΕΡΟΝΤΗΣΑΡΤΕΜΙΔΟΣΟΥΚΑΙΤΑΣΛΟΙΓΑΣΠΟΛΙΤΕΙΑΣ
10 ΑΝΑΓΡΑΦΟΥΣΙΝΟΓΛΑΣΑΓΑΤΕΣΕΙΔΛΣΙΝΟΤΙΟΔΗΜΟΣΕΠΙΣΤΑΤΑΙΧΑΡΙΤΑΣΑΠΟ
ΔΙΔΟΝΑΙΤΟΙΣΕΥΕΡΓΕΤΟΥΣΙΝΑΥΤΟΝΕΛΑΧΕΦΥΛΗΜΒΕΜΒΙΝΗΣΧΙΛΙΑΣΤΥΝΑΙΓΛΤΕΟΣ

"Εδοξεν τῇ βουλῇ [καὶ] τῷ δήμῳ· Δί[ω]ν Διοπείδους εἶπεν· 'Επειδὴ 'Αγαθοκλῆς
'Ηγήμονος 'Ρόδιος σίτον εἰσαγαγὼν εἰς τὴν πόλιν πυρῶν ἐκτεῖς μυρίους
τετρακισχιλίους, καὶ καταλαβὼν τὸν σίτον τὸν ἐν τῇ ἀγορᾷ πωλούμε-
νομ πλέονος δραχμῶν ἕξ, πεισθεὶς ὑπὸ τοῦ ἀγορανόμου καὶ βουλόμενος
5 χαρίζεσθαι τῷ δήμῳ ἐπώλησε τὸν σίτον πάντα εὐωτότερον τοῦ ἐν
τῇ ἀγορᾷ πωλουμένου· δεδόχθαι τῇ βουλῇ καὶ τῷ δήμῳ δοῦναι 'Αγαθοκλεῖ
'Ροδίῳ πολιτείαν ἐφ' ἴσῃ καὶ ὁμοίᾳ καὶ αὐτῷ καὶ ἐκγ[ό]νοις, ἐπικληρῶσαι δὲ
αὐτὸν τοὺς 'Εσσηνας εἰς φυλὴν καὶ χιλιαστὴν, καὶ ἀναγράψαι αὐτῷ ταύ-
τα τοὺς νεωποίας εἰς τὸ ἱερὸν τῆς 'Αρτέμιδος οὐ καὶ τὰς λοιπὰς πολιτείας
10 ἀναγράφουσιν, ὅπως ἅπα(ν)τες εἰδῶσιν ὅτι ὁ δῆμος ἐπίσταται χάριτας ἀπο-
διδόναι τοῖς εὐεργετοῦσιν αὐτόν. ἔλαχε φυλὴν Βεμβίνης, χιλιαστὴν Αἰγώτεος.

Honours are granted to Agathokles a Rhodian merchant, for keeping down the price of wheat at Ephesos.

The price of wheat was commonly reckoned by the μέδιμος, which contained six ἐκτεῖς. The price varied greatly according to circumstances (see Böckh, C. I. ii, p. 124, and Staatsh. ed. 1851, i, 130 foll.). By Demosthenes (Adv. Phorm. p. 918, Reiske, cited on No. CCCCLXI *post.*) five drachmas the medimnos is called ἡ καθεστηκυῖα τιμή 'the ordinary price.' It would probably be a good average price. In line 4 the lapidary has written ΕΞ for ΕΞ, and in line 10 has omitted Ν. The Ephesian board of Agoranomoi has been discussed on p. 81 *ante*. On No. CCCCLVII something has been said of the commercial importance of Rhodes in the third century B.C., compare also the Rhodian decrees from Iasos, No. CCCCLXI *ante*. Mr. Head, in his History of the Coinage of Ephesus, p. 53, shows that under the Ptolemies Ephesos and Rhodes, which both owed

allegiance to the Egyptian kings, were drawn into very near relations with each other, the Ephesians even reorganizing their coinage so as to agree with the Rhodian standards. The adoption of this standard by Ephesos proves that 'the markets of Egypt and the Phœnician towns subject to Egypt, which the Rhodians had held almost exclusively in their own hands' were now thrown open to the Ephesians; they were 'thus reestablished as the second commercial state in Greece, Rhodes being still the first.'

The munificence of Agathokles here recorded finds a parallel in the conduct of Protogenes a benefactor of Olbia, who is commemorated in an inscription probably about a century later than our decree (C. I. 2058). Twice, when there had been a scarcity at Olbia (σιτοδεία), Protogenes had furnished money for the public purchase of wheat to supply the people at a reasonable rate. It is worth while also to compare No. CCCCLII *ante*.

CCCCLVI.

Inscribed on Block 6; see Diagram, p. 90. Originally from the Artemision, but found built into the proscenium of the Theatre. Wood, Inscriptions from the Temple, No. 21.

ΕΔΟΞΕΝΤΗΒΟΥΛΗΚΑΙΤΩΙΔΗ
ΕΣΤΙΚΑΙΕΥΝΟΥΣΤΩΙΔΗΜΩΙΚΑ
ΩΝΑΝΔΕΙΗΤΑΙΓΡΟΟΥΜΗΧΟΥΘΕΙ
ΑΥΤΩΙΠΟΛΙΤΕΙΑΝΕΦΙΣΗΚΑΙΟΜΟΙΗΚΑ
5 ΚΑΙΕΚΓΟΝΟΙΣΕΓΙΚΛΗΡΩΣΑΙΔΕΑΥΤΟΝΕ
ΧΙΛΙΑΣΤΥΝΣΙΜΩΝΕΟΣ

"Εδοξεν τῇ βουλῇ καὶ τῷ δήμῳ ὁ δεῖνα εἶπεν· 'Ἐπειδὴ ὁ δεῖνα χρήσιμός ἐστι καὶ εὖνους τῷ δήμῳ καὶ ἰδίᾳ τῷ ἐντυγχάνοντι τῶν πολιτῶν ὧν ἂν δείηται, προθυμίας οὐθὲν [ἐλλείπων·] δεδόχθαι τῇ βουλῇ καὶ τῷ δήμῳ δοῦναι αὐτῷ πολιτείαν ἐφ' ἴσῃ καὶ ὁμοίᾳ καὶ ὅσῃ καὶ τοῖς ἄλλοις εὐεργέταις, αὐτῷ 5 καὶ ἐκγόνοις, ἐπικληρῶσαι δὲ αὐτὸν εἰς φυλὴν καὶ χιλιαστὴν. ἔλαχε φυλὴν Καρηναῖος, χιλιαστὴν Σιμώνεος.

An honorary decree like those which precede it. On the form δείηται line 3, compare Part I, No. xv, lines 49, 51, where πρεσβείων (for πρεσβέων) and δωρειῶν occur; so [βο]ληθεῖν in No. CCCCLXIV *ante*. Compare δειώνται, C. I. A. ii, No. 119; ιδρύσεως for ιδρύσεως, *ib.* 168, dated B.C. 333; βασιλεῖα for βασιλέα, *ib.* 263; ὀγδοίης for ὀγδόης, *ib.* 269. This insertion of

iota is a common feature of Greek of the third and late fourth centuries B.C. At the same time Ε was often in the Macedonian times substituted for ΕΙ: e.g. τὰ βασίλεα for βασίλεια, No. CCCCLVII; δάνεα for δάνεια, No. CCCCLXXVII *post.* The Ionic form προθυμίας, line 3, has been already remarked upon, p. 92.

CCCCLVII.

Inscribed on Block 3, see Diagram, p. 90. Originally from the Artemision, but found built into the proscenium of the Theatre. Wood, Inscriptions from the Temple, No. 11.

ΕΔΟΞΕΝΤΗΒΟΥΛΗΚΑΙΤΩΙΔΗΜΩΙΚΑΙΕΥΓΑΛΟΣΚΡΟΝΙΟΥΕΙΠΕΝΕΓΕΙΔΗΛΥΣΙΚΑΝΕΥΜΗΛΟΥΘΗΒΑΙΟΣ
ΡΕΧΕΤΑΙΚΑΙΚΟΙΝΗΤΩΙΔΗΜΩΙΚΑΙΔΙΑΙΤΟΙΣΕΝΤΥΝΧΑΝΟΥΣΙΤΑΜΓΟΛΙΤΑΝΚΑΘΟΤΙΑΝΕΚΑΣΤΟΣΑΥΤΟΝ
ΚΑΙΤΩΙΔΗΜΩΙΚΑΙΕΓΑΙΝΕΣΑΙΤΕΛΥΣΙΚΑΝΤΑΔΡΕΤΗΣΕΝΕΚΕΚΑΙΕΥΝΟΙΑΣΚΑΙΣΤΕΦΑΝΟΣΑΙΔΑΥΤΟΝΧΡΥΣ
7 ΑΝΟΘΕΤΗΝΤΟΙΣΔΙΟΝΥΣΙΟΙΣΕΝΤΩΙΘΕΑΤΡΩΙΔΟΥΝΑΙΔΕΚΑΙΠΟΛΙΤΕΙΑΝΑΥΤΩΙΚΑΙΕΚΓΟΝΟΙΣΕΦ
8 ΒΟΥΛΗΝΚΑΙΤΟΝΔΗΜΟΝΜΕΤΑΤΑΙΕΡΑΚΑΙΤΑΒΑΣΙΛΕΑΓΡΑΤΙΚΑΙΕΙΣΓΛΟΥΝΚΑΙΕΚΓ
9 ΓΡΙΚΛΗΡΟΣ Σ ΣΕΣΣΗΝ Ν ΕΙΣΦΥΛΗΝΚΑΙΧΙΛΙΑΣΤΥΝ

Ἔδοξεν τῇ βουλῇ καὶ τῷ δήμῳ· Εὐπαλος Κρονίου εἶπεν· Ἐπειδὴ Λυσικῶν Εὐμήλου Θηβαῖος [εὖνουν καὶ πρόθυμον ἑαυτὸν π
ρίχεται καὶ κοιῇ τῷ δήμῳ καὶ (ἰ)δία τοῖς ἐντυγχάνουσι τῶμ πολιτῶν καθότι ἂν ἕκαστος αὐτὸν [προσκαλέσεται] δεδόχθαι τῇ
καὶ τῷ δήμῳ ἐπαινεῖσαι τε Λυσικῶντα ἀρετῆς ἔνεκε καὶ εὐνοίας, καὶ στεφανῶσαι αὐτὸν χρυσ[έ]φ στεφάνῳ τὸν
ἀ]γωνοθέτην τοῖς Διονυσίοις ἐν τῷ θεάτρῳ, δοῦναι δὲ καὶ πολιτείαν αὐτῷ καὶ ἐκγόνους ἐφ' [ἴση καὶ ὁμοίᾳ, καὶ ἔφοδον
5 ἐπὶ τῇ]ν βουλῇ καὶ τὸν δῆμον μετὰ τὰ ἱερὰ καὶ τὰ βασίλεια πρῶτῳ, καὶ εἴσπλουν καὶ ἐκπ[λουν καὶ ἐμ πολέμῳ καὶ
ἐν εἰρήνῃ.] ἐπικληρ[ῶ]σ[αι δὲ τοῦ]ς Ἑσσην[ας αὐτὸν] [καὶ] εἰς φυλὴν καὶ χιλ[ι]αστύν. [ἔλαχε φυλὴν. . . . , χιλιαστὺν . . .

A grant of citizenship and other honours to Lysikon of Thebes.

Line 5. Τὰ βασίλεια is an Ionicism for τὰ βασίλεια. (See on No. CCCCLVI.) The usual expression in honorary decrees is ἔφοδον ἐπὶ τῇν βουλῇ καὶ τὸν δῆμον πρῶτῳ μετὰ τὰ ἱερὰ, i. e. the person so honoured has the right of coming to the boulè or demos, and making any application he desires immediately after the opening sacrifice and prayers, taking precedence

of other business. The unusual addition καὶ τὰ βασίλεια merely means that any business connected with 'the kings,' e. g. a letter from Demetrios—must always take precedence of everything after the prayers: compare the Samian decree in my Greek Historical Inscriptions, No. 148, line 23: πρῶτῳ μετὰ τὰ ἱερὰ καὶ τὰ βασιλικά. The name Lysikon seems to be otherwise unknown.

CCCCLVIII.

Inscribed on Block 3; see Diagram, p. 90. Originally from the Artemision, but found built into the proscenium of the Theatre. Wood, Inscriptions from the Temple, No. 10.

ΔΟΞΕΝΤΗΒΟΥΛΗΚΑΙΤΗΔΗΜΩΙΣΤΡΥΡΟΣΕΓΕΝΕΓΕΙΔΗΣΙΛΙΟΣΔ
ΕΛΑΙΤΗΣΔΙΑΤΡΙΒΛΗΝΕΝΤΗΓΟΛΕΙΕΥΝΟΥΝΚΑΙΠΡΟΘΥΜΟΝΕΑΥΤΟΝΓΑΡΕΧ
ΚΑΙΤΗΝΙΔΙΩΤΗΝΤΟΙΣΕΓΤΥΓΧΑΝΟΥΣΙΝΔΕΔΟΧΘΑΙΤΗΒΟΥΛΗΔΟΥΝΔΙΓ
5 ΣΙΛΛΙΕΦΙΣΗΚΑΙΟΜΟΙΗΚΑΘΑΓΕΡΚΑΙΤΟΙΣΑΛΛΟΙΣΕΥΕΡΓΕΤΑΙΣΕΠΙΚΛΗ
ΑΥΤΟΝΚΑΙΕΙΣΦΥΛΗΝΚΑΙΧΙΛΙΑΣΤΥΝΤΑΥΤΑΔΕΥΓΑΡΧΕΙΝΑΥΤΗΚΑΕΚΙ
ΑΝΑΓΡΑΨΑΙΔΕΤΟΥΗΦΙΣΜΑΤΟΥΣΗΝΕΛΓΟΙΑΣΟΓΟΥΚΑΙΤΑΣΛΟΙΓΑΣΓΟΛΙΤΕΙΑΣΔΙ
ΓΡΑΦΟΥΣΙΝΟΓΛΣΑΓΑΝΤΕΣΕΙΔΗΣΙΝΟΤΙΟΔΗΜΟΣΤΙΜΑΙΤΟΥΣΕΥΕΡΓΕΤΟΥΝΤΑΣΔ
ΕΛΑΧΕΦΥΛΗΝΕΦΕΣΕΥΣΧΙΛΙΑΣΤΥΝΒΛΕΥΣ

Ἔδοξεν τῇ βουλῇ καὶ τῷ δήμῳ· Ζώπυρος εἶπεν· Ἐπειδὴ Ζωῖλος Ἀ
Ἐλαίτης διατρίβων ἐν τῇ πόλει εὖνουν καὶ πρόθυμον ἑαυτὸν παρέχ[εται τῷ δήμῳ
καὶ τῶν ιδιωτῶν τοῖς ἐ(ν)τυγχάνουσιν· δεδόχθαι τῇ βουλῇ δοῦναι π[ολιτείαν
Ζωῖλῳ ἐφ' ἴση καὶ ὁμοίᾳ καθάπερ καὶ τοῖς ἄλλοις εὐεργέταις, ἐπικλη[ρῶσαι δὲ
5 αὐτὸν καὶ εἰς φυλὴν καὶ χιλιαστὺν, ταῦτα δὲ ὑπάρχειν αὐτῷ κα(ι) ἐκγ[όνους,
ἀναγράψαι δὲ τὸ ψήφισμα τοῖς νεωποίας ὅπου καὶ τὰς λοιπὰς πολιτείας ἀ]να-
γράφουσιν, ὅπως ἅπαντες εἰδῶσιν ὅτι ὁ δῆμος τιμᾷ τοὺς εὐεργετοῦντας ἀ[ὐτόν.
ἔλαχε φυλὴν Ἐφεισεὺς, χιλιαστὺν Βωρεὺς.

A grant of citizenship to Zoilos of Elæa.

In line 3 the lapidary has written ΕΓΤΥΓΧ by mistake: similarly ΕΓΔ- for ΕΝΔ- in No. CCCCLIII ante. Elæa was considered as the harbour of Pergamon, and rose into importance under the Pergamene kings. Zoilos may have been a merchant

whose business made him reside at Ephesos. Steph. Byz. s. v. Ἐλαία· πόλις τῆς Ἀσίας Αἰολικῆ, Περγαμηνῶν ἐπίνειον, ἣ Κιδαινὶς ὠνομάζετο, Μενεσθῶος κτίσμα. ἔστι καὶ ἑτέρα Ἰταλίας διὰ τοῦ ε ψιλοῦ Ἐλέα, ἐξ ἧς Ἐλεᾶται. τῆς δὲ προτέρας Ἐλαίται (leg. Ἐλαῖται).

CCCCLIX.

Inscribed upon Blocks 5-6; see Diagram, p. 90. Originally from the Artemision, but found built into the proscenium of the Theatre. Wood, Inscriptions from the Temple, No. 17.

ΕΥΘΥΔΑΜΩΙΕΥΜΗΔΟΥΣΑΡΚΑΔΙΕΚΚΑΦΥΑΝ
ΠΡΟΘΥΜΟΣΕΣΤΙΓΕΡΙΤΟΝΔΗΜΟΝΤΟΝΕ
ΠΡΟΞΕΝΟΝΚΑΙΕΚΓΟΝΟΥΣΚΑΘΑΓΕΡΚ
ΚΑΡΗΝΑΙΟΣΧΙΛΙΑΣΤΥΝΑΛΘΑΙΜΕ
ΟΥΛΗΙΓΥΡΩΝΕΙΓΕΝΕΓΕΙΔΗΣΕΥΘΥΔΑΜΟΣ
ΕΔΟΞΕΝΤΩΙΔΗΜΩΙΕΙΝΑΙΑΥΤΟΝΠΟΛΙΤΗΓΚΑΙ
ΑΛΛΟΙΣΕΥΕΡΓΕΤΑΙΣΔΕΔΟΤΑΙΕΛΑΧΕΦΥΛΗΝ
Σ

Εὐθύδαμῳ Εὐμήδους Ἀρκαδὶ ἐκ Καφυᾶν. [Ἔδοξεν τῇ β]ουλῇ· Πύρων εἶπεν· Ἐπειδὴ Εὐθύδαμος πρόθυμός ἐστι περὶ τὸν δῆμον τὸν Ἐ[φεσίων], ἔδοξεν τῷ δήμῳ εἶναι αὐτὸν πολίτην καὶ πρόξενον καὶ ἐκγόνους καθάπερ κ[αὶ τοῖς] ἄλλοις εὐεργέταις δέδοται. ἔλαχε φυλὴν Καρηναῖος, χιλιαστὺν Ἀλθαίμε[νεύ]ς.

Grant of proxenia and citizenship to Euthydamos an Arkadian, for his public services.

The nature of the services done by this Arkadian to the Ephesians we cannot tell: it may be mentioned however that in B.C. 303, when Demetrios appeared in the Peloponnese as the 'liberator of Greece,' all Arkadia espoused his cause except Mantinea (Plut. Demetr. 25, Reiske; Droysen, Hellenismus ii, 2, p. 184). Arkadia and Ephesos were therefore at this time both of them pledged to the same cause.

Euthydamos is designated in line 1 as an Arkadian, i.e. a member of the Arkadian League, and in particular as a native of the canton of Kaphyæ. The efforts of Epameinondas to unite the Arkadians into one compact confederation round Megalopolis were only partially successful. The League had no sufficient power of cohesion against the disturbing influences of Achæa, Sparta, Ætolia and Macedonia. See my Historical Inscriptions, Nos. 169, 171.

CCCCCLX.

Inscribed on Blocks 5-6; see Diagram, p. 90. Originally from the Artemision, but found built into the proscenium of the Theatre. Wood, Inscriptions from the Temple, No. 18; Dittenberger, Sylloge, No. 315.

ΕΔΟΞΕΝΤΗΒΟΥΛΗΚΑΙΤΩΔΗΜΩΙΕΠΙΚ ΗΞΕΙΓΕΝΕΓΕΙΔΗΑΝΤΙΦΩΝΑΝΤΙΜΕΝΟΝΤΟΣΙΣΤΙΑΙ
ΕΠΡΟΘΥΜΟΣΩΝΕΙΣΤΟΝΔΗΜΟΝΤΟΝΕΦΕ ΩΝΚΑΤΑΣΤΑΣΕΙΣΤΗΝΒΟΥΛΗΝΚΑΙΤΟΝΔΗΜΟΝ
ΑΙΤΕΙΤΑΙΓΟΛΙΤΕΙΑΝΔΕΔΟΧΘΑΙΤΗΒΟΥΛΗ ΑΙΤΩΔΗΜΩΙΔΟΥΝΑΙΑΥΤΩΙΓΟΛΙΤΕΙΑΝΕΦΙΣΗ
ΚΑΙΟΜΟΙΗΕΠΙΚΛΗΡΩΣΑΙΔΕΑΥΤΟΝΚΑΙΕΙΣΦΥΛΗΝΚΑΙΧΙΛΙΑΣΤΥΝΚΑΙΑΝΑΓΡΑΨΑΙΟΓΟΥΚΑΙΔΙΛΟΙΓΑΙ
ΓΟΛΙΤΕΙΑΙΑΝΑΓΕΓΡΑΜΜΕΝΑΙΕΙΣΙΕΛΑΧΕΦΥΛΗΝΕΦΕΣΕΥΧΙΛΙΑΣΤΥΝΑΡΓΑΔΕΥΣ

Ἔδοξεν τῇ βουλῇ καὶ τῷ δήμῳ· Ἐπικ[ράτ]ης εἶπεν· Ἐπειδὴ Ἀντιφῶν Ἀντιμένοντος Ἰστια-
ε(ὺς) πρόθυμος ὦν εἰς τὸν δῆμον τὸν Ἐφε[σί]ων, καταστὰς εἰς τὴν βουλὴν καὶ τὸν δῆμον
αἰτεῖται πολιτείαν· δεδῶχθαι τῇ βουλῇ [κ]αὶ τῷ δήμῳ δοῦναι αὐτῷ πολιτείαν ἐφ' ἴσῃ
καὶ ὁμοίᾳ, ἐπικληρῶσαι δὲ αὐτὸν καὶ εἰς φυλὴν καὶ χιλιαστὴν, καὶ ἀναγράψαι ὅπου καὶ αἱ λοιπαὶ
5 πολιτεῖαι ἀναγεγραμμέναι εἰσὶ. ἔλαχε φυλὴν Ἐφεσεὺς, χιλιαστὴν Ἀργαδεὺς.

In lines 1, 2 the lapidary has written Ἰστιαεῖ apparently in the dative by mistake. Histiaæa in Eubœa is meant. I restore Ἐπικ[ράτ]ης as the name of the mover, there being just room for these letters;

another possible name is Ἐπικ[ύδ]ης. Observe that Antiphon asks (αἰτεῖται) for the citizenship himself, without the intervention of a citizen. This is unusual, and the grant is made in very brief terms.

CCCCCLXI.

Inscribed on Block 5; see Diagram, p. 90. Originally from the Artemision, but found built into the proscenium of the Theatre. Wood, Inscriptions from the Temple, No. 24.

ΗΜΕΝΟΙΣΕΚΤΟΥΔΗΜΟΥΕΠΙΤΛΙΣΙΤΛΙΓΟΙΗΣΑΣΘΑΙΓΟΛΙΤΑΣΤΡΕΙΣΕΙΣΤΑΣΥΜΦΕΡΟΝΤΑΤΟΥΔΗΜΟΥ
ΗΣΑΝΑΓΡΑΨΑΙΔΕΤΑΟΝΟΜΑΤΑΤΛΓΓΕΝΟΜΕΝΩΝΓΟΛΙΤΩΝΤΟΥΣΝΕΛΓΟΙΑΣΟΓΟΥΚΑΙΤΟΥΣΑΛΛΟΥΣΓΟΛΙΤΑ
ΥΔΘΗΝΑΓΟΡΟΥΔΙΟΝΥΣΙΟΣΧΑΡΜΟΥΑΓΟΛΛΩΝΙΟΣΕΥΘΗΝΟΥΕΛΑΧΟΝΦΥΛΗΝΕΦΕΣΕΙΣΧΙΛΙΑΣΤΥΝΟΙΝΛΓΕΣ

Ἔδοξεν τοῖς ἡρ[η]μένοις ἐκ τοῦ δήμου ἐπὶ τῷ σίτῳ ποιήσασθαι πολίτας τρεῖς εἰς τὰ συμφέροντα τοῦ δήμου [δόντας κατὰ τὸ ψήφισ-
μα τῆς βου]λῆς, ἀναγράψαι δὲ τὰ ὀνόματα τῶν γενομένων πολιτῶν τοὺς νεωποίας ὅπου καὶ τοὺς ἄλλους πολίτας [ς ἀναγράφουσιν.
... των Ἀθηναγόρου, Διονύσιος Χάρμου, Ἀπολλώνιος Εὐθήνου· ἔλαχον φυλὴν Ἐφεσεῖς, χιλιαστὴν Οἰνώπες.

A grant of citizenship to three persons, for their munificence in a time of scarcity.

The heading of the decree (line 1) is quite exceptional, for it is not a decree of the boulè and demos, but of 'the commissioners appointed to see to the corn-supply.' We may compare the expression οἱ ἡρ[η]μένοι ἐπὶ τῷ σίτῳ with the analogous phrase in No. CCCCLXXVII *passim*, οἱ ἡρ[η]μένοι ἐπὶ τοῦ κοινοῦ πολέμου, understanding in either case extraordinary commissioners appointed to meet a great emergency. Most cities had regular magistrates like the *σιτοφύλακες* at Athens and Prienè (No. CCCCXIII *ante*), whose business it was to watch and regulate the corn-supplies. Ephesos like Athens

was to a large extent dependent for its wheat supplies upon the harvests of the Crimea and Southern Russia (Part i, No. xv, p. 31); and a war or a bad harvest immediately brought the danger of famine. In No. CCCCLII *ante*, Archestratos, an admiral of Demetrios, is thanked for protecting the corn-ships on their way to Ephesos from the Euxine. The Ephesian inscriptions never name any title like that of *σιτοφύλακες*; and it appears from No. CCCCLV, line 4, that the superintendence of the corn-supply formed part of the duties of the *ἀγορανόμοι* (see *ante* p. 81). At any rate it may be assumed that the decree before us emanated from a board of extraordinary commissioners. We are to understand

that there had been a scarcity, like that spoken of in No. CCCCLV, and the ordinary machinery had broken down. The commissioners who have to deal with the emergency are authorized, by a decree of the boulè (lines 1, 2), to offer the citizenship of Ephesos to any resident foreigners (πάροικοι, see p. 86 *ante*) who will come forward with timely assistance. It is not certain whether a loan, or a gift of money or corn, was asked for: but the lacuna seems to be too short in line 1 to allow of a longer word than [δόντας], which I have accordingly supplied. The grant of citizenship was in reality the act of the boulè, and all the commissioners have to do is to publish the names of the three benefactors. Who the three men were is not said, but

probably they were resident aliens. Euthenos is a name hitherto only known from an Ephesian dedication of the fourth century, C. I. 2984. A passage from Demosthenes (Adv. Phorm. 918, Reiske) may serve to illustrate the present inscription and No. CCCCLV: σιτηγούντες διατετελέκαμεν εἰς τὸ ὑμέτερον ἐμπόριον, καὶ τριῶν ἤδη καιρῶν κατεκληφθῶτων τὴν πόλιν, ἐν οἷς ὑμεῖς τοὺς χρησίμους τῷ δήμῳ ἐξητάετε, οὐδενὸς τούτων ἀπολελείμεθα, ἀλλ' ὅτε μὲν εἰς Θῆβας Ἀλέξανδρος παρῆι ἐπεδώκαμεν ὑμῖν τάλαντον ἀργυρίου, ὅτε δ' ὁ σίτος ἐπετιμήθη πρότερον καὶ ἐγένετο ἑκαταίδεκα δραχμῶν, εἰσαγαγόντες πλείους ἢ μυῖους μεδίμνους πυρῶν διεμετρήσαμεν ὑμῖν τῆς καθεστηκυίας τιμῆς, πέντε δραχμῶν τὸν μέδιμνον πέρυσι δ' εἰς τὴν σιτωνίαν τὴν ὑπὲρ τοῦ δήμου τάλαντον ὑμῖν ἐπεδώκαμεν ἐγὼ τε καὶ ὁ ἀδελφός.

CCCCLXII.

Inscribed on Block 6; see Diagram, p. 90: the right hand portion was upon a block now lost. Originally from the Artemision, but found built into the proscenium of the Theatre. Wood, Inscriptions from the Temple, No. 22.

ΔΙΟΔΩΡΟΣ Εἶπεν Ἀμφικτύων Ἰασόνος Μυ[τιληναῖος εὖνους καὶ πρόθυμὸς ἐστὶ τῷ δήμῳ
καὶ ἰδίᾳ περὶ τοὺς ἐντυγχάνον[τας αὐτῷ] ἐγνώσθαι πολιτείαν αὐτῷ δοῦναι
ἐφ' ἴσῃ καὶ ὁμοίᾳ, ἐπικληρῶσαι δὲ [αὐτὸν καὶ εἰς φυλὴν καὶ χιλιαστὴν. ἔλαχε
φυλὴν Εὐώνυμος, χιλιαστὴν Γλα[ύκηος.

Διόδωρος εἶπεν Ἀμφικτύων Ἰασόνος Μυ[τιληναῖος εὖνους καὶ πρόθυμὸς ἐστὶ τῷ δήμῳ
καὶ ἰδίᾳ περὶ τοὺς ἐντυγχάνον[τας αὐτῷ] ἐγνώσθαι πολιτείαν αὐτῷ δοῦναι
ἐφ' ἴσῃ καὶ ὁμοίᾳ, ἐπικληρῶσαι δὲ [αὐτὸν καὶ εἰς φυλὴν καὶ χιλιαστὴν. ἔλαχε
φυλὴν Εὐώνυμος, χιλιαστὴν Γλα[ύκηος.

A grant of citizenship to Amphiktyon of Mytilene. In line 1 after εἶπεν the lapidary has omitted ἐπειδὴ. A glance at the marble shows that he had made a blunder at starting, and has inscribed line 1

again over his blunder; in so doing he has omitted an important word. I give ἐγνώσθαι from No. CCCCLIX, line 6. The name of the Chiliastys is recovered from the list given, p. 70 *ante*.

CCCCLXIII.

Inscribed on Block 2; see Diagram, p. 90. Originally from the Artemision, but found built into the proscenium of the Theatre. Unpublished.

ΕΟΥΛΗΚΑΙΤΛΙΔΗ ΛΙΠΟΣΕΙ Λ
ΤΟΙΣΓΑΣΙΝΕ ΝΟΙΑΓΚΑΙΓ
ΛΙΚΑΙΙΔΑΙΤΟΙΣΕΝΤΥΓΧΑ
ΕΔΟΧΘΑΙΤΗΒΟΥΛΗΚ

5

ΤΟ

Ἔδοξεν τῇ βουλῇ καὶ τῷ δήμῳ. Ποσειδ[ω]νίου τοῦ δεινός εἶπεν Ἐπειδὴ
ὁ δεῖνα . . . ἐν τοῖς πᾶσιν ἐ[ύ]νοια καὶ π[ροθυμίαν] παρέχεται καὶ
κοινῇ τῷ δήμῳ καὶ ἰδίᾳ τοῖς ἐντυγχά[νουσιν αὐτῷ] τῶν πολιτῶν,
ἀγαθὴ τύχη δ' ἐδόχθαι τῇ βουλῇ καὶ τῷ δήμῳ δοῦναι τῷ δεινῷ
5 πολιτείαν ἐφ' ἴσῃ καὶ ὁμοίᾳ αὐτῷ καὶ τοῖς ἐκγόνοις κ.τ.λ.

A grant of citizenship to a man whose name is lost.

CCCCCLXIV.

Inscribed on Block 4; see Diagram, p. 90. Originally from the Artemision, but found built into the proscenium of the Theatre. Wood, Inscriptions from the Temple, No. 5. The right hand portion was inscribed upon another block now lost.

ΕΔΟΞΕΝΤΗΒΟΥΛΗΚΑΙ
ΕΙΠΕΝΕΓΓΕΙΔΗΑΡΤΕΜΙ
ΑΓΟΛΛΟΔΗΡΟΥΓΕΡΙΝΟΙ
ΒΟΝΤΕΣΕΥΝΟΙΕΙΣΙΤΛΙΔΗΛ
5 ΓΡΑΤΤΟΝΤΕΣΔΕΙΤΙΑΓΑ
ΤΗΣΟΙΚΕΙΟΤΗΤΟΣΤΗΣΥΓ
ΑΓΑΘΗΤΥΧΗΙΔΕΔΟΧΘΑΙ

Ἔδοξεν τῇ βουλῇ καὶ [τῷ δήμῳ· ὁ δεῖνα
εἶπεν· Ἐπειδὴ Ἀρτεμίδωρος καὶ
Ἀπολλοδώρου Περίνθι[οι πατρικὴν τὴν φιλίαν παραλα-
βόντες εὐνοί εἰσι τῷ δήμῳ καὶ διατελοῦσιν λέγοντες ἢ
5 πράττοντες ἀεί τι ἀγαθὸν περὶ τὴν πόλιν καὶ ἄξιον
τῆς οἰκειότητος τῆς ὑπ[αρχούσης αὐτοῖς παρὰ τοῦ δήμου
ἀγαθῇ τύχῃ δεδόχθαι κ.τ.λ.]

A grant of honours to two citizens of Perinthos, who appear to come of a family which had been on friendly terms with the people of Ephesos for a generation or more.

The restorations certainly give the sense, and are in agreement with the usual formulas: compare, for example, No. CCCCLII *ante*.

CCCCCLV.

Inscribed on Block 6; see Diagram, p. 90. The right hand portion was on another block now lost. Originally from the Artemision, but found built into the proscenium of the Theatre. Wood, Inscriptions from the Temple, No. 23.

ΕΔΟΞΕΝΤΗΒΟΥΛΗΚΑΙΤΛΙΔΗΜΛΙΑΡΙΣΤΕΥΣΕ
ΔΗΜΛΙΚΑΙΤΛΜΓΟΛΙΤΛΝΤΟΙΣΑΦΙΚΝΟΥΜΕΝΟ
ΣΤΑΛΕΝΤΟΣΕΙΣΤΕΛΥΓΟΤΗΣΓΟΛΕΛΣΓΟΛΛΗ
ΦΑΝΗΙΑΡΙΣΤΕΙΔΟΥΣΤΗΛΙΓΟΛΙΤΕΙΑΝΔΥΤΛΙΚ
5 ΚΑΙΧΙΛΙΑΣΤΥΝΑΝΑΓΡΑΨΑΙΔΕΤΟΥΗΦΙΣΜΑΤΟ
ΓΑΣΑΝΑΓΡΑΦΟΥΣΙΓΟΛΙΤΕΙΑΣΕΛΑΧΕΦΥΛΗΝ

Ἔδοξεν τῇ βουλῇ καὶ τῷ δήμῳ Ἀριστεὺς εἶπεν· Ἐπειδὴ Ἀριστοφάνης Ἀριστείδους Τηῖος πρότερόν τε χρείας παρείχετο τῷ
δήμῳ καὶ τῶν πολιτῶν τοῖς ἀφικνουμένοις εἰς Τέω καὶ νῦν πρεσβέως ἀπο-
σταλέντος εἰς Τέω ὑπὸ τῆς πόλεως πολλὰ [ν τὴν προθυμίαν ἐποιήσατο, δεδόχθαι τῇ βουλῇ καὶ τῷ δήμῳ δοῦναι Ἀριστο-
φάνη Ἀριστείδους Τηῖφ πολιτείαν, αὐτῷ κ[αὶ ἐκγόνοις ἐφ' ἴση καὶ ὁμοίᾳ, ἐπικληρῶσαι δὲ αὐτὸν καὶ εἰς φυλὴν
5 καὶ χιλιαστὴν, ἀναγράψαι δὲ τὸ ψήφισμα τοῦτο τοὺς νεωποίας εἰς τὸ ἱερὸν τῆς Ἀρτέμιδος ὅπου καὶ τὰς λοι-
πὰς ἀναγράφουσι πολιτείας. ἐλαχε φυλὴν [. . . . , χιλιαστὴν

A grant of citizenship to [Aristo]phanes of Teos, for his public services.

It is difficult to determine the length of the lines. Though the general tenor of the restorations is certain, yet these formulas vary in length in different decrees. The name of the man was probably [Ἀριστο]φάνης: his father was Ἀριστείδης, and it was usual for the son to retain one element of his father's name. We

should like to know on what errand the envoy (?) apparently mentioned in lines 2, 3 was despatched to Teos. Teos is named by Diodoros (xx, 107) as one of the towns which yielded to Prepelaos in B.C. 302 without resistance: so the transaction may refer to that time. The accusative in ω, εἰς Τέω (line 3) is of course strictly regular.

CCCCCLXVI.

Inscribed on Block 5; see Diagram, p. 90. The beginnings of the lines were inscribed upon another wall-stone now lost. Originally from the Artemision, but found built into the proscenium of the Theatre. Wood, Inscriptions from the Temple, No. 14.

ΑΝΗΡΑΓΑΘΟΣΚΑΙ
ΔΙΑΓΚΑΙΠΡΟΘΥΜΙΑΝ
ἩΑΡΕΤΗΣΕΝΕΚΕΝΚΑΙ
ΛΦΑΝΛΣΑΙΑΥΤΟΝΧΡΥΣΕΛΙ
5 ΤΕΣΕΙΔΛΣΙΝΟΤΙΟΔΗΜΟΣ
ΟΝΤΟΥΣΝΕΛΓΟΙΑΣ

"Εδοξεν τῇ βουλῇ καὶ τῷ δήμῳ ὁ δεῖνα εἶπεν· 'Επειδὴ ὁ δεῖνα] ἀνὴρ ἀγαθὸς καὶ
χρήσιμὸς ἐστὶ *vel tale aliquid et similia* εὐν]οιαγ καὶ προθυμίαν
παρεχόμενος *vel huiusmodi aliquid* δεδῶχθαι τῷ δήμῳ ἐπαινέσαι αὐτὸν] ἀρετῆς ἕνεκεν καὶ
εὐνοίας ἧς ἔχει *et cetera* καὶ στέ]φανῶσαι αὐτὸν χρυσέῳ
5 στεφάνῳ *certaminis nescio cuius tempore* ὅπως ἅπαν]τες εἰδῶσιν ὅτι ὁ δῆμος
τιμᾷ τοὺς εὐεργετοῦντας δωρεαῖς ταῖς προσηκούσαις, καὶ τὸν στέφαν]ον τοὺς νεωποίας
[ἀναγράψαι εἰς τὸ ἱερὸν τῆς Ἀρτέμιδος.]

A golden chaplet is voted to a person unknown, for public services.

CCCCCLXVII.

Inscribed on Block 5; see Diagram, p. 90. The beginnings of the lines were on another wall-stone now lost. Originally from the Artemision, but found built into the proscenium of the Theatre. Wood, Inscriptions from the Temple, No. 15.

ΕΥΝΟΙΑΓΚΑΙ
ΤΑΙΔΕΔΟΧΘΑΙΤΗ
ΥΤΟΝΤΟΥΣΕΣΣΗΝΑΣ
ΝΑΓΡΑΦΟΝΤΑΙ

"Εδοξεν τῇ βουλῇ καὶ τῷ δήμῳ ὁ δεῖνα εἶπεν· 'Επειδὴ ὁ δεῖνα] εὐνοιαγ καὶ
προθυμίαν τ]αι' δεδῶχθαι τῇ
βουλῇ καὶ τῷ δήμῳ εἶναι αὐτὸν πολίτην ἐφ' ἴση καὶ ὁμοίᾳ καθάπερ καὶ τοὺς ἄλλους εὐεργέτας, ἐπικληρῶσαι δὲ α]ὐτὸν τοὺς 'Εο
εἰς φυλὴν καὶ χιλιαστὴν, ἀναγράψαι δὲ τὴν πολιτείαν τοὺς νεωποίας εἰς τὸ ἱερὸν τῆς Ἀρτέμιδος ὅπου καὶ αἱ λοιπαὶ πολιτεῖαι ἀ]ναγράφ
5 ἔλαχε φυλὴν , χιλιαστὴν]

A grant of citizenship to a public benefactor. The office of the Essenes (line 3)
has been discussed on p. 85 *ante*.

CCCCCLXVIII.

Inscribed on Block 4; see Diagram, p. 90. The inscription was continued on a wall-stone below, now lost. Originally from the Artemision, but found built into the proscenium of the Theatre. Wood, Inscriptions from the Temple, No. 3.

ΕΔΟΞΕΝΤΑΙΔΗΜΛΙΓΙΝΔΑΡΟΣΔΛΡΟΘΕΟΥΕΙΓΕΝΕΓΕΙΔΗΑΓΟΛ
ΚΟΝΛΝΟΣΜΑΓΝΗΣΓΑΣΑΝΕΥΝΟΙΑΓΚΑΙΠΡΟΘΥΜΙΑΝΠΑΡΕΧΟΜΕΝ
ΤΕ ΓΕΡΙΤΟΝΔΗΜΟΝΤΟΝΦΕΞΙΛ ΙΑ ΥΓΧΛ

"Εδοξεν τῷ δήμῳ Πίνδαρος Δωροθέου εἶπεν· 'Επειδὴ Ἀπολ[λο . . .
Κόνωνος Μάγνης πᾶσαν εὐνοιαγ καὶ προθυμίαν παρεχόμεν[ος δια-
τε[λεί] περὶ τὸν δῆμον τὸν 'Εφείσιω[ν καὶ] ἰδ[ί]α τοῖς ἐντ]υχά[νουσι
[τῶν πολιτῶν κ.τ.λ.]

Honours are voted to a citizen of Magnesia (ad Mæandrum) for his services.
Compare No. ccccl *ante*.

CCCCCLXIX.

Inscribed on Block 4; see Diagram, p. 90. The ends of the lines were inscribed upon another wall-stone, now lost. Originally from the Artemision, but found built into the proscenium of the Theatre. Wood, Inscriptions from the Temple, No. 4.

ΚΑΙ ΞΕΝΙΑ ΝΟΙΚΟΝΟΜ
ΤΟΥ ΞΕΥΝΟΙΑ ΜΓΑΡΕΧΟΜ
ΠΟΛΕΛΣΤΙΜΑΙΟΔΗΜΟΣΚΑΤΛ
ΧΙΛΙΑΣΤΥΝΕΧΥΡΕΟΣ

..... [ἀποστεῖλαι δὲ αὐτῷ
καὶ ξένια [τὸ]ν οἰκονόμ[ον· ὅπως ἅπαντες εἰδῶσιν ὅτι
τοὺς εὐνοίαιμ παρεχομ[ένους περὶ τὰ συμφέροντα τῆς
πόλεως τιμῇ ὁ δῆμος καταξίως. ἔλαχε φυλὴν Καρηναῖος,
χιλιαστὴν Ἐχύρεος.

The citizenship is granted to a public benefactor.
The office of the οἰκονόμος is mentioned also in
No. CCCCLVIII lines 7 and 11; compare No.

CCCCCLIII, line 20. See the remarks on p. 92,
ante. For the Essenes, see p. 85. The name of
the tribe is restored from the list given, p. 70.

CCCCCLXX.

Inscribed on the fragmentary Block 7; see Diagram, p. 90. Originally from the Artemision, but found built into the proscenium of the Theatre. Unpublished.

ΛΑΙΑΣ
ΗΛΒ ΛΗΝΤΛΝΝΕΛ
ΤΑΤΟΥΗΦΙΣΜΑΤΗΣΓΕΡ
ΝΕΡΙΚΛΗΤΛΝΥΓΕΡ
5 ΟΥ ΛΥΛΗΤΟΥΔΕΔΟΧΘΑΙ
ΗΙΚΑΙΤΛΙΔΗΜΛΙΕΓΑΙΝΕΣ
ΥΔΙΣΜΗΝΟΔΛΡΟΥΒΟΙΛΤΙΟΝ
ΥΚΑΙΣΤΕΦΑΝΛΣΑΙΑΥΤΟΝ
ΕΦΑΝΛΙΚΑΙΑΝΑΓΓΕΙΛΑΔ'
ΙΤ'

[Ἐδοξεν τῇ βουλῇ καὶ τῷ δήμῳ]
ὁ δεῖνα τοῦ δέινος εἶπεν] κατασ[ταθ-
έντων ἐπὶ τ]ῇ β[ου]λῇ τῶν νεω[π-
οίων, κα]τὰ τὸ ψήφισμα τῆς γερ[ου-
σίας καὶ τῶ]ν ἐπικλήτων, ὑπὲρ
5 ὦ]ς [τοῦ] αὐλητοῦ· δεδόχθαι [τῇ βου-
λῇ καὶ τῷ δήμῳ ἐπαινέσ[αι
ῶ]να Ἰσμηνοδώρου Βοιώτιον [τὸν αὐλητ-
ῆ]ν καὶ στεφανῶσαι αὐτὸν [χρυσέφ σ-
τ]εφάνῳ καὶ ἀναγγεῖλαι κ.τ.λ.

A golden chaplet is voted to a Bœotian flute-player by the boulè and demos, upon application made to the boulè by the neopoiai in pursuance of a decree of the gerousia and the epikletoi.

The chief interest of this inscription arises from the mention of the γερούσια and ἐπικλητοί, and the evidence here furnished that these assemblies existed side by side with the βουλή and ἐκκλησία. For a discussion of these points the reader is referred to pp. 74-78 foll. *ante*: see also No. CCCCLXIX, the decree referring to Prepelaos. There can be no doubt that both that and the present inscription date from the same period, soon after the defeat of Demetrios at Ipsos and before the death of Lysimachos (B.C. 301-281). In both of these decrees the proposal is first sanctioned by the gerousia and epikletoi, and then the application to the boulè is made by the neopoiai in their official capacity as guardians of the Artemision, their request being for a reward to persons who have served the goddess.

In the present instance the recipient of the honour is a musician who no doubt had been engaged at one of the Ephesian festivals (see p. 79, *ante*), and had lent it additional lustre by his beautiful playing. He is a Bœotian; for Bœotia among the Greeks, like Etruria with the Romans, had almost a monopoly of flute-playing: see Pauly, Real-encyclop. i, p. 2406. The most famous of Greek flute-players was Ismenias the Theban, in the middle of the fourth century B.C., whose name became proverbial. The flute-player of our decree may have been a member of the same family, for his father's name (line 8) is Ἰσμηνόδωρος. Two other Bœotian flute-players are named at Iasos in the series of inscriptions from the Theatre (Waddington-Le Bas, Part v, Nos. 253, 255), Μνασίας Πυρρίλου Βοιώτιος and Σάτυρος Ἀριστοκλείους Βοιώτιος. Something has been said on p. 65 respecting the employment of popular artists at festivals.

CCCCCLXXI.

Inscribed on the right-hand return face of Block 8; see Diagram, p. 90. Originally from the Artemision, but found built into the proscenium of the Theatre. Wood, Inscriptions from the Temple, No. 26.

ΙΛΛΛΙ
ΑΣΤΥΝΑΝΑΓΡΑ
ΦΙΣΜΑΤΟΥΞΝΕΛΓΟ
ΑΡΤΕΜΙΔΟΣΟΓΟΥΚΙ
5 ΙΑΣΑΝΑΓΡΑΦΟΥΣΙ
ΞΦΕΞΕΥΣΧΙΛΙΑΣΤΥΝΒΛ

..... [ἐπικλη-
ρ]ῶσαι [δὲ αὐτὸν καὶ εἰς φυλὴν καὶ χιλι-
αστὴν· ἀναγρά[ψαι δὲ τόδε τὸ ψή-
φισμα τοὺς νεωπο[ί]ας εἰς τὸ ἱερὸν τῆς
Ἀρτέμιδος ὅπου κατὰ τὰς ἄλλας πολι-
5 τε]ίας ἀναγράφουσι· ἔλαχε φυλὴν
Ἐφεσεὺς, χιλιαστὴν Βω[ρέ]υς.

Conclusion of an honorary decree, in terms resembling the rest.

CCCCLXXII.

Inscribed on the left-hand face of Block 8; see Diagram, p. 90. Originally from the Artemision, but found built into the proscenium of the Theatre. Unpublished.

ΟΔΗΜΟΣ

ΛΙΛΕΛΑΧΕΦΥΛΗΝ

... ὅπως ἂν εἰδῶσι πάντες ὅτι] ὁ δῆμος
τιμᾷ τοὺς εὐεργετοῦντας αὐτὸν δωρεαῖς ταῖς προσηκούσ]αις. ἔλαχε φυλὴν
τὴν δεῖνα, χιλιαστὸν τὴν δεῖνα].

A fragment from the end of an honorary decree, similar to the preceding.

CCCCLXXIII.

Inscribed immediately under the preceding (No. CCCCLXXII) on Block 8; see Diagram, p. 90. Unpublished.

ΣΠΡΟΜΗΘΙΩΝΟΣ ΧΡΗΣΙΜΟΣ ΕΣΤΙΝ

ΒΟΥΛΗΚΑΙ ΤΗ ΔΗΜΟΛΙΔΟΥΝΑΙ ΠΟΛΙΤΕΙ

ΓΚΑΙΧΙΑ ΣΤΥΝΑΝΑΓΩΓΑΙΔΕΤΟΔΕ

ΜΗΤΙ ΓΙΛΙΑΔΣΤΥΝ

Ἔδοξεν τῇ βουλῇ καὶ τῷ δήμῳ· ὁ δεῖνα εἶπεν· Ἐπειδὴ]ς Προμηθίωνος χρήσιμός ἐστιν
καὶ κοινῇ τῷ δήμῳ καὶ ἰδίᾳ τοῖς ἐντυγχάνουσιν αὐτῷ· δεδῶχθαι τῇ] βουλῇ καὶ τῷ δήμῳ δοῦναι πολιτεί-
αν αὐτῷ ἐφ' ἴσῃ καὶ ὁμοίᾳ, ἐπικληρῶσαι δὲ αὐτὸν καὶ εἰς φυλῇ]ν καὶ χιλ[ια]στὸν, ἀναγράψαι δὲ τότε
τὸ ψήφισμα ὅπου καὶ αἱ λοιπαὶ πολιτεῖαι ἀναγεγραμμέναι εἰσίν. ἔλαχε φυλ]ήν Τ[ήϊος], χιλιαστὸν

A fragment from the conclusion of an honorary decree similar to the others. The end of line 4 is worn, and the name of the Chiliastys cannot be recovered.

CCCCLXXIV.

Inscribed on Block 5; see Diagram, p. 90. Wood, Inscriptions from the Temple, No. 13.

ΝΕΡΕΙΔΗΝΙΚΗΡΑΤΟΣ

ΜΩΙΕΙΝΑΙ

ΛΟΙΣΕΟΕΡΓΕΤΑΙΣ

Ἔδοξεν τῇ βουλῇ καὶ τῷ δήμῳ· ὁ δεῖνα εἶπεν]ν· Ἐπειδὴ Νικήρατος
διατελεῖ εὐνους ὧν ἐ] *similia* τῷ δή]μῳ εἶναι
αὐτὸν πολίτην ἐφ' ἴσῃ καὶ ὁμοίᾳ καθάπερ καὶ τοῖς ἄ]λλοις ἐοεργέταις
δέδοται. ἔλαχε φυλὴν, χιλιαστὸν].

Fragment of a decree granting Nikeratos the citizenship. The form ἐοεργέταις in line 3 is interesting as the solitary example in this series of decrees of EO for EY. The reader is referred to G. Curtius, Griechische Studien, v, p. 294, for a discussion of this form, which is found in the inscriptions of Asia Minor and of the Chalkidic

peninsula between B.C. 400–250. Mr. Head observes in his Coinage of Ephesus, (p. 47) that EO for EY is not found upon the coins after B.C. 280–258. This would agree with the date I have suggested for these inscriptions (p. 89 *ante*), namely the earlier years of the third century B.C.

CCCCLXXV.

Inscribed on Block 5; see Diagram, p. 90. Wood, Inscriptions from the Temple, No. 16.

Ε

ΕΛΛΕΦΥΛΗΝΒΕΜΒΙΝΕΩΝΧΙΑΙΑ

Ε

Ἔλα[χ]ε φυλὴν Βεμβινέων, χιλια[στὸν]

The last line of a decree of citizenship similar to the rest.

CCCCCLXXVI.

Inscribed on Block 6; see Diagram, p. 90. Wood, *Inscriptions from the Temple*, No. 20.

ΑΥΤΟΝΙΣΤΑΙΙΙΤ
ΧΙΛΙΑΣΤΥΝΧΗΛΑΝΕΟΣ

..... [εἶναι δὲ
πολίτην ἐφ' ἴσῃ καὶ ὁμοίᾳ καθάπερ καὶ τοὺς ἄλλους εὐεργέτας, ἐπικληρῶσαι δὲ αὐτὸν καὶ εἰς φυλὴν καὶ χιλιαστὴν. ἔλαχε φυλὴν Καρηναῖος
τὴν Χηλῶνεος.

A fragment of a decree of citizenship, similar to the others. The tribal name *Καρηναῖος* is restored from the list given, p. 70.

CCCCCLXXVII.

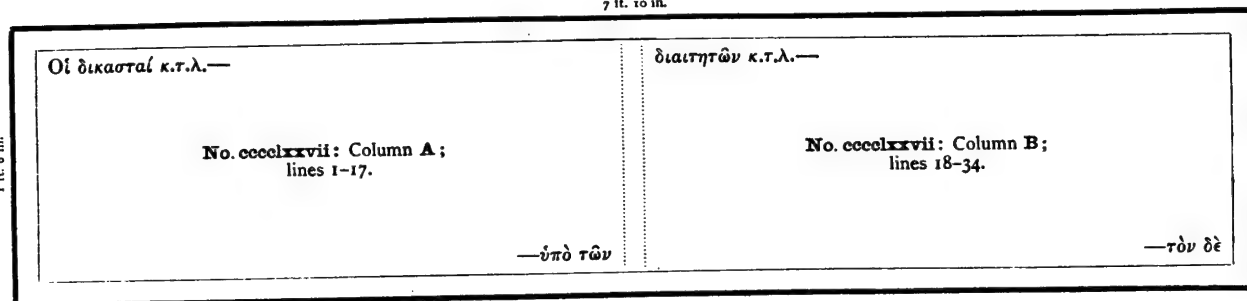
Inscribed on 3 blocks of white marble, 'found in a causeway near the River Caÿster, about two miles north of Ayasalouk.' Published by Wood, *Inscriptions from the City and Suburbs*, No. 1. For the measurements of these marbles, and the arrangement of the inscriptions upon them, the reader is referred to the Diagram. M. Dareste gives the text in cursive only, from fresh impressions; *Une Loi Ephésienne du premier siècle avant notre ère*, Paris (Larose), 1877, and in *Nouvelle Revue Historique de droit*, 1877, pp. 164 foll.; Dittenberger, *Sylloge*, No. 344, following Dareste; K. F. Hermann, *Griech. Antiq. ed. Thalheim*, 1884, ii, Pl. 1, pp. 134-149.

DIAGRAM SHOWING THE ARRANGEMENT OF THE INSCRIPTION UPON THE THREE WALL-STONES.

Each of the three blocks is surrounded by a small margin, or depressed edge, $1\frac{3}{8}$ inch wide and $\frac{1}{8}$ inch deep. The three blocks appear to have belonged to the same course of masonry, and probably followed on, end to end; perhaps one additional block at the beginning and another at the end would make the inscription complete. These marbles probably formed part of the walls of the Artemision.

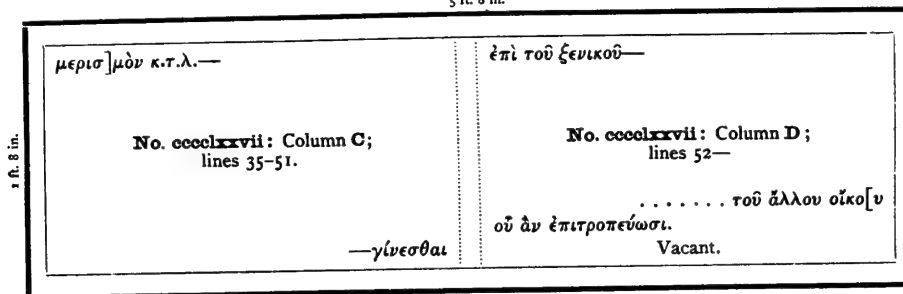
BLOCK 1.

7 ft. 10 in.



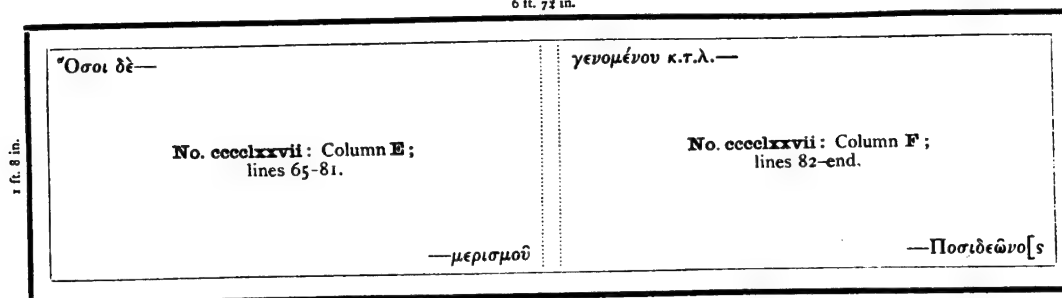
BLOCK 2.

5 ft. 8 in.



BLOCK 3.

6 ft. 7½ in.



Column A.

ΟΙ ΔΙΚΑΣΤΑΙ — ΕΞΕΙΝΑΙΔΕΤΟΙΣ ΔΙΚΑΣΤΑΙΣ ΕΑΝ ΑΥΤΟΙΣ ΜΗ ΦΑΙΝΗΤΑΙ ΔΙΚΑΣΤΙΚΟΝ ΕΙΝΑΙ ΤΟ ΓΡΑΜΜΑ ΔΑΛΛΟ
 ΓΕΛΓΡΟΣ ΓΛΕΟΝΟΣ ΤΕ ΤΙΜΗΣ ΘΑΙΟ ΔΕ ΤΟ ΚΙΣΤΗΣ ΕΛΑΤΤΟΝΟΣ ΕΞΕΙΝΑΙ ΑΥΤΟΙΣ ΤΙΜΗΣ ΔΙΟΣ ΟΥΔΑΝ ΔΟΚΗΚΑΛΛΕΞ
 ΕΧΕΙΝ — ΤΟΥ ΔΕ ΧΡΕΟΥΣ ΜΗ ΕΙΝΑΙ ΑΝΤΙ ΤΙΜΗΣΙΝ — ΕΑΝ ΔΕ Η ΜΕΝ ΤΙΜΗΣΙΣ ΣΥΝΟΜΟΛΟΓΗΤΑΙ ΤΟ ΔΕ
 ΔΑΝΕΙΟΝ ΔΙΑΜΦΙΣΒΗΤΗΤΑΙ Η ΤΟ ΜΕΝ ΔΑΝΕΟΝ ΟΜΟΛΟΓΗΤΑΙ Η ΔΕ ΤΙΜΗΣΙΣ ΑΝΤΙΛΕΓΗΤΑΙ ΠΕΡΙ ΤΟΥ ΔΙΑΜΦΙ
 5 ΣΒΗΤΟΥ ΜΕΝΟΥ ΤΗ ΓΚΡΙΣΙΝ ΕΙΝΑΙ — ΑΔΑΝΟΙ ΔΙΚΑΣΤΑΙ ΚΡΙΝΑΣΙΝ ΑΝΑΓΡΑΨΑΝΤΕΣ ΕΙΣ ΛΕΥΚΟΜΑΘΙΕΙΣ
 ΑΓΓΕΙΣ ΚΑΙ ΤΑΣΕ ΠΙΚΡΙΣΕΙΣ ΤΑΣΤΑΝ ΔΙΑΙΤΗΤΑΝ ΔΑΝΕΠΙ ΤΟΥ ΔΙΚΑΣΤΗΡΙΟΥ ΣΥΝΟΜΟΛΟΓΗΣΑΣΙ ΜΓΑΡΑ ΔΟΤΗ
 ΣΑΝΤΟΙΣ ΕΠΙ ΤΟΥ ΚΟΙΝΟΥ ΓΟΛΕΜΟΥ ΗΡΗΜΕΝΟΙΣ — ΟΤΑΝ ΔΕ ΓΑΡ ΑΛΛΑΒΛΑΣΙΝΟΙ ΕΠΙ ΤΟΥ ΚΟΙΝΟΥ ΓΟΛΕΜΟΥ ΗΡΗΜ
 ΝΟΙΤΑΣ ΚΡΙΣΕΙΣ ΚΑΙ ΤΑΣ ΔΙΑΙΤΑΣ ΚΛΗΡΟΥΤΑΣ ΑΝΕΚΤΑΝΤΡΙΑΚΟΝ ΤΑ ΤΩΝ ΗΡΗΜΕΝΩΝ ΥΠΟ ΤΟΥ ΔΗΜΟΥ ΚΑΘΕΚΑΣΤ
 ΓΕΝΟΗ ΜΕΡΟΝ ΑΝΔΡΑΣ ΕΝΤΕΔΙΑΙΡΕΤΑΣ ΤΩ ΓΚΤΗΜΑΤΩΝ ΚΛΗΡΟΥΤΑΣ ΑΝΔΕΚΑΙ ΤΟΥΣ ΤΟΓΟΥΣ ΑΝΑΓΡΑΨΑΜΕ
 10 ΝΟΙ ΟΙ ΔΕ ΛΑΧΟΝΤΕΣ ΔΙΑΙΡΕΙΤΑΣ ΑΝΚΑΘΟΥΣ ΑΝΕΚΑΣΤΟΙ ΤΟΓΟΥΣ ΛΑΧΑΣΙΝ ΜΗΔΙΑΣ ΓΑΝΤΕΣ ΜΗΤΕ ΤΑ ΤΟΥΤΟ ΚΙΣΤ
 ΜΕΡΗ ΜΗΤΕ ΤΑ ΤΟΥ ΓΕΛΓΡΟΥ ΔΑΛΛΑΤΑ ΜΕΡΗ ΤΕ ΜΝΟΝΤΕΣ ΣΥΝΕΧΗ ΑΛΛΗΛΟΙΣ ΚΑΙ ΑΓΟΔΙΟΤΑΣ ΑΝΤΗΣ ΓΗΣ ΤΟΙΣ ΤΟ
 ΤΑ ΛΟΓΟΝ ΕΚΑΤΕΡΟΙΣ ΤΑΝΕΝΟΝΤΑ ΓΧΡΗΜΑΤΩΝ ΣΥΛΛΟΓΙΣΑΜΕΝΟΙ ΤΟΤΕ ΔΑΝΕΟΝ ΚΑΙ ΤΗΝΤ
 ΑΝΔΕΕΝΤΗ ΔΙΑΙΡΕΣΕΙ ΤΗΣ ΧΛΡΑΣΟΔΟΥΣ ΓΡΟΣΤΕΤΑΙ ΕΡΑΚΑΙ ΓΡΟΣΤΑΥΔΑΤΑΚΑΙ ΓΡΟΣΤΑ:
 ΙΣΚΑΙ ΓΕ ΙΔΙΟΥΣ — ΕΑΝ ΔΕ ΤΙΝΕΣ ΔΙΑΜΦΙΣΒΗΤΗΣΑΣΙΝ ΤΗ ΓΕ ΓΕΝΗ ΜΕΝ Η ΔΙΑΙΡΕΣΕΙΣ ΕΓΓΕΙΛΑΤΑΣ Α
 15 ΕΠΙ ΤΟΥ ΚΟΙΝΟΥ ΓΟΛΕΜΟΥ ΗΡΗΜΕΝΟΙΣ ΚΑΙ ΤΑΙ ΕΠΙ ΤΟΥ ΔΙΚΑΣΤΗΡΙΟΥ ΤΕΤΑΓΜΕΝΩΙ — ΟΔΕ ΑΓΟΔΕ ΔΕΙΓΜΕΝΟΙΣ
 ΤΟΥ ΔΙΚΑΣΤΗΡΙΟΥ ΕΞΑΓΕΤΑΙ ΕΠΙ ΤΟΝ ΤΟΓΟΝ ΟΙ ΔΕ ΔΙΚΑΣΤΑΙ ΕΑΝΤΙ ΔΟΚΗ ΑΥΤΟΙΣ ΜΗΔΙΚΑΙ ΛΑΣΔΙ ΗΡΗΣΘΑΙ ΑΝΙΣΟΥ
 ΤΑΣ ΑΝΚΑΤΑ ΛΟΓΟΝ ΕΚΑΣΤΟΙΣ ΓΡΟΣΝΕΜΟΝΤΕΣ ΤΟΥ ΔΑΝΕΙΟΥ ΚΑΙ ΤΗΣ ΤΙΜΗΣ ΕΛΑΣΤΟΥΣ ΔΕ ΓΕΝΟΜΕΝΟΥΣ ΥΠΟ ΤΩΝ

Column B.

ΔΙΑΙΤΗΤΑΝ ΗΤΑΝ ΔΙΚΑΣΤΑΝ ΜΕΡΙΣΜΟΥΣ ΑΝΕΝΕΓΚΑ ΛΑΣΑΝΟΙ ΔΙΑΙΤΗΤΑΙ ΚΑΙ ΟΙ
 ΔΙΚΑΣΤΑΙ ΕΠΙ ΤΟΥΣ ΗΡΗΜΕΝΟΥΣ ΕΠΙ ΤΟΥ ΚΟΙΝΟΥ ΓΟΛΕΜΟΥ ΑΝΑΓΡΑΨΑΝΤΕΣ ΤΑ ΤΕ ΟΝΟ
 20 ΜΑΤΑ ΤΑΝ ΑΝΔΡΑΝ ΚΑΙ ΤΟΥΣ ΤΟΓΟΥΣ ΚΑΙ ΤΟΥΣ ΧΟΡΟΥΣ ΤΩ ΜΕΡΙΣΜΩΝ — ΟΙ ΔΕ ΗΡΗΜΕ
 ΝΟΙ ΓΡΑΨΑΝΤΕΣ ΕΙΣ ΛΕΥΚΟΜΑΤΑ ΓΑΡΑ ΔΟΤΑΣΑΝΤΟΙΣ ΝΕΛΓΟΙ ΔΙΣΘΕΙΝΑΙ ΕΠΙ ΤΟ ΕΔΕΘΛΟΝ
 ΔΟΤΑΣΑΝ ΔΕΚΑΙ ΤΑΙ ΑΝΤΙΓΡΑΦΕΙ ΤΟΥΤΑΝ ΑΝΤΙΓΡΑΦΑΙΝ ΕΞΗΤΑΙ ΒΟΥΛΟΜΕΝΑΙ ΤΑ ΜΓΟ
 ΑΙΤΑΝ ΕΦΟΡΑΝΤΟΥΣ ΓΕ ΓΕΝΗ ΜΕΝΟΥΣ ΜΕΡΙΣΜΟΥΣ ΤΑΝ ΕΓΓΑΙΩΝ ΚΑΙ ΚΟΙΝΗ ΜΕΝ ΔΙΑΙΡΕΣΙΝ
 ΤΑΥΤΗΝ ΕΙΝΑΙ — ΑΝΔΕ ΓΛΑΣΑΛΛΑΣ ΓΡΟΣΑΥΤΟΥΣ ΟΜΟΛΟΓΗΣΑΣΙΝ ΥΠΕΡ ΤΗΣ ΔΙΑΙΡΕΣΕ
 25 ΛΑΣ ΚΑΙ ΑΓΟΓΡΑΨΑΝΤΑΙ ΓΡΟΣ ΤΟΥΣ ΕΠΙ ΤΟΥ ΚΟΙΝΟΥ ΓΟΛΕΜΟΥ ΟΥΤΑΣ ΑΥΤΟΙΣ ΕΙΝΑΙ ΛΑΣΑΝΟΜΟ
 ΛΟΓΗΣΑΣΙ ΓΡΟΣ ΑΛΛΗΛΟΥΣ ΑΝΤΙΓΡΑΦΑ ΔΕ ΛΑΜΒΑΝΕΙΝ ΤΟ ΓΕΛΓΡΟΝ ΤΑΝΤΟΥΤ
 ΤΟΥΤΟΥ ΑΥΤΑΙ ΓΡΟΣ ΚΟΙΝΩΝ ΟΥΝΤΟΣ ΚΑΙ ΤΟΝ ΤΟΚΙΣΤΗΝ ΤΑΝΤΟΥ ΓΕΛΓΡΟΥ ΤΟΥ ΑΥΤ
 ΚΟΙΝΩΝ ΟΥΝΤΟΣ ΤΙΜΗΜΑΤΩ ΓΚΑΙ ΔΑΝΕΙΩΝ ΚΑΙ ΕΠΙ ΤΟΓΟΝ ΥΠΕΡΟΡΦΑΝΟΥ ΚΑΙ ΤΟΥΣ ΣΥ
 ΝΙΣΤΑΣΟΥΣ ΑΝ ΓΑΡ ΑΛΑΜΒΑΝΑΣΙΝ ΕΚ ΑΛΛΩΝ ΔΕ ΜΗΘΕΝ ΑΛΑΜΒΑΝΕΙΝ ΜΗΔΕ ΤΟΥ
 30 ΕΠΙ ΤΟΥΤΑΝ ΤΕΤΑΓΜΕΝΟΥΣ ΔΙΔΟΝΑΙ ΑΥΤΟΥΣ ΛΑΜΒΑΝΕΙΝ ΕΙΔΕ ΜΗ ΕΞΑΛΛΕΙΝΑΙ
 ΚΑΙ ΑΥΤΟΝ ΤΟΝ ΑΛΒΟΝΤΑΚΑΙ ΟΣΑΝ ΕΤΕ ΛΙΚΑΙ ΥΠΟΔΙΚΟΝ ΕΙΝΑΙ ΚΑΙ ΤΟΝ ΑΛΒΟΝΤΑΚΑΙ
 ΤΟΝ ΔΟΝΤΑ ΛΑΣΑ ΓΕΙΘΟΥΝΤΑΚΑΙ ΕΠΙ ΒΟΥΛΕΥΟΝΤΑ ΤΟΙΣ ΧΥΦΕΡΟΥΣΙ ΤΗΣ ΓΟΛΕΛΣ — ΟΣΟΙ ΔΕ ΕΠΙ
 ΤΟΙΣ ΥΠΕΡΕΧΟΥΣΙ ΔΕ ΔΑΝΕΙΚΑΣΙΝ ΕΙΝΑΙ ΤΗ ΓΚΟΜΙΔΗΝ ΑΥΤΟΙΣ ΕΚ ΤΟΥ ΓΕΡΙΟΝΤΟΣ ΜΕΡΟΥΣ ΤΑΙ
 ΓΕΛΓΡΩΙΚΑΝ ΕΙΣΚΑΜΓΛΕΙΟΥΣΑΣΙ ΤΟΙΣ ΓΡΑΤΟΙΣ ΓΡΑΤΟΙΣ ΚΑΙ ΤΟΙΣ ΑΛΛΟΙΣ ΕΓΓΕΙΝ ΤΟΝ ΔΕ

Column C.

35 (ΟΝ ΕΙΝΑΙ ΚΑΙ ΤΟΥΤΟΙΣ ΚΑΘΑΓΕΡΚΑΙ ΤΟΙΣ ΓΡΑΤΟΙΣ ΔΑΝΕΙΣΑΣΙΝ — ΕΙΔΕΤΙΝΕΣ
 ΝΤΕΣ ΑΛΛΟΙΣ ΚΤΗΜΑΤΑ ΔΕ ΔΑΝΕΙΣ ΜΕΝΟΙ ΕΙΣΙ ΜΓΑΡ ΕΤΕΡΩΝ ΛΑΣΕ ΓΕΛΕΥΘΕΡΟΙΣ
 ΤΗΜΑΣΙΝ ΕΞΑΓΑΤΗΣΑΝΤΕΣ ΤΟΥΣ ΥΣΤΕΡΟΥΣ ΔΑΝΕΙΣ ΤΑΣΕΞΕΙΝΑΙ ΤΟΙΣ ΥΣΤΕΡΟΙΣ
 ΤΑΙΣ ΕΞΑΛΛΑΞΑΣΙ ΤΟΥΣ ΠΡΟΤΕΡΟΝ ΔΑΝΕΙΣ ΤΑΣΚΑΤΑ ΤΟΝ ΣΥΛΛΟΓΙΣΜΟΝ ΤΟΥ ΚΟΙΝΟΥ ΓΟ
 ΕΧΕΙΝ ΤΑ ΚΤΗΜΑΤΑ ΕΑΝ ΔΕ ΕΝΟΦΕΙΛΗΤΑΙ ΤΑΥΤΟΙΣ ΕΤΙ ΕΙΝΑΙ ΤΗ ΓΚΟΜΙΔΗΝ ΤΟΙΣ
 40 ΔΙΣΕΚΤΗΣ ΑΛΛΗΣΟΥΣΙΔΑΣΤΟΥ ΧΡΕΙΣ ΤΟΥ ΓΑΣΗΣ ΤΡΩΓΛΙΩΙΑΝ ΔΥΝΑΝΤΑΙ ΔΙΣΗΜΙΟΙΣ
 ΣΙΗΜΙΑΣ ΑΝΔΕΚΑΙ ΕΓΓΥΟΣ ΗΙΝΑΙ ΤΗΝ ΕΚ ΤΟΥ ΕΓΓΥΟΥ ΚΟΜΙΔΗΝ ΚΑΘΑΓΕΡΕΚΤΩΝ
 ΑΡΑ ΕΓΓΥΩΜΕΝΩΝ — ΥΠΕΡ ΤΑΝ ΕΓΓΥΩΝΤΑΝ ΕΓΓΥΩΜΕΝΩΝ ΓΡΟΣ
 ΤΑ ΚΤΗΜΑΤΑ — ΕΑ ΜΜΕΝΙΣ ΗΗΤΙΜΗ ΤΟΥ ΚΤΗΜΑΤΟΣ ΤΑΙΔΑΝΕΙΛΙ ΓΡΟΣΟ
 ΓΓΥΟΣ ΤΗ ΤΙΜΗΣΕΙ ΤΗ ΓΡΟΤΟΥ ΓΟΛΕΜΟΥ ΓΕ ΓΕΝΗ ΜΕΝ ΗΙ ΑΓΗΛΑΛΑΧΘΑΙ ΤΟΝ ΕΓΓ
 45 ΣΕ ΓΓΥΗΣ ΕΑΝ ΔΕ ΓΛΕΟΝ ΗΙ ΤΟΟΦΕΙΛΗΜΑ ΤΗΣ ΤΙΜΗΣ ΤΟΥ ΚΤΗΜΑΤΟΣ ΤΟ ΓΛΕΟΝΟΦΕΙ

ΤΙΜΗΣΘΕΓΓΥΟΣΑΓΟΤΙΝΕΤΗΚΑΤΑΛΟΓΟΝΛΣΓΕΡΟΙΑΛΛΟΙΟΙΤΑΜΕΤΕΛΡΑΕΓΓΥΛ
 ΜΗΕΠΙΤΕΤΟΚΙΣΜΕΝΟΝΗΙΕΙΣΓΛΕΙΛΧΡΟΝΟΝΤΗΣΕΝΤΗΓΡΑΞΕΙΓΕΓΕΝΗΜΕΝΗΣ
 — ΕΑΝΔΕΕΠΙΤΕΤΟΚΙΚΛΣΗΘΔΑΝΕΙΣΤΗΣΓΑΡΑΤΗΜΓΡΑΞΙΝΚΑΙΤΟΝ
 ΛΜΟΛΟΓΗΜΕΝΟΝΕΝΤΗΓΡΑΞΕΙΜΗΑΓΟΤΙΝΕΙΝΤΟΝΕΓΓΥΟΝΛΙΓΛΕΙΟΝ
 ΕΤΟΚ ΜΕΝΟΝΕΔΑΜΜΗΕΡΕΣΧΗΚΛΣΗΤΗΝΕΙΣΓΡΑΞΙΝΟΤΟΚΙΣΤΗΣΣΥΜΒΟΥ
 ΤΟΥΕΓΓΥΟΥΓΕΡΙΔΕΤΟΥΤΟΥΑΝΑΜΦΙΣΒΗΤΛΣΙΓΚΡΙΣΙΝΑΥΤΟΙΣΓΙΝΕΣΘΑΙ

D.

ΕΠΙΤΟΥΞΕΝΙΚΟΥΔΙΚΑΣΤΗΡΙΟΥΑΜΜΗΤΙΥΓΟΤΛΝΔΙΑΙΤΗΤΛΝΣΥΜΓ
 ΤΗΣΔΕΔΙΚΗΣΑΡΧΕΙΝΤΟΝΤΟΚΙΣΤΗΝ — ΕΙΔΕΤΙΣΕΠΙΤΡΟΓΟΣΕΝΤΗΙΕΙ
 ΛΑΒΛΝΑΥΤΟΣΕΧΕΙΧΡΗΜΑΤΑΤΛΝΤΟΥΟΡΦΑΝΟΥΤΡΟΓΛΙΟΤΛΙΟΥΝΤΟΥΤΛ
 ΕΙΝΑΙΚΟΙΝΟΝΤΟΜΓΟΛΕΜΟΝ — ΟΣΟΙΔΕΦΕΡΝΑΣΟΦΕΙΛΟΥΣΙΟΥΓΑΤΡΙΟΙΣΗ
 ΔΕΛΦΑΙΣΤΑΙΣΑΥΤΛΝΜΕΜΕΡΙΚΟΤΕΣΕΚΤΗΣΓΑΤΡΛΙΑΣΟΥΣΙΑΣΗΕΠΙΤΡΟΓΟΙ
 ΥΓΟΓΑΤΡΟΣΚΑΤΑΔΕΛΕΙΜΜΕΝΟΙΗΥΓΟΔΗΜΟΥΗΡΗΜΕΝΟΙΤΑΙΣΟΡΦΑΝΑΙΣ
 ΤΑΙΣΥΓΑΥΤΛΝΕΠΙΤΡΟΓΕΥΟΜΕΝΑΙΣΜΗΑΓΟΔΕΔΛΚΑΣΙΤΑΣΦΕΡΝΑΣΑΧΟΙ
 ΓΑΤΕΡΕΣΕΤΑΞΑΝΗΓΗΜΑΝΤΕΣΚΑΙ ΔΙΑΛΥΘΕΝΤΕΣΜΗΑΓΟΔΕΔΛΚΑ
 ΣΙΤΑΣΦΕΡΝΑΣΟΥΣΑΣΑΓΟΔΟΤΟΥΣΚΑΤΑΤΟΝΝΟΜΟΝΤΟΥΤΟΥΣΑΓΟΔΙΔΟΝΑΙ
 ΤΑΣΦΕΡΝΑΣΚΑΙΤΟΥΣΤΟΚΟΥΣΚΑΤΑΤΑΣΓΡΑΞΕΙΣΚΑΙΜΗΕΙΝΑΙΑΥΤΟΙΣΥΓΟΛΟ
 ΓΙΞΕΣΘΑΙΤΟΓΚΟΙΝΟΜΓΟΛΕΜΟΝΑΛΛΑΤΟΓΕΝΟΜΕΝΟΝΔΙΑΓΤΛΜΑΔΑΝΑΓΛΗ
 ΡΟΥΤΛΣΔΑΝΕΙΣΤΗΝΦΕΡΝΗΝΤΑΙΣΟΡΦΑΝΑΙΣΟΙΕΠΙΤΡΟΓΟΙΕΚΤΟΥΑΛΛΟΥΟΙΚΟ
 ΟΥΑΝΕΠΙΤΡΟΓΕΥΛΣΙ

E.

ΟΣΟΙΔΕΕΠΙΚΤΗ ΔΣΙΝΔΕΔΑΝΕΙΣΜΕΝΟΙΕΙΣΙΝΑΓΟΔΗΜΑΓΟΡΟΥΓΡΥΤΑΝΕΛΣΚΑΙΜΗΝΟΣΓΟΣΙΔΕΛ
 ΝΟΣΤΟΥΤΟΙΣΤ ΜΜΕΓΚΟΙΝΟΜΓΟΛΕΜΟΝΕΙΝΑΙΛΣΓΕΡΚΑΙΤΟΙΣΑΛΛΟΙΣΤΑΣΔΕΤΙΜΗΣΕΙΣΕΙΝΑΙ
 ΤΛΓΚΤΗΜΑ ΛΝΕΝΟΙΣΧΡΟΝΟΙΣΤΑΔΑΝΕΑΚΑΙΔΙΓΡΑΞΕΙΣΓΕΓΟΝΑΣΙΝΟΓΛΣΕΙΤΙΝΕΣΚΕΚΑΡΜΕΝΟΙΣ
 ΤΟΙΣΚΤΗΜΑ ΙΝΗΤΛΝΕΓΑΥΛΙΛΚΑΘΗΡΗΜΕΝΛΝΣΥΝΗΛΛΑΧΑΣΙΝΟΥΤΛΣΑΙΤΙΜΗΣΕΙΣΑΥΤΛΝ
 ΓΙΝΛΝΤΑΙΛΣΔΙΑΚΕΙΜΕΝΟΙΣΣΥΝΗΛΛΑΞΑΝΤΟΙΣΚΤΗΜΑΣΙΝ — ΟΣΟΙΔΕΓΡΟΑΓΟΛΛΑΔΟΣ
 ΚΑΙΜΗΝΟΣ ΗΝΑΙΛΝΟΣΓΡΑΞΕΙΣΓΕΓΡΑΓΑΣΙΝΕΝΑΝΤΙΑΣΤΛΙΚΟΙΝΛΙΓΟΛΕΜΛΙΜΗΕΙΝΑΙΤΑΣ
 ΓΡΑΞΕΙΣΚΥ ΙΑΣΑΛΛΕΙΝΑΙΤΟΥΣΟΦΕΙΛΟΝΤΑΣΤΟΥΤΟΙΣΕΝΤΛΙΚΟΙΝΛΙΓΟΛΕΜΛΙ — ΟΣΟΙΔΕΑΓΟ
 ΜΗΝΟΣΛΗ ΔΙΛΝΟΣΚΑΙΔΓΟΛΛΑΓΡΑΞΕΙΣΓΕΓΡΑΓΑΣΙΝΕΠΙΤΟΙΣΚΤΗΜΑΣΙΝΤΟΥΤΟΙΣΔΕΙΝΑΙ
 ΤΑΣΓΡΑΞΕ ΚΥΡΙΑΣΚΑΙΜΗΕΙΝΑΙΑΥΤΟΙΣΚΟΙΝΟΝΤΟΜΓΟΛΕΜΟΝΕΓΕΙΔΗΕΝΤΛΙΓΟΛΕΜΛΙΔΙΑΓΙ
 ΣΤΕΥΣΑΝ ΕΙΣΕΥΓΟΡΗΣΑΝΤΟΚΟΥΣΔΕΑΥΤΟΙΣΕΙΝΑΙΜΗΓΛΕΙΟΥΣΔΛΔΕΚΑΤΛΝ — ΥΠΕΡ
 ΤΛΝΔΑΝΕ ΛΝΤΛΝΕΜΒΕΒΗΚΟΤΛΝΕΙΣΚΤΗΜΑΤΑ — ΟΣΟΙΜΕΜΓΡΟΜΗΝΟΣΓΟΣΙΔΕΛΝΟΣ
 ΤΟΥΕΓΙΔΛ ΓΟΡΟΥΕΜΒΑΝΤΕΣΕΙΣΚΤΗΜΑΤΑΚΑΤΑΓΡΑΞΕΙΣΕΧΟΥΣΙΝΤΑΚΤΗΜΑΤΑΚΑΙΝΕΜΟΝ
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 ΔΕΤΗΣΓ ΚΤΗΣΙΑΣΑΝΤΙΝΕΣΑΜΦΙΣΒΗΤΛΣΙΝΚΡΙΣΙΝΑΥΤΟΙΣΕΙΝΑΙΚΑΤΑΤΟΥΣΝΟΜΟΥΣ
 ΟΣΟΙΔΕΕΜ ΞΗΚΑΣΙΝΥΣΤΕΡΟΝΜΗΝΟΣΓΟΣΙΔΕΛΝΟΣΤΟΥΕΓΙΔΗΜΑΓΟΡΑΝΕΜΟΜΕΝΛΝΤΛΝΔΕΔΑ
 ΝΕΙΣΜΕΝ ΚΤΗΜΑΤΑΚΑΤΑΤΟΥΗΦΙΣΜΑΚΑΙΚΑΤΗΓΜΕΝΛΝΥΓΟΤΟΥΔΗΜΟΥΤΑΜΕΓΚΤΗΜΑ
 ΤΑΕΙΝΑ ΝΕΙΣΑΜΕΝΛΓΚΑΙΝΕΜΟΜΕΝΛΝΤΑΔΕΔΑΝΕΙΑΤΛΝΔΑΝΕΙΣΤΛΝΤΟΥΜΕΡΙΣΜΟΥ

F.

ΓΕΝΟΜΕΝΟΥΚΑΘΑΓΕΡΚΑΙΤΟΙΣΑΛΛΟΙΣΔΑΝΕΙΣΤΑΙΣ — ΕΑΝΔΕΔΙΑΜΦΙΣΒΗΤΗΣΛΣΙΝΟΙΔΑΝΕΙ
 ΣΑΝΤΕΣΓΡΟΣΤΟΥΣΟΦΕΙΛΟΝΤΑΣΦΑΜΕΝΟΙΕΜΒΕΒΗΚΕΝΑΙΓΡΟΤΕΡΟΝΔΗΜΑΓΟΡΟΥΓΡΥΤΑΝΕΛΣΚΑΙΜΗ
 ΝΟΣΓΟΣΙΔΕΛΝΟΣΚΡΙΣΙΝΑΥΤΟΙΣΓΙΝΕΣΘΑΙΚΑΘΑΓΕΡΚΑΙΤΟΙΣΑΛΛΟΙΣΤΟΙΣΕΝΤΛΙΚΟΙΝΛΙΓΟΛΕΜΛΙΕΒΛΑΜ
 ΜΕΝΟΙΣ — ΕΙΔΕΤΙΝΕΣΜΗΕΜΒΑΝΤΛΝΤΛΝΔΑΝΕΙΣΤΛΝΑΥΤΟΙΝΕΜΟΜΕΝΟΙΤΑΚΤΗΜΑΤΑΕΚΟΝΤΕΣΤΙ
 ΣΥΝΛΜΟΛΟΓΗΝΤΑΙΓΡΟΣΤΟΥΣΔΑΝΕΙΣΤΑΣΜΗΒΙΑΣΘΕΝΤΕΣΕΙΝΑΙΑΥΤΟΙΣΤΑΛΜΟΛΟΓΗΜΕΝΑΚΥΡΙΑ
 ΕΑΝΔΕΟΜΕΜΦΗΒΕΒΙΑΣΘΑΙΟΔΕΜΗΕΙΝΑΙΑΥΤΟΙΣΚΡΙΣΙΝΓΕΡΙΤΟΥΤΛΝΕΝΤΛΙΞΕΝΙΚΛΙΔΙΚΑΣΤΗΡΙΛΙΓΡΟ
 ΔΙΑΙΤΑΣΘΑΙΔΕΑΥΤΟΥΣΕΠΙΤΛΝΔΙΑΙΤΗΤΛΝΚΑΤΑΤΟΝΔΕΤΟΝΝΟΜΟΝ — ΟΣΟΙΔΕΕΓΚΑΤΑΛΙΓΟΝΤΕΣΤΑ
 ΚΤΗΜΑΤΑΔΓΗΛΛΑΓΜΕΝΟΙΕΙΣΙΝΟΙΔΕΤΟΚΙΣΤΑΙΓΕΓΕΛΡΓΗΚΑΣΙΝΕΙΝΑΙΤΑΚΤΗΜΑΤΑΤΛΝΤΟΚΙΣΤΛΝ
 ΕΑΝΔΕΒΟΥΛΛΝΤΑΙΟΙΟΦΕΙΛΟΝΤΕΣΑΓΟΔΟΝΤΕΣΤΑΔΗΛΛΜΕΝΑΤΟΙΣΤΟΚΙΣΤΑΙΣΚΑΙΤΟΚΟΥΣΕΠΙ
 ΤΕΣΣΕΡΑΣΚΑΙΔΕΚΑΤΟΥΣΚΑΙΕΙΤΙΑΥΤΟΙΣΑΝΗΛΛΤΑΙΕΙΣΤΗΓΓΗΝΗΑΓΟΛΛΕΤΙΔΙΑΤΗΓΓΕΛΡΓΙΑΝ
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 ΔΟΥΣΙΝΕΝΕΝΙΑΥΤΛΙΤΛΙΕΓΙΔΑΝΑΟΥΜΕΤΕΧΕΙΝΑΥΤΟΥΣΤΟΥΚΟΙΝΟΥΓΟΛΕΜΟΥΚΑΤΑΤΑΥΤΑ
 ΤΟΙΣΑΛΛΟΙΣ — ΥΠΕΡΔΕΤΛΓΓΕΓΕΝΗΜΕΝΛΝΑΝΑΛΛΜΑΤΛΝΚΑΙΤΛΝΑΓΟΛΛΟΤΛΝΕΝΤΗ
 ΓΕΛΡΓΙΑΙΚΑΙΤΛΜΓΡΟΣΟΔΛΝΤΛΓΓΕΓΕΝΗΜΕΝΛΝΕΑΜΜΕΝΤΙΓΡΟΣΑΛΛΗΛΟΥΣΣΥΜΦΛΝΗ
 ΣΛΣΙΝΗΣΥΜΓΕΙΣΘΛΣΙΝΥΓΟΤΛΝΔΙΑΙΤΗΤΛΝΤΑΥΤΕΙΝΑΙΕΙΔΕΜΗΚΡΙΣΙΝΑΥΤΟΙΣΕΙΝΑΙΕΠΙΤΟΥ
 ΞΕΝΙΚΟΥΔΙΚΑΣΤΗΡΙΟΥΚΑΘΑΓΕΡΚΑΙΤΟΙΣΑΛΛΟΙΣΤΗΣΔΕΔΙΚΗΣΑΡΧΕΙΝΤΟΝΕΓΚΑΤΑΛΙΓΟΝΤΑ
 ΤΟΚΤΗΜΑΕΙΔΕΤΙΝΕΣΕΓΙΔΗΜΑΓΟΡΟΥΗΜΑΝΤΙΚΡΑΤΟΥΣΗΑΓΟΛΛΑΔΟΣΕΛΣΜΗΝΟΣΓΟΣΙΔΕΛΝΟ

Col. A. οἱ δικασταί.—'Εξεῖναι δὲ τοῖς δικασταῖς, ἐὰν αὐτοῖς μὴ φαίνηται δικαστικὸν εἶναι τὸ πρᾶγμα, ἀλλ' ὁ μὲν γεωργὸς πλείονος τετιμῆσθαι ὁ δὲ τοκιστὴς ἐλάττωτος, ἐξεῖναι αὐτοῖς τιμῆσαι ὅσου ἂν δοκῇ καλῶς ἔχειν — τοῦ δὲ χρέους μὴ εἶναι ἀντιτίμῃσιν — ἐὰν δὲ ἡ μὲν τίμησις συνομολογῇται τὸ δὲ δάνειον διαμφισβητῇται, ἡ τὸ μὲν δάνειον [συν]ομολογῇται ἡ δὲ τίμησις ἀντιλέγῃται, περὶ τοῦ διαμφισβητουμένου τῇ κρίσειν εἶναι — ἃ δ' ἂν οἱ δικασταὶ κρίνωσιν ἀναγράφαντες εἰς λεύκωμα οἱ εἰσ-
 5 αγωγαί καὶ τὰς ἐπικρίσεις τὰς τῶν διαιτητῶν ἃς ἂν ἐπὶ τοῦ δικαστηρίου συνομολογήσωσιν παραδότωσαν τοῖς ἐπὶ τοῦ κοινου πολέμου ἡρημένοις — ὅταν δὲ παραλάβωσιν οἱ ἐπὶ τοῦ κοινου πολέμου ἡρημένοι τὰς κρίσεις καὶ τὰς διαιτάς, κληρούτωσαν ἐκ τῶν τριάκοντα τῶν ἡρημένων ὑπὸ τοῦ δήμου καθ' ἐκάστην πενθήμερον ἄνδρας πέντε διαιρέτας τῶν κτημάτων, κληρούτωσαν δὲ καὶ τοὺς τόπους ἀναγραφάμε-
 10 νοι· οἱ δὲ λαχόντες διαιρείτωσαν καθ' οὓς ἂν ἕκαστοι τόπους λάχωσιν, μὴ διασπῶντες μήτε τὰ τοῦ τοκιστοῦ μέρη μήτε τὰ τοῦ γεωργοῦ, ἀλλὰ τὰ μέρη τέμνοντες συνεχῇ ἀλλήλοις· καὶ ἀποδιδῶνται τῆς γῆς τοῖς τοκισταῖς καὶ τοῖς γεωργοῖς κατὰ λόγον ἑκατέροις τῶν ἐόντων χρημάτων, συλλογισάμενοι τό τε δάνειον καὶ τὴν τίμησιν· ἀφοριζέτωσαν δὲ ἐν τῇ διαιρέσει τῆς χώρας ὁδοὺς πρὸς τε τὰ ἱερὰ καὶ πρὸς τὰ ὕδατα καὶ πρὸς τὰς ἐπαύ-
 15 λια]ς καὶ περὶ τ]άφους· — ἐὰν δὲ τινες διαμφισβητήσωσιν τῇ γεγεννημένῃ διαιρέσει, ἐπαγγειλᾶτωσαν τοῖς ἐπὶ τοῦ κοινου πολέμου ἡρημένοις καὶ τῷ ἐπὶ τοῦ δικαστηρίου τεταγμένῳ — ὁ δὲ ἀποδεδειγμένος ἐπὶ τοῦ δικαστηρίου ἐξαγέτω ἐπὶ τὸν τόπον· οἱ δὲ δικασταὶ ἐὰν τι δοκῇ αὐτοῖς μὴ δικαίως διηρῆσθαι ἀνισού-
 τωσαν κατὰ λόγον ἑκάστοις προσνέμοντες τοῦ δανείου καὶ τῆς τιμῆσεως, τοὺς δὲ γενομένους ὑπὸ τῶν

Col. B. διαιτητῶν ἡ τῶν δικαστῶν μερισμοὺς ἀνενεγκά[τ]ωσαν οἱ διαιτηταὶ καὶ οἱ δικασταὶ ἐπὶ τοὺς ἡρημένους ἐπὶ τοῦ κοινου πολέμου, ἀναγράφαντες τὰ τε ὀνό-
 20 ματα τῶν ἀνδρῶν καὶ τοὺς τόπους καὶ τοὺς ὄρους τῶν μερισμῶν· — οἱ δὲ ἡρημένοι γράψαντες εἰς λευκώματα παραδῶνται τοῖς νεωποῖαις θεῖναι ἐπὶ τὸ ἔδεθλον, δότωσαν δὲ καὶ τῷ ἀντιγραφεῖ τούτων ἀντίγραφα, ἵν' ἐξῇ τῷ βουλομένῳ τῶν πολιτῶν ἐφορᾶν τοὺς γεγεννημένους μερισμοὺς τῶν ἐγγαίων, καὶ κοινὴν μὲν διαίρεσιν ταύτην εἶναι — ἂν δὲ πως ἄλλως πρὸς αὐτοὺς ὁμολογήσωσιν ὑπὲρ τῆς διαιρέσε-
 25 ως καὶ ἀπογράψωνται πρὸς τοὺς ἐπὶ τοῦ κοινου πολέμου, οὕτως αὐτοῖς εἶναι ὥς ἂν ὁμο-
 λογῇσιν πρὸς ἀλλήλους, ἀντίγραφα δὲ λαμβάνειν τῶν γεωργῶν τῶν τοῦ τ[οκισ-
 του τοῦ αὐτῷ προσκοινωνούντος καὶ τὸν τοκιστὴν τῶν τοῦ γεωργοῦ τοῦ αὐτ[ῷ] προσ-
 κοινωνούντος τιμημάτων καὶ δανείων καὶ ἐπίτροπον ὑπὲρ ὀρφάνου καὶ τοὺς συ[νορφανισ-
 30 τὰς οὓς ἂν παραλαμβάνωσιν ἕκ[αστοι]· ἄλλων δὲ μηθένα λαμβάνειν μηδὲ τοὺς ἐπὶ τούτων τεταγμένους δίδόναι [μηδὲ] αὐτοὺς λαμβάνειν· εἰ δὲ μὴ, ἐξώλῃ εἶναι καὶ αὐτὸν τὸν λαβόντα καὶ ὃς ἂν ἐτέ[ρῳ δ]ῷ, καὶ ὑπόδικον εἶναι καὶ τὸν λαβόντα καὶ τὸν δόντα ὥς ἀπειθοῦντα καὶ ἐπιβουλεύοντα τοῖς συ[μ]φέρουσι τῆς πόλεως· — ὅσοι δὲ ἐπὶ τοῖς ὑπερέχουσι δεδανείκασιν, εἶναι τῇ κομιδῇ αὐτοῖς ἐκ τοῦ περιόντος μέρους τῷ γεωργῷ κἂν εἰς κἂμ πλείους ὥσι, τοῖς πρώτοις πρώτοις καὶ τοῖς ἄλλοις ἐπεξῆς, τὸν δὲ

Col. C. 35 μερισμὸν εἶναι καὶ τούτοις καθάπερ καὶ τοῖς πρώτοις δανείσασιν. — εἰ δὲ τινες ὑποθέ[ν]τες ἄλλοις κτήματα δεδανεισμένοι εἰσὶν παρ' ἐτέρων ὥς ἐπ' ἐλευθέρους τοῖς κ]τήμασιν ἐξαπατήσαντες τοὺς ὑστέρους δανειστὰς, ἐξεῖναι τοῖς ὑστέροις δανεισ]ταῖς ἐξαλλάξαι τοὺς πρότερον δανειστὰς κατὰ τὸν συλλογισμόν τοῦ κοινου πολέμου] ἔχειν τὰ κτήματα· ἐὰν δὲ ἐνοφειληταί τι αὐτοῖς ἔτι, εἶναι τῇ κομιδῇ τοῖς
 40 δανεισ]ταῖς ἐκ τῆς ἄλλης οὐσίας τοῦ χρείστου πάσης τρόπῳ ᾧ ἂν δύνωνται ἀζημίως ἀπάσ]ης ζημίας· ἂν δὲ καὶ ἕγγυος ᾗ, εἶναι τὴν ἐκ τοῦ ἐγγύου κομιδὴν καθάπερ ἐκ τῶν μετε]ωρα ἐγγυωμένων. — ὑπὲρ τῶν ἐγγύων τῶν ἐγγυωμένων πρὸς αὐτὰ] τὰ κτήματα· — ἔὰμ μὲν ἴση ἢ ἡ τιμὴ τοῦ κτήματος τῷ δανείῳ πρὸς δ ἂν ἢ ἕ]γγυος, τῇ τιμήσει τῇ πρὸ τοῦ πολέμου γεγεννημένῃ, ἀπηλλάχθαι τὸν ἕγγ-
 45 υον τῇ]ς ἐγγύης· ἐὰν δὲ πλείον ἢ τὸ ὀφειλῆμα τῆς τιμῆς τοῦ κτήματος, τὸ πλείον ὀφεί-
 λημα τῆς] τιμῆς ὁ ἕγγυος ἀποτινέτω κατὰ λόγον ὥσπερ οἱ ἄλλοι οἱ τὰ μετέωρα ἐγγυώ-
 μενοι, ἔὰμ] μὴ ἐπιτετοκισμένον ἢ εἰς πλείω χρόνον τῆς ἐν τῇ πράξει γεγεννημένης ἐγγύης] — ἐὰν δὲ ἐπιτετοκικῶς ἢ ὁ δανειστὴς παρὰ τὴν πρᾶξιν καὶ τὸν
 χρόνον τὸν] ὁμολογημένον ἐν τῇ πράξει, μὴ ἀποτίνειν τὸν ἕγγυον ᾧ πλείον
 50 ἢ ἐπι]τετοκισ]μένον ἔὰμ μὴ ἐπεσχηκῶς ἢ τὴν εἴσπραξιν ὁ τοκιστὴς συμβου-
 λομένου] τοῦ ἐγγύου· περὶ δὲ τούτου ἂν ἀμφισβητῶσι, κρίσιν αὐτοῖς γίνεσθαι

Col. D. ἐπὶ τοῦ ξενικοῦ δικαστηρίου ἂμ μὴ τι ὑπὸ τῶν διαιτητῶν συμπ[εισθῶσι] τῆς δὲ δίκης ἀρχειν τὸν τοκιστὴν· — εἰ δὲ τις ἐπίτροπος ἐν τῇ ἐ[πιτροπῇ] λαβὼν αὐτὸς ἔχει χρήματα τῶν τοῦ ὀρφανοῦ τρόπῳ ὀφωῶν, τούτῳ [μὴ
 55 εἶναι κοινὸν τὸν πόλεμον· — ὅσοι δὲ φερνὰς ὀφείλουσι θυγατρίοις ἢ [ἀ-
 δελφαῖς ταῖς αὐτῶν μεμερικότες ἐκ τῆς πατρῴας οὐσίας, ἡ ἐπίτροποι ὑπὸ πατρὸς καταλελειμμένοι ἢ ὑπὸ δήμου ἡρημένοι ταῖς ὀρφαναῖς
 ταῖς ὑπ' αὐτῶν ἐπιτροπυομέναις μὴ ἀποδεδῶκασι τὰς φερνὰς ἃς οἱ πατέρες ἔταξαν, ἡ γήμαντες καὶ διαλυθέντες μὴ ἀποδεδῶκα-

60 σι τὰς φερνὰς οὐσας ἀποδότους κατὰ τὸν νόμον, τούτους ἀποδιδόναι
τὰς φερνὰς καὶ τοὺς τόκους κατὰ τὰς πράξεις καὶ μὴ εἶναι αὐτοῖς ὑπολο-
γίζεσθαι τὸν κοινὸν πόλεμον, ἀλλὰ τὸ γενόμενον διάπτωμα ἀναπλη-
ροῦτωσαν εἰς τὴν φερνὴν ταῖς ὀφθαφαῖς οἱ ἐπίτροποι ἐκ τοῦ ἄλλου οἴκο[υ]
οὐ ἂν ἐπιτροπεύωσι. (Here Column D ends: whether any interval, and if so how much, inter-
venes between D and E, we cannot determine. For convenience the lines are numbered straight
on, as E and F certainly form a very suitable appendix to the foregoing.)

Col. E. 65 Ὅσοι δὲ ἐπὶ κτή[μ]ασιν δεδανεισμένοι εἰσὶν ἀπὸ Δημαγόρου πρυτάνεως καὶ μηνὸς Ποσιδεῶ-
νος, τούτοις τ[ὸ] μὲν κοινὸν πόλεμον εἶναι ὥσπερ καὶ τοῖς ἄλλοις, τὰς δὲ τιμήσεις εἶναι
τῷ κτημά[τ]ων ἐν οἷς χρόνοις τὰ δάνεια καὶ αἱ πράξεις γεγῶνασιν, ὅπως εἴ τις κεκαρμένους
τοῖς κτημά[σ]ιν ἢ τῶν ἐπαυλίων καθηρημένων συνηλλάχασιν οὕτως αἱ τιμήσεις αὐτῶν
γίνονται ὡς διακειμένοις συνήλλαξαν τοῖς κτήμασιν — ὅσοι δὲ πρὸ Ἀπολλάδος
70 καὶ μηνὸς [Λ]ηνιαίωνος πράξεις πεπράγασιν ἐναντίας τῷ κοινῷ πολέμῳ, μὴ εἶναι τὰς
πράξεις κυ[ρ]ίας ἀλλ' εἶναι τοὺς ὀφείλοντας τούτοις ἐν τῷ κοινῷ πολέμῳ — ὅσοι δὲ ἀπὸ
μηνὸς Λη[ν]ιαίωνος καὶ Ἀπολλὰ πράξεις πεπράγασιν ἐπὶ τοῖς κτήμασιν, τούτοις δ' εἶναι
τὰς πράξε[ις] κυρίας καὶ μὴ εἶναι αὐτοῖς κοινὸν τὸν πόλεμον, ἐπειδὴ ἐν τῷ πολέμῳ διαπι-
στεύσαντ[ες] εἰσενπόρησαν τόκους δὲ αὐτοῖς εἶναι μὴ πλείους δωδεκάτων. — ὑπὲρ
75 τῶν δανε[ιστ]ῶν τῶν ἐμβεβηκότων εἰς κτήματα — ὅσοι μὲν πρὸ μηνὸς Ποσιδεῶνος
τοῦ ἐπὶ Δη[μ]αγόρου ἐμβάντες εἰς κτήματα κατὰ πράξεις ἔχουσιν τὰ κτήματα καὶ νέμον-
ται, εἶναι [αὐ]τοῖς κυρίας τὰς ἐμβάσεις εἰ μὴ τι ἄλλο ἐκόντες πρὸς αὐτοὺς ὁμολογήκασιν· περὶ
δὲ τῆς π[α]γκτησίας ἂν τις ἀμφισβητῶσιν, κρίσιν αὐτοῖς εἶναι κατὰ τοὺς νόμους.
80 ὅσοι δὲ ἐμ[β]εβήκασιν ὑστερον μηνὸς Ποσιδεῶνος τοῦ ἐπὶ Δημαγόρου νεμομένων τῶν δεδα-
νεισμέν[ων τὰ] κτήματα κατὰ τὸ ψήφισμα καὶ κατηγμένων ὑπὸ τοῦ δήμου, τὰ μὲν κτήμα-
τα εἶνα[ι τῶν δα]νεισαμένων καὶ νεμομένων, τὰ δὲ δάνεια τῶν δανειστῶν, τοῦ μερισμοῦ

Col. F. γενομένου καθάπερ καὶ τοῖς ἄλλοις δανεισταῖς — ἔαν δὲ διαμφισβητήσωσιν οἱ δανεί-
σαντες πρὸς τοὺς ὀφείλοντας φάμενοι ἐμβεβηκέναι πρότερον Δημαγόρου πρυτάνεως καὶ μη-
νὸς Ποσιδεῶνος, κρίσιν αὐτοῖς γίνεσθαι καθάπερ καὶ τοῖς ἄλλοις τοῖς ἐν τῷ κοινῷ πολέμῳ ἐβλαμ-
85 μένοις — εἰ δὲ τις μὴ ἐμβάντων τῶν δανειστῶν αὐτοὶ νεμόμενοι τὰ κτήματα ἐκόντες τι
συνωμολογήσονται πρὸς τοὺς δανειστὰς μὴ βιασθέντες, εἶναι αὐτοῖς τὰ ὁμολογημένα κύρια·
ἔαν δὲ ὁ μὲν φῇ βεβιάσθαι ὁ δὲ μὴ, εἶναι αὐτοῖς κρίσιν περὶ τούτων ἐν τῷ ξενικῷ δικαστηρίῳ, προ-
δικαιῶσθαι δὲ αὐτοὺς ἐπὶ τῶν διαιτητῶν κατὰ τὸνδε τὸν νόμον — ὅσοι δὲ ἐγκαταλιπόντες τὰ
κτήματα ἀπηλλαγμένοι εἰσὶν οἱ δὲ τοκισταὶ γεγεωργήκασιν, εἶναι τὰ κτήματα τῶν τοκιστῶν·
90 ἔαν δὲ βούλωνται οἱ ὀφείλοντες ἀποδόντες τὰ ἀνηλωμένα τοῖς τοκισταῖς καὶ τόκους ἐπὶ
τέσσαρας καὶ δεκάτους καὶ εἴ τι αὐτοῖς ἀνήλωται εἰς τὴν γῆν ἢ ἀπόλωλέ τι διὰ τὴν γεωργίαν
ὑπολογισθεῖσῶν τῷ γεγενημένων προσόδῳ παραλαβεῖν τὰ κτήματα, ἐξεῖναι αὐτοῖς ἀπο-
δοῦσιν ἐν ἐνιαυτῷ τῷ ἐπὶ Δαναοῦ μετέχειν αὐτοὺς τοῦ κοινοῦ πολέμου κατὰ ταῦτα
τοῖς ἄλλοις — ὑπὲρ δὲ τῶν γεγενημένων ἀναλωμάτων καὶ τῶν ἀπολωλότων ἐν τῇ
95 γεωργίᾳ καὶ τῷ προσόδῳ τῷ γεγενημένων ἔαμ μὲν τι πρὸς ἀλλήλους συμφωνή-
σωσιν ἢ συμπεισθῶσιν ὑπὸ τῶν διαιτητῶν, ταῦτ' εἶναι· εἰ δὲ μὴ, κρίσιν αὐτοῖς εἶναι ἐπὶ τοῦ
ξενικοῦ δικαστηρίου καθάπερ καὶ τοῖς ἄλλοις, τῆς δὲ δίκης ἄρχειν τὸν ἐγκαταλιπόντα
τὸ κτήμα· εἰ δὲ τις ἐπὶ Δημαγόρου ἢ Μαντικράτους ἢ Ἀπολλάδος ἕως μηνὸς Ποσιδεῶνος[ς . . .

(The rest of the inscription is lost.)

Long as this inscription is, it is imperfect at the end and probably at the beginning. For though οἱ δικασταί in line 1 might be taken as a heading or title, it is far more likely to be the subject of a lost verb; and in any case it must have been preceded by some form of preamble and date. We are therefore left to conjecture the occasion and origin of these elaborate enactments. The style of the characters very markedly resembles that of the preceding decrees, and it is difficult to suppose that this inscription was separated from them by any long interval of time. The iota adscriptum is constant, and the Greek is good. Very few blunders occur: as *M* omitted in line 32 (though the form *συνφέρουσι* might conceivably be intentional). Certain Ionicisms are observable, as in Ephesian

documents of good age: *e.g.* ἐπαυλίων, line 68 (compare line 14); ἐπεξῆς, line 34; χρείστης for χρήστης, a debtor, line 40, is probably Ionic, compare the Herodotean form χρέω (vii, 111) and Homeric χρεῖω (Od. viii, 79). With δάνεον for δάνειον, line 4 and *passim* compare τὰ βασιλεια for τὰ βασιλεία No. cccclvii, and the Herodotean forms ἐπιτήδεος (ἐπιτήδειος), ἐπίδεξις (ἐπίδειξις). Also τέσσαρας, line 91, is Ionic; and although this form reappeared in late Greek (Winer, Grammar of the N. T., Moulton's English Ed. 1870, p. 46; Westcott and Hort, N. T., Appendix, p. 150), it is more likely in this place to be a survival of older usage. See also the similar forms in No. ccccxli *ante*, and in the index to Dittenberger's Sylloge, ii, p. 780.

Whatever the date may be, the circumstances which gave rise to this law (*τὸνδε τὸν νόμον*, line 88) are plainly indicated. A desolating war had swept over the Ephesian territory (*ὁ κοινὸς πόλεμος πασιμ*), and had lasted two whole years (see on lines 65-74). From what quarter the invasion had come we are not informed; the phrase *ὁ κοινὸς πόλεμος*, repeated so often in this inscription, occurs also in a Tenian decree (at Cambridge) of about B.C. 100 (C. I. 2335; Hicks, Manual, No. 204) respecting the attacks of the pirates: *καθ' ὃν καιρὸν ἐπιγενόμενος ὁ κοινὸς πόλεμος καὶ συνεχεῖς πειρατῶν ἐπίπλοι τὴν νῆσον οὐχ ὥς ἔτυχεν συνηγάκασαν ὑπὸ τῶν δανείων ἐπιβαρηθῆναι κ.τ.λ.*— a passage which bears a curious likeness to our Ephesian document. Whatever the origin of the war, it had crippled for the time the prosperity of Ephesos. The owners and occupiers of farms were ruined, their crops and farm-buildings had been destroyed by the invaders; lines 67-68: *κεκαρμένους τοῖς κτήμα[σ]ιν ἢ τῶν ἐπαυλίων καθηρημένων*. Many of the farms had been mortgaged before the late war began (lines 65-69 and notes), some had now been mortgaged a second time (lines 32-42). And some owners, whose land had been unincumbered before the war, were forced in the general troubles to raise money by mortgage (lines 71-74). Peace was now restored after two years of suffering, but a great deal was wanting before commercial credit and prosperity could be restored. Every one was in need of ready money; creditors were clamorous for payment; landowners had mortgaged their properties up to the fullest value, and the mortgagees were demanding immediate repayment or else immediate possession of the land. The courts were filled with suitors, whose contentions were embittered by pressing personal need. It was an obvious step towards remedying these evils, to call in dikasts from another state (*ξενικὸν δικαστήριον*, lines 52, 87, 97), who might deal with the suits that had arisen without suspicion of partiality. It is this court, no doubt, that is alluded to in line 1, *οἱ δικασταί*. Probably the constitution of this court (on which see No. ccccxviii *ante*) had been described in the missing portion at the commencement. The remaining portions record enactments defining the rules that are to guide the dikasts in their decisions.

The Greek law of mortgage, as we know it at Athens, at Tenos (see Part ii, p. 150), and as we may assume it to have been at Ephesos, very much resembled the law of England. It gave the lender power to take possession of the land pledged in security, if the borrower neglected to pay his instalments of interest. But no provision was made for a compulsory sale of the land and the repayment of the creditors out of the proceeds. The mortgagee could simply take possession and hold the property as security for payment. In ordinary times the mortgager would at once sell, and having paid the creditor, would remain possessed of the surplus proceeds: or else he might arrange another loan. But in the present condition of Ephesos, when all credit was bad, and capital was scarce, no one was able or willing to lend, and no property could find

a purchaser. What was wanted was a fair subdivision of properties between borrower and lender, and this could only be done under a special decree. To meet this difficulty the present law was passed, which might be entitled 'An Incumbered Estates Subdivision Act.'

Such is the general scope of the inscription. Before discussing the provisions of it in detail, an attempt should be made to fix the date. M. Dareste, whose knowledge of law makes him a competent guide to the interpretation of our decree, has an ingenious theory respecting its date. He connects it with the decree of the Ephesians against Mithradates (B.C. 86), now at Oxford, published by Waddington-Le Bas, Part v, No. 136 *a* (No. 205 of my Manual). That decree reveals that the Ephesians, who had taken a prominent part against Rome in the Mithradatic War, as soon as they saw the tide of fortune now turning against the king, themselves turned suddenly round. They passed the decree above-mentioned, protesting their unabated friendship for Rome, and summoning all citizens and residents in Ephesos to take up arms against Mithradates. Various inducements are held out to such volunteers. If they are citizens who have been deprived of civil rights for non-payment of taxes to the state or of loans due to the Artemision, they are to be restored to the citizenship and their debts cancelled. Persons who have raised loans on note of hand from temple-funds, are to be released from their obligations, upon enlistment as volunteers for the war. But it is specially provided that in the case of certain loans upon mortgage, the mortgage is still to be held binding, the interest merely being excused for the present. (Other provisions of the decree I omit as not relevant to the present question.) We know what punishment Sulla meted out to Ephesos, for her share in the Mithradatic revolt. While sparing the lives of the people, he inflicted a very heavy fine; see the striking account of Appian (*De Bello Mithrid.* 62, 63). M. Dareste places the decree just after the departure of Sulla from Asia. Certainly the circumstances of that time would well suit the provisions of this law. The public funds were exhausted, the citizens impoverished, and the decree which had been passed in the time of panic had proved a very violent and a very partial remedy. It had relieved a large number of debtors by abolishing all claims for debt except those which were secured by a mortgage upon real property. Borrowers upon mortgage were now in a worse case than ever; and the present enactment, M. Dareste thinks, was therefore passed for their relief, and is to be regarded as supplementing the Mithradates decree described above.

I have set forth the view of M. Dareste somewhat fully, as being very ingenious, and *a priori* probable. There are, however, it seems to me, grave objections to it.

(1) The lettering of our inscription so nearly resembles the lettering of the decree No. cccclxxvi that they cannot differ very greatly in date.

On the other hand the lettering of our inscription must, in the present state of our knowledge of palæography, be assigned to an earlier date than the Oxford decree, which not only has elaborate apices, but exhibits the forms Α Π Ξ.

(2) Again, we find in the Oxford decree indications of late orthography, such as *συνφυλάσσω*, line 10, and *συνφέρειν*, line 20; *πολείταις*, line 24, and *ἐπίτειμα*, line 32; *χρεοφιλέτας*, line 53 (see Lobeck's *Phrynichus*, ed. 1820, 691); also line 38, *ΣΥΣΤΕΜΑΤΩΝ*, which all the editors alter to *συστ[η]μάτων*, suspiciously resembles a debased form like *ἀνάθεμα*, *εὐρεμα*, *ὑπόδεμα* κ.τ.λ., concerning which see Lobeck, *Phrynichus* 249, 445, and *Paralipomena* Gr. Gr. 417 foll. In our decree nothing of the kind occurs: even the terminal consonant is frequently assimilated, lines 5, 6, etc. What peculiar forms do occur I have already shown to be rather earlier than later.

I am unable therefore to assign this law to so late a date as the time of Mithradates, and should be disposed to place it somewhere between B.C. 200 and 100, say B.C. 150. Whatever its date, the law was enacted to meet a great financial emergency occasioned by a war described as *ὁ κοινὸς πόλεμος*, an expression which occurs in the Tenian decree already quoted (C. I. 2335; No. 204 of my Manual). In that context *ὁ κοινὸς πόλεμος* appears to be explained by the words *καὶ συνεχεῖς πειρατῶν ἐπίπλοι* immediately following; and if so the fighting alluded to must have preceded the suppression of piracy by Pompey B.C. 67. There is, however, no sufficient reason for identifying the *κοινὸς πόλεμος* of the Tenian decree with the war so designated here. The war is called 'Common,' because it affected all the inhabitants of Ephesos and left no citizens uninjured; this is clear from lines 54-55: *τούτῳ [μὴ] εἶναι κοινὸν τὸν πόλεμον*, and line 73: *μὴ εἶναι αὐτοῖς κοινὸν τὸν πόλεμον*,—phrases which can only be translated 'the war shall not be held to have affected them.' If so, there is no more reason for identifying two wars each termed *ὁ κοινὸς πόλεμος* than two wars termed 'the civil war.' The few facts that we know of the history of Ephesos in the second century show that it fell under the dominion of Antiochos the Great about B.C. 196, and after his final defeat B.C. 190 was handed over by the Romans as an appanage of the Pergamene kingdom. As such it passed again into Roman hands upon the death of Attalos Philometor, B.C. 133, until Mithradates invaded Ionia B.C. 88, and occupied Ephesos with a garrison.

During all this period from B.C. 196 to 88, there were constant wars in Asia Minor from which Ephesos may have greatly suffered. But if asked to name a particular war as having been likely to occasion the disasters described in our inscription, one might suggest the rebellion of Aristonikos against the Romans upon the death of Attalos Philometor as meeting the requirements of the case. The events and dates of this warfare, and the authorities for the facts, will be found fully set forth by Waddington, *Fastes*, pp. 20, 21, and 28-31; compare Clinton, *F. H.* under B.C. 131-129, and

Marquardt, *Röm. Alt.* iv, p. 177. It is not actually stated by the historians that Aristonikos devastated the Ephesian territory. But it was natural for him to do so, after he had killed the Roman general in battle; and we know that, while waging his guerilla warfare with hosts of runaway slaves and adventurers, he had a special ground for hating the Ephesians, who had given him his first check in the sea fight off Kyme. Moreover, the duration of his rebellion agrees pretty closely with the duration of 'the Common War' as defined in lines 65-74 (see notes).

The provisions of the law are as follows:—

Lines 1-14. *The official valuation of properties*, with a view to their official subdivision between mortgager and mortgagee. If the valuation of the owner and the usurer differ so much that it is impossible for the court to entertain either (*ἐὰν μὴ φαίνεται δικαστικὸν τὸ πρᾶγμα*), the court is to decide what is a fair valuation of the farm; but no re-valuation (*ἀντιτίμησις*) of the debt itself is to be entertained by the court. In some cases the dispute seems to have been settled by both parties accepting, in the presence of the court, the award proposed by the public arbitrators (*διαιτηταί*, line 6, compare lines 87-88, 96) before the suit came into court at all. In either case, the judicial valuation is to be entered in an official record (*λεύκωμα*) by the *εἰσαγωγεῖς*, and to be laid before the Commissioners of the Common War (*οἱ ἐπὶ τοῦ κοινοῦ πολέμου ἡρημένοι*). The term *εἰσαγωγεῖς* may either be, as it was at Athens, a generic title of any magistracy that had the duty of convening the court to try the case, or it may be the title of a special board. The Commissioners of the Common War are obviously an extraordinary executive board elected by the *boulè* and *demos*, to see that the decrees which had been passed concerning the complications resulting from the late war were duly carried out: compare *οἱ ἡρημένοι ἐκ τοῦ δήμου ἐπὶ τῷ σίτῳ*, No. CCCCLXI *ante*. The Commissioners, upon officially receiving the valuation, had next to put it into execution by a subdivision of the land. For this purpose the service of scientific experts would be wanted. Accordingly thirty experts in land-measuring are to be nominated by the *ekklesia* to avoid the suspicion of partiality, and the Commissioners every five days are to ballot for five of these to act as measurers and dividers (*διαίρεται*) of lands, and also they are to determine by ballot which lands among those in question they are to be set to work upon. In subdividing the lands, care is to be taken not to cut up the farms to disadvantage, nor to spoil the approaches to farm-buildings, etc.

Lines 14-20. If the award thus made is disputed, appeal may be lodged with the Commissioners of the War and the magistrate in charge of the *ξενικὸν δικαστήριον*. The latter is to summon the *dikasts* to personally inspect the disputed properties and make a final award between the creditor and debtor; and the awards made by them,—or by the public arbitrators with the sanction of the court,—are to be duly reported with full details to the Commissioners of the War.

Lines 20-32. *Record of awards how to be kept.*

Official copies of all awards are to be delivered to the Temple-wardens of the Artemision, who are to deposit them upon the floor (ἔδεθλον) of the temple. The public Registrar is also to receive copies, so that any citizen may be able at any time to consult the award. If however the debtor and creditor have come to any private agreement, without application to the court, such agreement, if confirmed by the Commissioners of War, shall be valid and copies of the award shall be in the hands of the parties chiefly concerned; trustees for wards whose property is concerned are likewise each to have copies of such awards; but no one else. Anyone transgressing these enactments will be liable to prosecution and heavy penalties.

Lines 32-42. *Concerning second mortgages.* If the landowner, besides the first loan, has contracted a second or more, upon the surplus value of his lands, (ἐπὶ τοῖς ὑπερέχουσι, lines 32, 33), the claims of these subsequent creditors are to be severally satisfied, according to their priority, in the subdivision of the property. This provision, however, is to apply only to bonâ fide transactions. If a debtor has raised a loan under false pretences, concealing the fact that his property has a mortgage upon it, then this second mortgagee shall have the right to take possession of the land upon assigning to the first mortgagee such a share of the property as may satisfy his claim, the valuation of the property being in this case, as in the others, reckoned according to its marketable value before the war (κατὰ συλλογισμὸν τοῦ κοινοῦ πολέμου, see line 38). And if, after thus satisfying the first mortgagees, the second mortgagees have something still owing them, they may recover from the rest of the property of the fraudulent debtors, and from any sureties who are parties to the transaction, in the same way as the ordinary law allows a creditor to recover a loan on property affording no adequate security (καθάπερ ἐκ τῶν [μετέ]ωρα ἐγγυωμένων, line 42; compare line 46 and Part II, No. CCCLXXVII, lines 76, 77, p. 149; and Darreste, La Transcription des Ventes, Paris, 1884, p. 9).

Lines 43-53. *Of sureties who have given collateral securities in a mortgage.* If the debt does not exceed the value of the mortgaged property as it stood before the war, such surety is to be absolved from all liability. If it exceeds it, such excess is to be paid by the surety—κατὰ λόγον (line 46), i. e. only in so far as the debt is in excess of the value of the land. Also the surety is not to be charged with any interest which had accumulated on the debt before he became surety. If such overcharge is made by the creditor, he is not to be paid, unless he delays the enforcement of his claim with the knowledge and consent of the surety. Any dispute on this head to be decided by the dikastery aforesaid, or by the public arbitrators. Application to the court to be made by the creditor.

Lines 53-64. *Cases in which the valuation of the land is to be reckoned at its present value.* There are certain debts which are to be paid in full, no abatement being made on account of 'the common war.' These cases are those of—

(1) Trustees owing money to their wards;

(2) Parents, guardians, or trustees, who owe dowries to daughters, sisters, or other wards, according to the terms of a will of which they are executors;

(3) Divorced husbands who have not repaid moneys repayable according to marriage-settlements.

Lines 65-74. *Definition of dates between which the war may be held to affect the payment of debts.* It is now well known that the eponymous magistrate of Ephesos, corresponding with the archon at Athens, was always the πρόταvis (see *ante*, p. 72, p. 82). It appears that 'the common war' (which may possibly, as I have ventured to suggest, be the warfare waged against Aristonikos), had lasted from the year of Demagoras to the year of Danaos. It should be noted also that in Asia Minor the civil year began at the autumn equinox. The following dates are here referred to:

Prytunes

B.C.

Demagoras (in Posideon = January, the war breaks out) <i>circa</i>	132-1?
Mantikrates (the war continues)	131-0?
Apollas (in Lenæon = February, the war ends)	130-29?
Danaos	129-8?

Lines 65-69. In the original document it must have been expressly laid down that all mortgages concluded before January in Demagoras' year may plead 'the common war,' so that the land is to be valued at its market value before the war, the consequent loss to fall upon the lender. This enactment, which is implied throughout the document, is lost; but it is plainly referred to here, when it is provided that even in the case of mortgages concluded after January of Demagoras' year, the borrower may plead 'the common war,' excepting that the valuation shall be lowered in proportion to the injuries sustained by the lands or buildings at the time of the loan.

Lines 69-71. Even when the terms of a mortgage contain stipulations that the borrower shall not plead 'the common war' to obtain a higher valuation of his estate, such stipulations (πράξεις ἐναντίας τῷ κοινῷ πολέμῳ) are cancelled by this enactment, in case of all loans effected before February of Apollas' year; i. e. before the close of the war.

Lines 71-74. Where loans have been raised on the security of land since the month of February in Apollas' year, the agreement is to be binding, and the 'common war' may not interpose to upset it; the debtor, however, in the present state of public credit, is to receive thus much relief that the interest charged upon his debt may not exceed $8\frac{1}{3}$ per cent. A reason is assigned for thus maintaining the contract, viz. 'that the capitalist who advanced money (εἰσενπόρησεν) during time of war, did so with full knowledge of his risk (διαπιστεύσας),' and therefore he could have no reason to complain of being treated as this enactment provides. But it was otherwise with loans contracted since Apollas' year, i. e. in time of peace.

Hitherto the act before us has been dealing with unfulfilled engagements. The remaining provisions deal with cases where the terms of the covenant have been fulfilled. Three cases are supposed, viz.:

Lines 74-85. *Where the creditor has taken possession of the land of the defaulting mortgager.*

(a) If he has taken possession before January in Demagoras' year, i. e. before the outbreak of the war, his possession is not to be disturbed, unless any voluntary agreement has been subsequently entered into between the parties, to modify the original contract. If any shall dispute the legality of any such occupation, the case may go before the ordinary courts.

(b) If the creditor has taken possession after January in Demagoras' year, although at that time the decree of the demos [this document is only known from this allusion] had granted relief and restoration to such debtors, then the possession of the land is to be conceded to such debtors, but the creditor is allowed his claim for the debt, which is to be repaid him by subdivision of the land according to the provisions of the present act.

(c) If a dispute arise as to whether the creditor did or did not take possession before the date above defined, the question shall be determined by the court just like any other question affecting injuries sustained through the war.

Lines 85-88. *Cases where the creditor, instead of taking possession, has made a private agreement with the debtor.* If this agreement has been voluntary on the debtor's part, it shall hold good. If it be disputed whether or no it was purely voluntary, the question shall be settled by the public arbitrators with the sanction of the foreign dikastery, as provided in this act.

Lines 88-98. *Cases where the debtor has surrendered his property for the payment of the debt.* Here the lender shall remain the owner. But if the mortgager desires to recover possession of his land, he may do so by making use of the provisions of this act during the year of Danaos; only, he must give the existing tenant due compensation for his outlay upon the land or for his losses in farming, and interest upon such outlay of $7\frac{1}{2}$ per cent., allowance being made on the other hand for profits made. Any dispute about the estimate of these claims may be settled by help of the public arbitrators or by application to the foreign dikastery. Such application to be made by the debtor who surrendered.

The rest of the provisions are lost.

The names of the four prytanes are (with the exception of Apollas, which is universal) known Ephesian names. See Mr. Head's *Coinage of Ephesus* (especially p. 83): he tells me however that he has seen reason for changing his opinion that the names stamped on the Ephesian coins were the names of the eponymous prytanes. Observe that we have the genitive *Δημαγόρου* in line 65, and *Δημαγόρα* in 79. So *Ἀπολλᾶ*, the usual form, in line 72, and *Ἀπολλάδος* by a false analogy in line 69. With this last form compare *Μητράδος* in No. CCCCL, line 1. This formation of the genitive of names in -*ās* was not uncommon in Ionia, and is no sign of a late date; see Dittenberger, *Syll.* No. 344, note 28: compare *Ἀπολλάδος* C. I. 3253; so *Μηνάδος* and other like genitives in C. I. 3141, 3142, 4366^o, and note on 4224^e p. 1120. The mode of adjudicating between debtor and creditor in this law and in the Oxford decree after the Mithradatic war may be compared with the measures adopted by Lucullus to relieve the cities of Asia Minor after the exactions of Sulla; Plutarch, *Lucullus*, ch. 20.

CCCCLXXVIII.

Fragment of white marble, entire on right only: 6 in. by $5\frac{1}{4}$ in. width. From Mr. Wood's Excavations. Unpublished.

	Ν'	.... ι ...
	ΣΚΑΤΑ	.. s κατα
	ΘΑΙΤΟΙΣΚ	... θαι τοῖς κ-
	ΟΙΚΑΙΤΟΙ	.... οι καὶ τοῖ-
5	ΤΡΟΝΟΙΑΝ	5 s] πρόνοιαν
	ΤΕΤΟΛΟΙΠΟΝ	..... ἔς] τε τὸ λοιπὸν
	ΑΣΑΝΤΙΛΑΜ	..... ας ἀντιλαμ-
	ΕΝΤΕΩ	βαν] ἐντεω

Probably part of a decree. In line 8 possibly ἐν Τέφ.

CCCCLXXIX.

Two fragments of white marble, broken all round: a measuring $3\frac{1}{2}$ in. by $4\frac{1}{2}$ in.; b $1\frac{1}{2}$ in. by $3\frac{1}{2}$ in. From Mr. Wood's Excavations. Unpublished.

(a)	ΜΑΙΟΙΣ	(a)	... 'Ρω]μαίοις ...
	ΟΝΟΙΑΙ		... ὁμ]όνοια[ν ...
	ΟΝΤΟ		... οντο ...
(b)	ΟΥΑ	(b)	... ουα ...

The letters are very similar to those of the great decree concerning Mithradates (now at Oxford) published by Waddington-Le Bas, Voyage Archéol. Part V, No. 136 *a*. The letters of our fragments

are rather larger than those of the Oxford marble; but there is little doubt that they belong to the same date, and a similar subject.

CCCCCLXXX.

Portions of a white marble stelè: *a* is entire only on right, measuring 14 in. in height, 11 in. in greatest width. *b* is inscribed upon the right return of the same marble, being 2 in. wide, and broken to right. *c* is on a different marble, and is broken all round, and measures 7½ in. by 2½ in. From Mr. Wood's Excavations. Unpublished.

a (front surface)

b (right return)

c

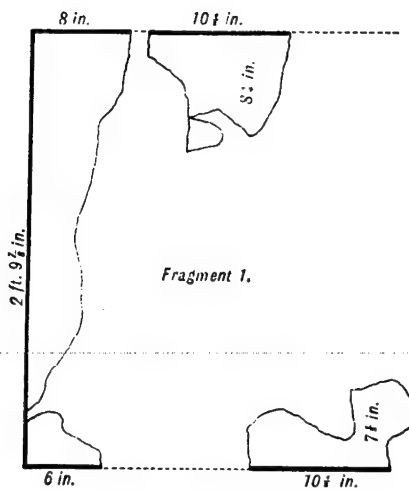
	IN	ΦΑΝ	ΙΣΤ
	ΝΟΥ	ΜΑΓ	ΚΥΤ
	ΑΡΤΥ	ΝΕΝ	ΑΠΕΥ
	ΩΝΕΝ	ΤΑΓ	ΙΑΥΤΩ
5	ΤΟΤΕΤΑ	ΤΑΓ	ΕΥΣΗΙΣ
	ΤΡΟΣ	ΡΟΣ	ΤΩΝΠΙΣ
	ΤΟΡΟΤ	ΑΝ	ΤΧΩ
	ΝΤ	ΠΑΡ	ΙΔΩ
	ΙΩ	ΤΩΙ	ΓΝ
10	ΓΡΑΜ	ΔΙΟΙ	ΓΙ
	Ι	ΔΕΚ	Ψ
	ΠΕΡΓΑ	ΩΝΕ	
	ΛΙΑΣΠΡΟΑΓΟ	ΛΗ	
	ΑΝΕ ΣΕΠΙΦΑΝΕΣΤΑΤΗΝΔΟ	ΤΟ	
15	ΑΝΟ ΠΡΟΓΟΝΟΙΠΡΟΣΑΛΛΗΛΟΥ	ΘΕΙ	
	ΒΕΙΑΣΕΥΧΑΡΙΣΤΙΑΥΠΕΡ	ΤΗΜ	
	ΝΑΥΤΩΝΤΗ ΤΩΝΠΡΑΓΜΑ	ΣΕΙ	
	ΑΞΕΩΝΕΠΙΦΑΝΕΙΑ	ΤΗΓ	
	ΤΑΠΡΟΑΙΡΕΣΙΝΟΥΜΟ	ΩΝ	
20	ΩΝΔΙΑΤΑ	ΚΑΙ	
	ΤΙΝΤΟ	ΚΟΣΣ	
		ΝΩΙ	

a

b

	.....	φαιμ . . .
	..... ν	μαρ . . .
	..... νου	νεν . . .
	..... μ]αρτυ-	ταγ . . .
5	ρ]ων εν	ταγ . . .
	..... τὸ τετα-	ρος . . .
	γμένον μ]έρος	αν . . .
	..... Αὐτοκρά]τορο[ς?	παρ . .
	..... ντ-	τωρ . . .
	..... το-	διο[κ . . .
10	..... γραμ-	δεκ . . .
	ματ]ι	ωνε . . .
	..... ος ο[. α]περγα-	λη . . .
	σάμενον?]στων σίας προάγο-	το . . .
	ντα? τὴν πόλιν ἡμετέρ]αν ε[ι]ς ἐπιφανεστάτην δό-	θει . . .
15	ξαν, περὶ ἧς? σ]αν ο[ι] πρόγονοι πρὸς ἀλλήλου-	τημ . . .
	ς τῆς εὐσε]βείας εὐχαριστία· ὑπερ-	σει [σω
	βαλλ?]ν αὐτῶν τῇ τῶν πραγμά-	τηρ[ια
	των ἐπιμελεία? καὶ τῇ τῶν πρ]άξεων ἐπιφανεία	ων . .
	..... κα]τὰ προαίρεσιν θυμο-	καὶ . . .
20	ῦ τ]ῶν διατα-	κοσσ . . .
	γμάτων] εἰσιν το.	νω . . .

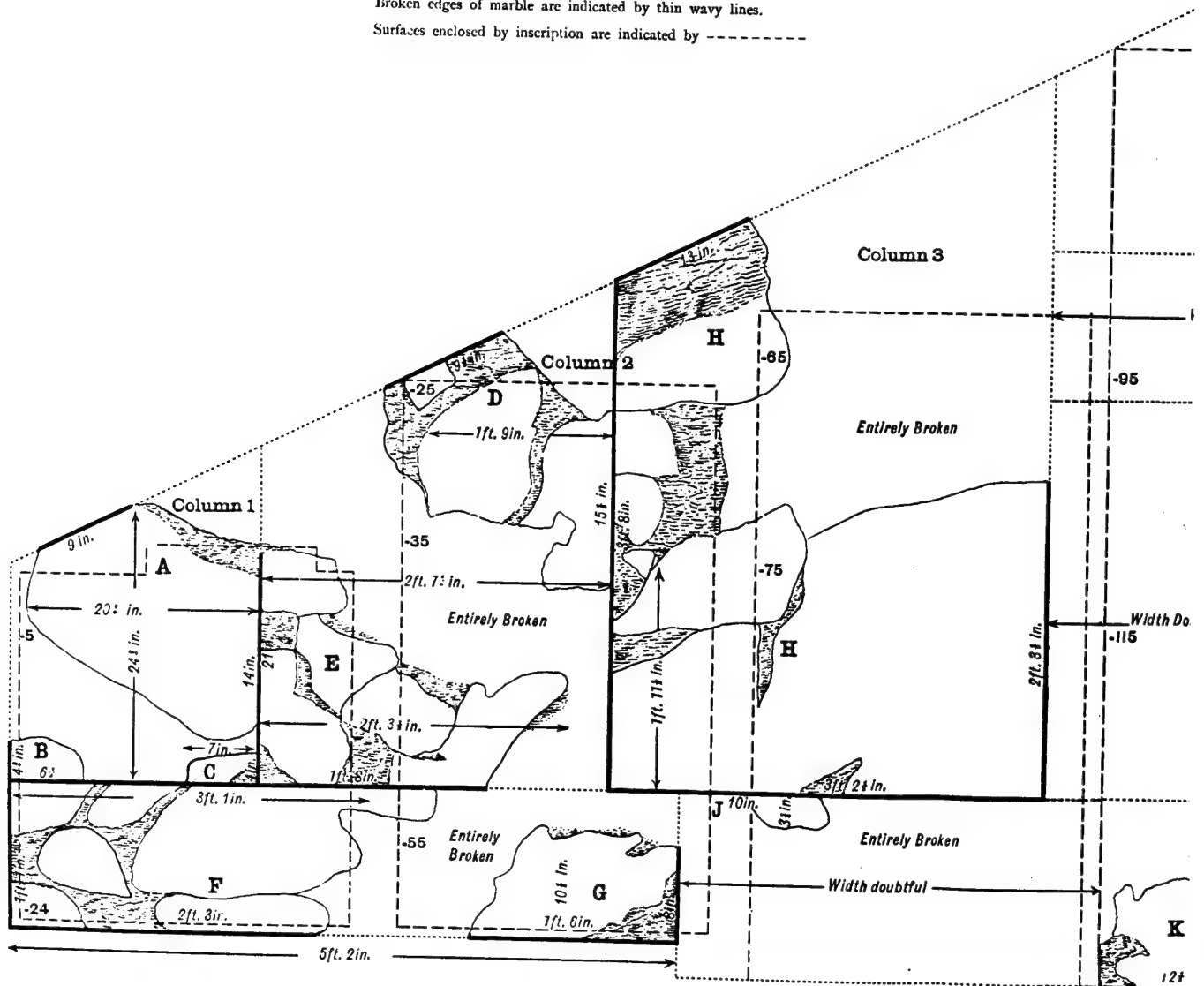
c. Line 3: ἀπ' εὐ[λαβείας or the like. Line 4: αὐτῶ[ν. Line 5: -εὐση ο . . . Line 6: τ]ῶν πισ[τ . . .

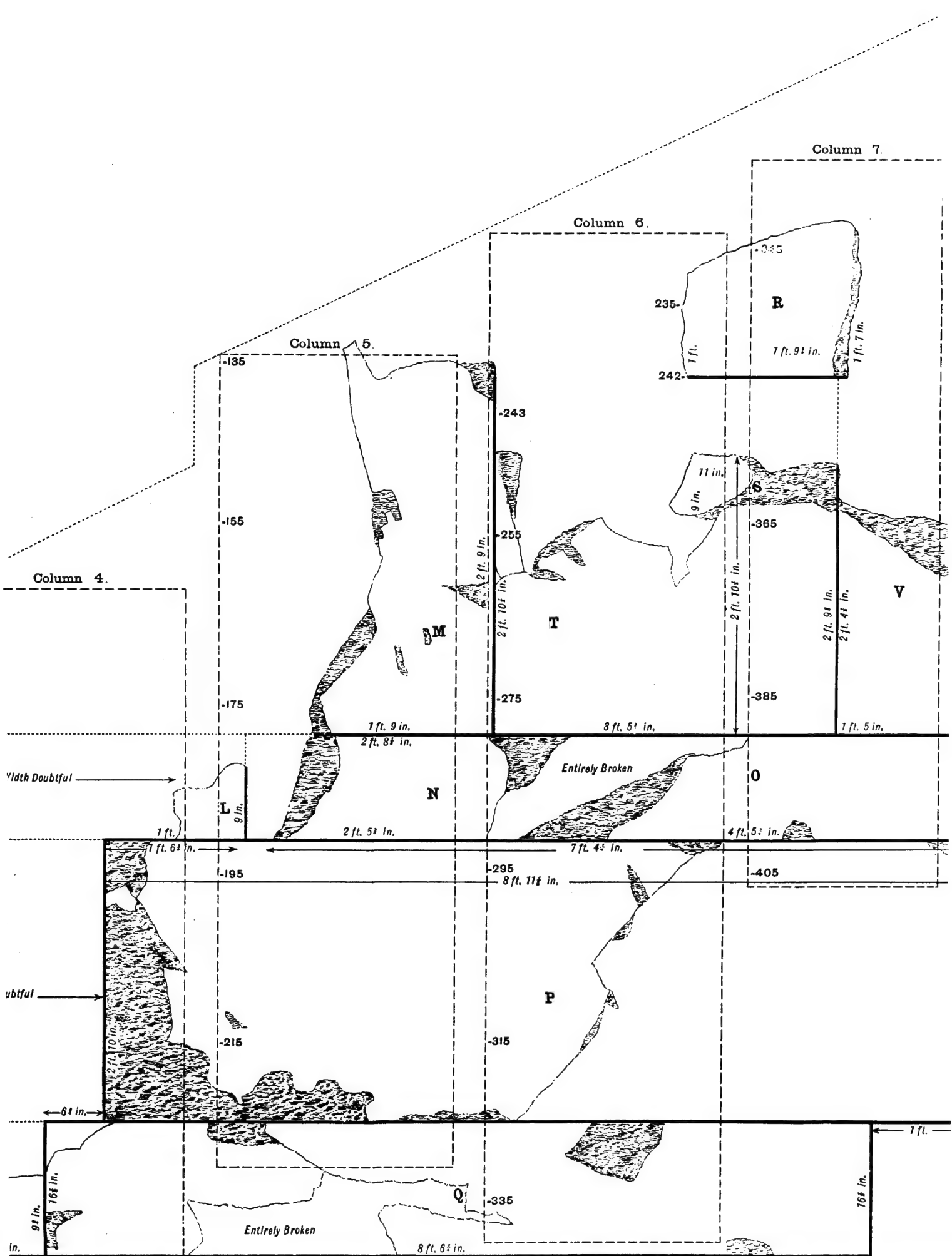


Scale of Feet and Inches.



The original edge of blocks is indicated thus —————
 Supposed edge of broken blocks
 Broken edges of marble are indicated by thin wavy lines.
 Surfaces enclosed by inscription are indicated by - - - - -





A decree couched in florid terms and ornamentally inscribed, perhaps in honour of a Proconsul. Similar documents may be found in C. I. 3187 (see Waddington, *Fastes*, No. 88), 3902 b. Probably not much earlier than the Christian era; the restoration *Αὐτοκράτορος* in line 8 is fairly certain. In line 12

we ought possibly to read *Περγα* . . . and to understand an allusion to Pergamon. Lines 17-18 give a clue to the length of the lines; note the frigid contrast between *πράγματα* 'affairs,' and *πράξεις* 'achievements.'

CCCLXXXI.

A number of inscribed blocks of white marble, which formed the wall on the right flank of the south entrance of the great Theatre, between the *κοίλον* and the *σκήνη*. In their original arrangement these blocks formed a nearly complete triangle: see the accompanying diagram, which shows their scale and respective position. Most of them were in their original courses when discovered, and I have had by me while making the diagram a pencil sketch by Mr. Wood 'of the stones found in situ.' The uncial text simply follows the columns of inscription, without regard to the different blocks that contain them; except that the joints of the stones are indicated by a thick line. Nearly the whole of the inscription has been published in cursive by Wood, *Discoveries at Ephesos* (Appendix), *Inscriptions from the Theatre*, 1; compare *ibid.* p. 73. He omits block B. A few lines of the opening decree are given by C. Curtius, *Hermes* iv, p. 201.

Col. 1.

	ΕΠΙ	ΜΙΛ
	ΙΒ ΚΛ ΑΝΤΙΠΑΤΡΟΥΙΟΥ	ΛΝΟΥ ΜΝ
	ΠΟΣΕΙΔΕΩΝΟΣ Δ ΙΣΤ	ΑΜΕΝΟΥ
	ΔΟΞΕΤΗΒΟΥΛΗΚΑΙΤΩΝΕΩΚΟΡΩΔΗΜΩ	ΛΟΣΕΒΑΣΤΟ
5	ΩΝΕΦΑΝΙΣΑΝΤΙΒ ΚΛ ΤΙΒΚΛ ΑΛΕΞΑ	ΟΥΥΙΟ
	ΣΦΙΛΟΠΑΤΡΙΣΚΑΙΦΙΛΟΣΕΒΑΣΤΟ	ΟΣΕΥΣΕΒΗ
	ΟΥΔΗΜΟΥΤΟΒ ΚΑΙΟΙΣΤΡΑΤΗΓΟΙ	ΙΟΥ ΩΣΦΙΛΟΣΕ
	ΒΙΛΟΤΕΙΜΟΥΣΑΝΔΡΑΣ	ΤΕΡΙΩ ΙΝΚΑΙΚΑΤΑ
	ΣΤΟΡΓΗΝΓΗΣΙΩΝ	ΠΟΛΕΙ ΜΟΙΒΑΙ
10	ΤΟΑΠΟΛΛΥΕΙΝ	ΙΕΝΤΟΥΣΕΙ ΗΣΑΝ
	Α	ΥΛΟΜΕΝΟΙΣΤΕ
	ΛΕΞΙΟΥΔΑ	ΟΤΑΣΤΗΜΕΓΙΣΤΗΘΕ
	ΙΝΕΤΑΙΠΑΣΙΝΤ	ΑΛΛΙΣΤΑΚΑΘΗΚΕ
	ΠΑΡΗΤΟΛΕ	ΤΕΟΥΙΒΙ
	ΤΕΟΥΙΒΙ	ΟΥΤΑΡΙΟΣΑ
15	ΗΡΗΠΠΙΚΗΣΤΑ	ΟΣΓΕΝΕΙΚΑΙΑΣΙΑΔΙΑΣΗΜΟΣΣΤΡΑΤΕΙΑΙΣΤΕΚΑΙ
	ΕΠΙΤΡΟΠΑΙΣΑ	ΤΟΥΚΥΡΙΟΥΗΜΩΝΑΥΤΟΚΡΑΤΟΡΟΣΚΕΚΟΣΗΜΕΝΟΣ
	ΠΟΛΕΙΨΗΝ	ΤΡΟΣΚΑΙΤΣΥΒΟΥΛΕΥΤΙΚΟΥΣΥΝΕΔΡΙΟΥΠΡΟΣΠΑ
	ΑΘΗΧΡΩ	ΙΑΘΕΣΙΩΣΚΑΙΤΑΣΑΠΟΗΣΤΥΧΗΣΕΠΙΤΟΚΡ
	ΠΡΟΚΟΠΑΣΚΟΣ	ΤΩΝΗΘΩΝΣΕΜΝΟΗΤΙΕΥΣΕΒΩΝΜΕΝΦΙΛΟΕΙ
20	ΗΑΡΧΗΓΕΤΙΝΠ	ΑΣΜΕΝΕΠΙΝΟΙΑΙΣΕΣΠΟΥΔΑΚΕΝΤΕΡΙΩΡΗ
	ΛΕΙ ΜΕΓΑΛΟΥΥΧΟΣ	ΚΑΘΙΕΡΩΣΕΣΙΝΤΟΛΙΝ ΑΤΑΠΑΝ
	ΚΕΝΤΡΟ	ΛΕΙΣΤΗΕΚΚΛΗΣΙΑΝΥΤΕΣΧ
	ΤΕΙΚΟΝΙΣΙ	ΕΝΜΕΝΧΡΥΣΕΟΝΕΝΩΚΑΙΑΡΓ
	ΕΠΙΧΡΥΣΑΕΤ	ΤΕΙΚΟΝΙΣΜΑΤΑΟΚΤΩ ΕΓ

Col. 2.

25	ΚΑΙ ΛΕΙΝΤΟΚ	ΑΣΣΑΡΙΑΙΟΝ
	ΑΙΡΕΘ ΣΟΜΕΝΩΝΚ	ΝΙΑΥΤΟΝΚΑ
	ΔΙΑΤΑΞΙΝΑΥΤΟΥΤ	ΣΘΕΟΥΙ
	ΔΕΣΤΙΝΤΟΥΘΑΡΓΗΛΙΣ ΣΜΝΟΣΕΚ	ΗΙΣΤΑΜΕ
	ΙΟΛΟΓΗΣΑΣΑΠΟΔΩΣΓ ΙΤΑΧΡΗΜΑΤ	ΕΑΥΤΟΝΤΑ
30	ΤΩΜΕΝΑΟΤΑΝΒΟΥΛΗ ΗΗΤΟΥΣΚΑ	ΗΡΟΝΟΜ
	ΥΗΠΟΛΕΙΚΟΜΙΖΟΜ ΝΩΝΤΩΝΕΚΑ	ΤΟΥΠΡΟ
	ΡΟΙΣΤΑΜΕΝΩΝΤΕΡΙ ΑΠΑΝΤΩΝΔΙΑΤΑ	ΙΝΕΙΣΗ
	ΩΣΕΝΕΠΙ ΩΘΗΝΑΙΚΑΔΙΑΥ	ΦΙΣΜΑ
	ΝΤΗΣΕΠΑ	ΙΑ
35	ΗΡΚΑΙΕΥΕΡΓΕ	ΙΣΑΚΣ ΛΙ
	ΣΚΑΙΑΦΡΑΝΙ	ΦΑΛΛΟΥΙΑ
	ΙΣΤΡΑΤΗΓΟ	ΤΕΡΒΛΗΤΩ
		ΩΝΤΕΣΤΗΝ
		ΙΟΛΕΙΤΑΙΙ

Δ

ΤΡΟΣ

ΛΙΣΔΕ

ΛΥΣΕΒΗ

ΟΤΕΙΜΟΝΤΕ

45 ΤΕΙ ΘΑΙΤ Ζ ΑΤΙΣΤΑΙΣΤΙΜ

ΩΝΤΕΑΝΑΣΤΑΣΕ

ΣΙΝΕΝ ΙΕΡΩΤΗΣΑΡΤΕΜΙΔΟ

ΣΕΠΙΣΗΜΟΤΑΤΟΙΣ

ΤΟΠΟΙΣΤΗΣΠΟΛΕΩΣΑΝΑΓ

ΤΟΝΚΑΙΧΡΥΣΕΩ

ΣΤΕΦΑΝΩΝΤΑΙΣΕΚΚ

ΖΟΝΤΑΚΑΙΦΙΛΑΡ

ΤΕΜΙΝ ΤΗΔΕΠΛΡ

ΕΓΡΑΜΜΕΝΩΝΙΕ

50 ΡΩΝ ΜΗΚΑΙΤΗΝΕ

ΕΡΟΥΕΙΣΤΟΘΕΑ

ΤΡΟΝΚΑΙΤΗΝΕΚΤΟ

ΤΗΣΑΡΤΕΜΙΔΟΣ

-

ΤΟΣ

Λ

Ν ΕΝΜΕΝΤΩΡΕΑΤΡΩ

55

ΑΥΤΟΥΜΑΡΜΑΡΙΝΩΙΣ

ΩΝΤΟΠΩ ΤΙΤΗΔΕΙΩΦΙΛΟΤΕΙ

ΚΑΙΠΕΡΙΤΗ ΙΑΜΟΝΗΣΤΩΙΚΑΘΙ

ΗΜΑΤΩΝ ΤΗΤΒΟΥΛΗΚΑΙΤΗΓΕΡ

ΟΙΣΥΠΕΣΧΕΤΟΑΥΤΟΣΚΑΙΛ

60

ΙΕΚΔΑΝΙΣΤΗΣΓΕΝΕΣΘΑΙ

Col. 3.

ΓΑΙΟΖ

ΞΙΝΕΙΖ

ΕΦΕΣΙΩ

ΤΑΙΣΥΠ

65

ΤΕΜΙΔ

ΤΗΦ

Λ

ΟΤΗΚΙΩΝΓ ΚΑΙΕΙΚΩΝ

70

ΛΕΙ

ΗΣΛΕΙΤΡΩΝΓ ΝΕΟΚΟΡΩΝΤΑΙΠΑ

ΣΑΛΟ

ΙΩΙΚ

ΕΡΩΚΟΤΙΜΕΤΑΔΕΤΗΣΑΛΟΥΤΑΡΙΟ

ΑΠΟΔΟΘ ΣΙΝΑΙΠΡΟΔΗΛΟΥΜΕΝΑΙΕΙΚΟΝΕΣΤΩΙΕΦΕΣΙΩΝΓΡΑΜΜ

ΤΡΟΓΕΓΡΑ ΜΕΝΩΙΣΤΑΘΜΩΙΑΠΟΤΩΝΚΛΗΡΟΝΟΜΩΝΑΥΤΟΥΩ

ΤΑΣΤΙΘΕ ΘΑΙΕΝΤΑΙΣΕΚΚΛΗΣΙΑΙΣΕΠΑΝΩΗΣΣΕΛΙΔΟΣΤΗΣΒΟΥ

75

ΧΡΥΣΕ

ΜΙΔΟΣΚΑΙΤΩΝΑΛΛΩΝΕΙΚΟΝΩΝ ΑΡΤΕΜΙΣΔΕΧΡΥ

ΛΕΙΤΡΩΝΤΡΙΩΚΑΙΑΙΠΕΡΙΑΥΤΗΝΑΡΓΥΡΕΟΙΕΛΑΦΟΙΔΥΟΚΑΙΤΑΛ

ΟΛΚΗΣΛΕΙΤΡΩΝΔΥΟΟΥΝΚΙΩΝΔΕΚΑΓΡΑΜΜΑΤΩΝΤΕΝΤΕ ΑΙΙ

ΡΓ ΞΙΕΡΑΣΣΥΝΚΛΗΘΟΥΟΛΚΗΣΛΕΙΤΡΩΝ ΔΟΥΝΙΩ ΚΑΙΕΙ

Ρ ΣΦΙΛΟΣΕΒΑΣΤΟΥΚΑΙΣΕΜΝΟΤΑΤΗΣΓΦΕΣΙΩΝΒΟΥΛΗΣΟ

80

ΝΔΓΡΑΜΑΤΩΝΘΤΑΚΑΙΑΥΤΑΚΑΘΙΕΡΩΜΕΝΑΤΗΕΑΡΕΜΙΔΙ

ΑΣΤΩΙΕΦΕΣΙΩΝΒΟΥΛΗ ΟΜΟΙΩΣΚΑΙ/ ΡΓΥΡΕΑΑΡΕΜΙΣΛΑ

Ρ ΟΛΚΗΣΔΖΚΑΙΕΙΚΩΝΑΡΓΥΡΕΑΤΟΥΔΗΜΟΥΤΟΥΡΩΜΑΙΩΝ

Κ/ΙΕΙΚΩΝΑΡΓΥΡΕΑΤΗΣΦΙΛΟΣΕΒΑΣΤΟΥΓΕΡΟΥΣΙΑΣΟΛΚΗΣ

ΑΥΤΑΚΑΘΙΕΡΩΜΕΝΑΤΗΕΑΡΕΜΙΔΙΚΑΙΤΗΦΕΣΙΩΝΓΕΡΟΥΣΙΑ

85

ΟΜΟΙΩΣΚΑΙΑΛΛΗΑΡΕΜΙΣΑΡΓΥΡΕΑΛΑΜΠΑΔΗΦΟΡΟΣΕ

ΤΕΝΤΕ ΞΕΔΡΑΤΩΝΕΦΩΩΚΟΛΚΗΣΔΖΟΥΝΚΙΩΝΕΓΡΑΜ

ΚΑΙΕΙΚΩΝΑΡΓΥΡΕΑΤΟΥΙΠΠΙΚΟΥΤΑΓΜΑΤΟΣΟΛΚΗΣΔΖΗ

ΚΙΟΥΓΡΑΜΜΑΤΩΝ ΑΙΑΛΛΗΕΙΚΩΝΑΡΓΥΡΕΑΤΗΣΕΦΗΒΕΙΑ

ΤΑΚΑΙΑΥΤΑΚΑΘΙΓ ΜΕΝΑΤΗΕΑΡΕΜΙΔΙΚΑΙΤΟΙΣΚΑΕΝΙΑΥΤΟ

90

ΝΕΦΗΒΟΙΣ C

/ΦΙΑΛΗΝΟΛΚ

ΣΕΒΑΣΤΟ

Col. 4.

ΕΙ

95

ΕΠΙ

ΚΑΙ

ΥΓΩΝ Γ' Α

ΠΛΕΙΤΑΙΣ

ΑΔΗΦΟ

100

ΡΓ > ΚΑΙ ΕΙΚΩΝ

ΕΑΡΕΜΙΔΙ

ΟΜΟΙ < ΚΑΙ ΑΛΛΗΛΑΡ

ΩΝ Γ' > ΗΜΙΤΟΥΣ ΓΡΑΜΜΑ

ΤΑΦΥΛΗΣΕΥ

105

ΥΘΙΕΡΩΜΕ

ΝΦΥΛΗΣ

ΣΤΑΛΙ

ΙΚΩΝ

ΤΕ

110

ΥΤΗΣΕ

ΟΥΤΩΙ

ΙΕΡΟΥΥΣ

ΕΠΙΤΩΝ

115

ΕΑΝΚΑΤΑ

ΧΙΕΡΑΤΙ

ΚΑΤΑΣΕ

ΟΙΣΒΑ

ΟΙΕ

120

[About eight
lines are here
broken away.]

ΟΥΗΤΑΣΕΙΚΟΝΑΣ ΠΡΟΣΤΟ

ΤΙΝΙ ΤΡΟΠΩ ΚΑΚΟΥΡΓΗΘΗΝΑ ΕΠΙ

ΔΕΣΤΩ ΙΕΡΟΣΥΛΙΑΚΑΙΑΣ ΕΒΕΙΑΚΑΙ ΟΥΔΕΝ

ΥΜΟΣ ΕΝΤΟΙΣ ΤΡΟΓΕΓΡΑΜΜΕΝΟΙΣ ΑΤΕΙΚΟΝΙΣ

125

ΡΙΑ ΕΧΟΝΤΟΣ ΤΗΝ ΕΡΙΤΟΥ ΤΩΝ ΕΚΔΙΚΙΑΝ ΕΠΑΝΑΝ

ΤΩΝ ΔΕΚΑΘΙΕΡΩΜΕΝΩΝ ΥΠΟΣ ΑΛΟΥΤΑ

Ι. Τ ΛΕΣΕΙΤΟ ΚΟΝΣΑ

ΛΟΥΤΑΡΙΟΣ ΔΡΑΧΜΙΑΙΟΝ ΚΑΘΕ ΚΑΣΤΟΝ ΕΝΙ

ΤΑΓΕΙ ΟΜΕΝΑ ΔΗΝΑΡΙΑΧ

ΛΙΑ ΟΚΤΑΚΟΣΙΑ ΑΦΩΝ ΔΩΣΕΙΤΩ ΓΡΑΜΜΑ

ΟΥΛΗΣ ΔΗΝΑΡΙΑ ΤΕΤΡΑΚΟΣΙ

ΤΗΚΟΝΤΑ ΟΠΩΣ ΕΠΙΤΕΛΕΙ ΔΙΑΝΟΜΗΝ

130

ΒΟΥΛΕΥΤΑΙ ΣΕΝΤΩ ΙΕΡΩΙ ΕΝΤ

ΙΩΝΑΔΙ ΗΙ ΓΕΝΕ ΙΩ ΗΣ ΜΕΓΙΣ ΗΣ ΘΕΑΣΑΡ

ΙΤΙΣ ΕΣΤΙ ΜΗΝΟΣ ΘΑΡΓΗ

ΩΝΟΣ ΕΚ ΗΣΤΑ ΜΕΝΟΥ ΓΕΙΝΟΜΕΝΗΣ ΤΗΣ ΔΙΑΝΟ

ΛΕΜΠΗΣ ΔΙΔΟΜ

ΚΑΣΤΩ ΤΩΝ ΠΑΡΟΝΤΩΝ ΔΗΝΑΡΙΟΥ ΕΝΟΣ

ΤΟΣ ΕΞΟΥΣΙΑΝΤΟΥ ΕΠΙ

ΔΙΑΝΟΜΗΣ ΑΠΟΝΤΙ ΔΟΥΝΑΙ ΕΙ ΑΠΟΤΕΙΣΑ

ΟΥΛΗ ΥΠΕΡ ΕΚΑΣΤΟΥ ΟΝΟ

ΜΑΤΟΣ ΤΟΥ ΜΠΑΡΑΓΕΝΟΜΕΝΟΥ ΚΑΙ ΛΑΒΟΝΤΟΣ

Col. 5.

135

ΕΛ

ΙΣΑ

ΙΟΙΣ

ΑΝΔ

ΥΑΙΛΩΚΑΙ

ΤΟΥ ΚΑΙ ΠΡΟΥΓΕΙΝΟΜΕΝΟΥ

ΣΙΑΝΤΟΥ > ΓΡΑΜΜΑΤΕΟΣ ΤΕ

ΗΝΑΝ ΑΓΡΑΦΗ ΜΕΤΑ

140

		ΤΟΤΕΙΣΑΤΩΠΡΟΣΤΕΙΜΟΝ
		ΟΙΩΣΑΠΟΤΟΥΠΡΟΓΕ
		ΑΣΤΟΝ·ΚΑΙΤΟΙΣΕΞΦΥ
145		ΚΛΗΡΟΝΤΗΣΤΡΟΓΕΓΡΑΜ
		ΣΦΥΛΗΣΕΙΣΟΝΟΜΑΤΑΔΙ
		ΩΝΛΗΞΟΜΕΝΩΝΑCΣΑΡΙΑ·Θ
		ΩΜΕΝΟΣΚΟΛΛΥΒΟΣΥΠΟ
		ΕΙΤΑΣΚΛΗΡΟΥCΘΑΙ
150		ΤΟΚCΥΚΑΤΕΝΙΑΥΤΟΝ
		ΣΕΤΙΤΕΛΗΚΛΗΡΟΝ
		ΗCΑΡΤΕΜΙΔΟC
		ΩΝΤΩΝΛΗΞΟ
		ΩΕCΗΒΑΡΧΟCΧΩ
155		ΩΥΠΡΟΓΕΓΡΑΜΜΕ
		CΩΝΑΟΥΚΟΙΝΟΥ
		ΚΑΤΕΝΙΑΥΤΟΝΕΚΑC
		ΕΟΥΗΜΕΡΑΕΠΙΤΕΛΕΙ
		CΑΡΤ' ΜΙΔΟCΛΑΜ
160		ΑΝΑΓΡΑΨΑΜΕΝΩΝ
		ΝΟΜΕΝΗCΤΗCΑΝΑ
		ΕΙΑΠΟΤΟΥΠΡΟΓΕΓΡΑΜ
		ΗΙΕΡΕΙΑΤΗCΑΡΤΕΜΙΔΟC
		ΙΤΗCΑΡΤΕΜΙΔΟCΕΙC
165		ΕΙΑΠΟΤΟΥΠΡΟΓΕΓΡΑΜ
		ΗCΙΑΝΔΥCΝΝΕΟΠΟΙ
		ΛCΘΑΙΕΚΤΟΤΡΟΝΑΟΥ
		ΘΕΟΥΚΑΙΤΑCΕΙΚΟΝΑCΚΑΙ
		ΥΕΙCΤCΠΡΟΝΑΟΝΑΥΘΗC
170		CΕΙΑΠΟ·ΟΥΠΡΟΓΕΓΡΑΜΜΕ
		ΩΝΚΑΙΤΟΙCΑΙΔΩΝΜΟΙC
		ΕΙΩΤΗCΩΕΟΥΗΜΕΡΑΕΠΙΤΕΛΕ
		ΤΩΝΕΙCΟΝΟΜΑΤΑ·ΜΟ·ΛΑΜΒΑΝΟΝ
		ΗΗΜΕΡΑΕΝΤΩΙΕΡΩΤΗCΑΡΤΕΜΙΔΟC
175		ΙΤΩΝΚΑΙΤΩΝΠΑΙΔΩΝΟΜΩΝΧΩΡΙC
		ΑΙΟΙΩCΔΩCΕΙΑΠΟΤΟΥΠΡΟΓΕΓΡΑΜ
		ΑΥΤΟΝΤΩΤΑΚΑΘΑΡCΙΑΠΟΙΟΥΝΤΙΠΑΡΕ
		ΤΑΛΟΙΠΑ·ΔΗΤΡΙΑΚΟΝΤΑ·ΩCΤΕΚΑ
		CΤΟΙΕΡΟΝΑΠΟΦΕΗΤΑΤΑΑΠΕΙΚΟΝ
180		ΑΙΑΥΤΑΕΙC·ΟΝΠΡΟΝΑΟΝΤΗCΑΡΤΕ
		ΙΔΙΑΝΠΟΛΙΡΕCΙΝΑΓΟΡΑCΗ
		ΗΘΗΔΙΔΟCΘΑΙΚΑΘΕΚΑCΤΟΝΕΝΙ
		ΩΝΤΑΠΡΟΓΕΓΡΑΜΜΕΝΑ·ΔΗ·ΧΙΛΙΑ
		ΔΙ·ΤΑΞΙΝΕΙCΕΝΚΕΙΝΗΔΕΝ
185	ΚΤΑΚ	ΑΛΛΑΠΡΟCΑΦΑΛΙ·ΟΜΕΝΟΥC
	ΕΛΑCC	ΗΘΗΔΕΑΠΟΔΟΥΝΑΙ·ΑΛC·ΟΝΤΑΤΙC
	ΕΑΝΔΕΤ	Α·ΕΞΕCΤΑΙΑΥΤΩΕΠΑΝΑΝΚΗΛΗΨΟΜΕ
	ΚΑΘΙΕΡΩ	ΤΗCΒΟΥΛΗCΤΑΓΕΙΝΟΜΕΝΑΥΠΕΡΤΩΝ
	ΝΩΤ	ΑΡΧΑΙΟΥ·ΔΗ·ΠΕΝΤΑΚΙCΧΙΛΙΑ·
	ΚΑΙΕΡΩ	ΙΑΤΩΝΤΗCΓΕΡΟΥCΙΑCΤΑΓΕΙΝΟΜΕΝΑ
	ΟΜΙΩCΚΑ	
190		ΥΠΕΡΤΩΝΚΑΘΙΕΡΩ·ΩΝΤΗCΓΕΡΟΥCΙΑ·ΔΗ·ΤΕΤΡΑ·
		ΑΙΑΤΕΤΡΑΚΟCΙΑΠΕΝΤΗΚΟΝΤΑ·ΟΜΟΙΩCΚΑΙΤΟΙCΘΕΟΛΟΓΟΙC
		ΚΑΙ·ΩCΤΑΓΕΙΝΟΜΕΝΑΥΠΕΡΤΗCΚΑΘΙΕΡΩCΕΩCΑΡΧΑΙΟΥ
		ΔΗ·ΔΙΑΚΟCΑΠΕΝΤΗΚΟΝΤΑΠΕΝΤΕ·ΟΜΟΙΩCΤΩΓΡΑΜΜΑΤΕΙ
195		ΤΟΥΔΗΜΟΥΤΑΛΟΙΠΑΓΕΙΝΟΜΕΝΑΤΟΥΑΡΧΑΙΟΥΥΠΕΡΤΗCΚΑΘΙΕΡΩ
		CΕΩCΤΩΝΕΙCΤΟΥCΠΟΛΕΙΤΑCΚΛΗΡΩΝΚΑΙΕΦΗΒΩΝΚΑΙΝΕΟ
		ΠΟΙΩΝΚΑΙCΚΗΤΟΥΧΩΝ·ΚΑΙΚΑΘΑΡCΙΩΝ·ΔΗ·ΜΥΡΙΑΔΙΑΚΟCΙΑ
		ΕΒΔΟΜΗΚΟΝΤΑΠΕΝΤΕ·ΟΠΩCΕΚΔΑΝΙΖΩCΙΝΑΥΤΑΕΠΙΤΟΚΩ
		ΑCCΑΡΙΩΝΔΕΚΑΔΥΟΑΡΓΥΡΩΝΑΔΙΑΠΤΩΤΑ·ΚΑΙΕΠΙΤΕΛΗ

200 ΤΑΙ ΚΑΘΕ ΚΑΣΤΟΝ ΕΝ ΙΑΥΤΟΝ ΑΠΟ ΤΟΥΤΟ ΚΟΥΤΑ ΔΙΑΤΕΤΑΓΜΕ
 ΝΑ· ΙΝ ΥΠΕΡΘΕΩΣ· ΩΣ ΠΡΟΓΕΓΡΑΠΤΑΙ· ΕΑΝ ΔΕ ΠΡΟΤΟΥ ΑΠΟ
 ΔΟΥΝΑΙ· ΤΑ ΔΙΣΜΥΡΙΑ ΔΗ· Η ΔΙΑΤΑΞΕΣ ΘΑΙΑ ΠΟΠΡΟΣΟΔΟΥ
 ΧΩΡΙΩΝ ΔΙΔΟΣ· ΑΙ ΤΟΝΤΟ ΚΟΝΑΥΤΩΝ ΗΤΕΛΕΥΤΗΣΕΙ
 ΣΑΛΟΥΤΑΡΙΟΣ ΥΠΟΚΕΙΣΘΩΣ ΑΝΟΙΚΑ ΗΡΟΝΟΜΟΙΑ ΥΤΟΥΤΗ Υ
 ΛΥΤΕΙΤΩΝ ΚΑΘΙΕΡΩΜΕΝΩΝ· ΔΗ· ΔΙΣΜΥΡΙΩΝ· ΚΑΙ ΤΟΙΣ ΕΠΑ
 205 ΚΟΛΟΥΘΗΣΑΣΙ ΤΟΚΙΣ ΜΕΧΡΙ ΤΗΣ ΕΥΛΥΤΗΣΕΩΣ ΥΠΟΚΕΙ
 ΜΕΝΩΝ ΑΥΤΩΝ ΤΗ ΠΡΑΞΕΙ ΚΑΤΑ ΤΑ ΙΕΡΑ ΤΗΣ ΘΕΟΥ· ΚΑΙ ΤΑ ΠΑ
 ΡΑΤΟΙΣ ΠΡΕΣΒΥΤΕΡΟΙΣ ΕΚΔΥΣΤΙΚΑ ΕΝ ΓΡΑΦΑ· ΥΠΕΣΧΕΤΟ
 ΛΕΣ ΑΛΟΥΤΑΡΙΟΣ ΩΣΤΕ ΑΡΕΣΘΑΙ ΤΗ ΦΙΛΟΤΕΙΜΙΑΝ ΑΥΤΟΥ
 ΤΩΝ ΕΣΤΩΤΙΕΤΙ· ΕΝΤΗ ΓΕΝΕΩΤΗΣ ΘΕΟΥ ΗΜΕΡΑ ΔΩΣΕΙ
 210 ΔΗ· ΧΕΙΛΙΑ ΟΚΤΑΚΟΣΙΑ· ΕΙΣ ΤΑΣ ΠΡΟΓΕΓΡΑΜΜΕΝΑΣ ΔΙΑΝΟΜΑΣ
 ΚΑ· ΑΗΡΟΥΣ· ΜΗΔΕΝ ΔΕ ΕΞ ΕΣΤΩ ΑΡΧΟΝΤΙ Η ΕΚ ΔΙΚΩΝ ΙΔΙΩ
 ΤΗΡΙ· ΣΑΙΤΙΑ ΑΛΛΑΞΑΙ ΗΜΕΤΑΘΕΙΝΑΙ ΗΜΕΤΟΙΚΟΝΟΜΗΣΑΙ ΗΜΕΤΑ
 ΨΗΦΙ· ΑΣΘΑ ΤΩΝ ΚΑΘΙΕΡΩΜΕΝΩΝ ΑΠΕΙΚΟΝΙΣΜΑ ΤΩΝ ΗΤΟΥ
 ΑΡΓΥΡΙΟΥ ΤΗΣ ΡΟΣΟΔΟΥ ΑΥΤΟΥ ΗΜΕΤΑΘΕΙΝΑΙ ΕΙΣ ΕΤΕΡΟΝ ΤΟΡΟΝ
 215 Η ΑΝΑ· ΩΜΑΝ ΑΛ· ΟΤΙ ΠΟΝΗΣΑΙ ΠΑΡΑ ΤΑ ΠΡΟΓΕΓΡΑΜΜΕΝΑ· ΚΑΙ ΔΙΑ
 ΤΕΤ· ΜΕΝΑ· ΕΠΕΙΤΟ ΓΕΝΟΜΕΝΟΝ ΠΑΡΑ ΤΑΥΤΑΣ ΤΩ ΑΚΥΡΟΝ
 ΟΔΕ ΠΕ· ΣΑΣ ΠΟΙΗΣΑΙ ΤΙ ΥΠΕΝΑΝΤΙΟΝ ΤΗ ΔΙΑΤΑΞΕΙ ΗΤΟΙΣ
 ΥΠΟΤ· ΒΟΥ· ΗΣ ΚΑΙ ΤΟΥ ΔΗΜΟΥ ΕΨΗΦΙΣΜΕΝΟΙΣ ΚΑΙ ΕΠΙΚΕΚΥ
 ΡΩΜΕΝ· ΤΑΥΤΗ· ΗΣ ΔΙΑΤΑΞΕΩΣ· ΑΠΟΤΕΙΣΑΤΩ ΕΙΣ
 220 ΠΡΟΣΚ· ΗΣ ΜΕ· ΗΣ ΘΕΑΣ ΑΡΤΕΜΙΔΟΣ· ΔΗ· ΔΙΣΜΥΡΙΑ
 -Α· Γ· ΣΕΒΑΣΤΟΥ ΦΙΣΚΟΝ ΑΛΛΑ· ΔΗ· ΜΕ
 ΩΚΥΡΙΑ ΕΙΣ ΤΟΝ ΑΠΑΝΤΑΧΡΟ
 ΟΣ ΠΡΟΚΑ· Υ· ΤΗΣ
 Σ· ΚΑΙ ΑΦΡΑΝΙΟΣ ΦΛΑΟΥΙΑΝΟΣ ΟΚΡΑΤΙΣΤΟΣ ΠΡΕΣΒΕΥΤΗΣ
 225 Α· Ι· ΑΤΗΓΟΣ ΔΙΑ ΕΠΙΣΤΟΛΩΝ ΠΕΡΙ ΤΑΥΤΗΣ ΤΗΣ ΔΙΑΤΑΞΕ
 ΩΣ ΕΠΕΚΥΡΩΣ· ΑΝ ΚΑΙ ΩΡΙΣΑΝΤΟ ΠΡΟΓΕΓΡΑΜΜΕΝΟΝ Π· ΟΥΤΕ· ΟΝ
 ΓΛΙΟΣ ΟΥ ΕΙΒΙΟΣ ΓΑΙΟΥΥΙΟΣ ΩΦΕΝΤΕΙΝΑΣ ΑΛΟΥΤΑΡΙΟΣ· ΕΙ· ΕΝ ΗΝΟΧΑ
 ΤΗ ΔΙΑΤΑΞΙ· ΚΑΙ ΚΑΘΙΕΡΩΣΑΤΑ ΠΡΟΓΕΓΡΑΜΜΕΝΑ·

Col. 6.

230 ΙΗΤΑΙ
 ΕΜΗΣΑΙΜΕ
 ΣΚΑΙΜΕΓΙΣ
 ΓΩΝ· ΚΑ· ΤΗΣ
 235 ΙΑΣΚΑΙΚΛΗ
 ΕΦΟΙΣΗΔΗ
 ΣΧΡΗΝΑΙ ΤΗΤΕ
 ΕΙΑ· ΑΠΡΟΣ
 ΝΕΣΑΙΤΕ ΤΟΝ
 ΜΑΡΤΥΡΙΑΣ
 240 ΔΥΝΑΤΑ ΠΡΟ
 ΡΟΥΜΕΝΑ ΧΡΗ
 ΕΙΚΟΝΑΣ ΗΙΣ

245 ΕΠΙ
 ΑΦ
 ΟΥ

250 Α
 Τ
 ΙΕ

ΑΙΤΟΥΣ
 ΑΙΤΟΥΑΡΙΣ
 ΟΣΤΩΝ ΟΙΚΙΩ
 ΛΟΣΕΝ ΠΟΛΛΟΙΣ
 ΝΩΣ ΕΧΕΙ ΠΡΟΣ
 ΗΤΗΝ ΑΥΤΟΥ

	ΑΤ	ΤΗΠΟΛΙΝΕΧΕΙ
	Σ ΑΝ	ΠΡΕΠΟΝΤΩ
	ΤΕΒ	ΥΟΣΜΕ
	ΚΑΙΣ	Τ ΛΑΙ
255	ΕΠΙΣ	ΕΠΙ
	ΦΑΝΕΣ	ΥΚΡΑΤΟ
	Ρ ΝΔ	ΜΑΤΩΝΑΦΙΕΡΩ
	ΜΕΝΟΥ	ΑΙΥΜΕΙΝΤΕΠΕΡΙΤΑΝΔΡΩ
	Π ΡΙΥΜ	ΑΙ ΙΜΝΥΣΑΙΜΑΡΤΥΡΗΣΑΙΤΕ
260	ΠΡΟΣΗΚΩ	ΑΥΤΟΝ ΠΕΡΥΜΩΝΑΜΕΙΨΑΣΘΑΙΟΣ
	Γ ΙΩΝ	ΛΕΣΘΑΙΟΜΙΖΩΠΡΟΣΤΟΚΑΙΠΑ
	ΟΙΩΣΠ	ΙΜΟΥΜΕΝΟΥΣ ΕΙΟΥΤΟΣΦΑΙΝΟΙΤ
		ΗΣΚΑΤΑΤΗ
		ΞΙΑΝΑΜΟΙΒΗΣΙΥΝΧΑΝ
		ΕΠΙΔΑΝΚΑΜΟΙΕΙΤΟΙΣΜΑΛΙΣΤΑ
		ΕΧΑΡΙΣΜΕΝΟΝΚΑΙΗΔΙΣ
265		ΩΝ ΕΙΟΝΕΞΑΙΡΕΤΩΣΤΩΝΦΙΛΩΝ
		ΕΙΜΩ ΚΑΙΣΤΕΡΓΩΠΑΡΥΜΖΙΝΟΡΩΗΜΑΡΤΥΡΙΑΣΚΑΙΤΕΙΜΗ
		ΑΞΙΟΥΜΕΝΟΝ ΠΕΡΙΜΕΝΤΟΙΓΕ
		ΕΩΣΚΑΙΤΩΝΑΠΕΙΚΟΝΙΣΜΑΤΩ
		ΟΠΩΣΑΥΤΟΙΣΔΕΗΣΕΙΧΡΗΣΘΑΙΚΑΙΕΙΣΤΗΤΙ
		ΑΝΔΡΑΤΕΤΑΧΘΑΙ ΑΥΤΟΝΤΕΤΟΝΑΝΑΤΙΘΕΙ
270		ΝΟΜΙΖΩΕΥΛΟΓΟΝΕΙΝΑΙ ΚΑΙΥΜΑΣΟΥ
		ΔΑΝΔΕΥΠΟΤΕΑΥΤΟΥΤΟΥΚΑΘΙΕΡΟΥΝΤΟΣΚΑΙΥΜΩΝΑΥΤΩΝΚΥΡΩ
		ΘΗΤΑΔΟΞΑΝΤΑΒΟΥΛΟΜΑΙΤΑΥΤΑΕΙΣΑΕΙΜΕΝΕΙΝΕΠΙΤΩΝΑΥΤΩΝ
		ΑΠΑΡΑΛΛΑΚΤΩΣ ΥΠΟΜΗΔΕΝΟΣΜΗΔΕΜΙΑΝΠΑΡΕΝΧΕΙΡΗΕΙΛΥ
		ΟΜΕΝΑΗΜΕΤΑΤΙΘΕΜΕΝΑ ΕΙΔΕΤΙΣΠΕΙΡΑΘΕΙΗΟΠΩΣΟΥΝΗΣΥ
275		ΒΟΥΛΕΥΣΑΙΤΙΤΟΙΟΥΤΟΝΗΕΙΣΗΓΗΣΑΣΘΑΙ ΠΕΡΙΤΗΣΜΕΤΑΘΕΣΕ
		ΩΣ ΚΑΙΜΕΤΑΔΙΟΙΚΗΣΕΩΣ ΤΩΝΥΝΥΠΟΤΕΑΥΤΟΥΚΑΙΥΦΥ
		ΜΩΝΚΥΡΩΘΗΣΟΜΕΝΩΝ ΤΟΥΤΟΝΑΝΥΠΕΡΘΕΤΩΣΒΟΥΛΟΜΑΙ
		ΕΣΜΕΝΤΟΤΗΣΜΕΓΙΣΤΗΣΘΕΑΣΑΡΤΕΜΙΔΟΣΙΕΡΟΝΚΑΤΑΘΕΣ
		ΘΑΙΠΡΟΣΤΕΙΜΟΥ ΔΗ Μ ΠΕΝΤΑΚΙΣ ΛΙΑ ΕΙΣΔΕΤΟΝΤΟΥ
280	.....
	ΓΕΡΩ	ΣΧΙΛΙΑ
	ΚΑΘ	ΥΠΑΤΟΣ
	ΚΑΠ	ΙΣΤΟΛΗΣ
	ΕΓ	ΡΡΩΣΘΕ
285	ΕΠΙΠΡ	ΟΥΙΟΥΛΙΑΝΟΥ
	Ε	ΕΦΑΝΙΣΑΝ ΤΙ ΚΛΑΥ
		ΦΙΛΟΠΑΤΡΙΣΚΑΙΦΙΛΟ
		ΣΤΟΥΔΗΜΟΥ ΤΟ Β ΚΑΙΟΙ
290		ΙΣΤΟΙ ΟΠΩΣΕΞΗΤΟΙΣΧΡΥΣΟ
		ΕΚΚΛΗΣΙΑΣ ΚΑΙΤΟΥΣΑΓΩΝΑΣ
		ΤΑΑΠΕΙΚΟΝΙΣΜΑΤ ΚΑΙΕΙΚΟΝΑΣΤΑΚ
		ΟΥΕΙΒΙΟΥΣΑΛΟΥΤΑΡΙΟΥ ΕΚΤΟΥΠΡΟΝΑΟΥΤΗΣΑΡΤΕΜΙΔΟΥ
		ΕΠΙΜΕΛΟΥΜΕΝΩΝΚΑΙΤΩΝΝΕΟΠΟΙΩΝΣΥΝΠΑΡΑΛΑΜΒΑΝΟΝΤΩΝΚΑΙΤΩΝ
295		ΕΦΙΒΩΗΑΠΟΤΗΣΜΑΓΗΤΙΚΗΣΠΥΛΗΣ ΔΕΔΟ
		ΒΑΣΤΩ ΚΑΘΟΤΙΠΡΟΓΕΓΡΑΠΤΑΙ ΤΙΒ
		ΦΡΗΤΩΡΙΑΝΟΣΦΙΛΟΣΕΒΑΣΤΟΣ ΔΕΔΟΓΜΑΤ
		ΚΑΙΣΕΛΛΙΟΣΜΑΡΚΙΑΝΟΣ ΦΙΛΟΣΕΒΑΣΤΟΣ
300		ΤΙΒ ΚΛΑΥ ΙΟΥΛΙΑΝΟΣΦΙΛΟΠΑΤΡΙΣΦΙΛΟΣΕΒΑΣΤ
		ΕΠΙΠΡΥΤΑΝΕΩΣ ΤΙΒ ΚΛ
		ΕΔΟΞΕΤΗΒΟΥΛΗΦΙΛΟΣΕΒΑΣΤΩΠΕΡΙΩΝΕΝΕΦΑΝΙΣΑΝ
305		ΚΛ ΤΙΒ ΚΛ ΑΛΕΞΑΝΔΡΟΥ ΥΙ ΚΥΡ ΙΟΥΛΙΑΝΟΣ ΦΙΛΟΠΑΤΡΙΣ
		ΚΑΙΦΙΛΟΣΕΒΑΣΤΟΣΑΓΝΟΣΕΥΣΕΒΗΣΓΡΑΜΜΑΤΕΥΣΤΟΥΔΗΜΟΥ
		ΕΠΕΙΟΙΧΡΥΣΟΦΟΡΟΥΝΤΕΣΤΗΘΕΩ

- 310 ΧΕΝΤΟΦΕΡΙΝΚΑΙΑΥΦΕΡΙΝΤΑΑΠΕΙΚΟΝΙΣΜΑΤΑ - ΤΑΚΑΘΙΕΡΩ
 ΘΕΝΤΑ - ΥΠΟ - ΟΥΕΙΒΙΟΥΣΑΛΟΥΓΙΑΡΙΟΥΗΤΗΣΑΝΤΟΤΕΤΟΠΟΝ
 ΕΝΤΩΘΕΑΤΡΩ - ΤΗΠΡΩΤΗΣ - ΙΔΑΟΠΟΥΗΙΚΩΝΤΗΟΜΟΝΟΙΑΣ
 ΔΕΔΟΧΘΑΙΕΧΕΙΝΑΥΤΟΥΣΤΟΝ - ΠΟΝΚΑΘΙΖΕΙΝΔΕΠΡΟΣΤΗΝΥ
 ΣΕΒΕΙΑΝ - ΑΥΤΟΥΣΑ - ΥΧΕΙΜΟΝΟΥΤΑΣ - ΔΕΔΟΧΘΑΙΤΗΒΟΥΛΗ -
 315 ΦΙΛΟΣΕΒΑΣΤΩΓΕΝΕΣΘΑΙ - ΚΑΘΟΤΙΠΡΟΓΕΓΡΑΠΤΑΙ -
 Γ - ΑΥΦΙΔΙΟΣΣΙΛΟΥΑΝΟΣ ΡΙΛΟΣΕΒΑΣΤΟΣ - ΔΕΔΟΓΜΑΤΟΓΡΑΦΗΚΑ
 Α - ΜΟΥΝΑΤΙΟΣΒΑΣΣΟΦΙΛΟΣΕΒΑΣΤΟΣ - ΔΕΔΟΓΜΑΤΟΓΡΑΦΗΚΑ
 ΝΗΡΕΥΣΘΕΟΦΙΛΟΥ - ΦΙΛΟΣΕΒΑΣΤΟΣ - ΔΕΔΟΓΜΑΤΟΓΡΑΦΗΚΑ

 ΣΕΞΕΤΩ - ΑΤΤΙΩ - ΣΟΥΒΟΥΡΑΝΩ - † Β ΜΑΡΚΩΑΣΙ
 ΝΙΩ - ΜΑΡΚΕΛΛΩ - ΥΠΑΤΟΙΣ - ΠΡΟ - Η - ΚΑΛΑΝΔΩΝ - ΜΑΡΤΙΩΝ
 320 ΕΠΙΠΡΥΤΑΝΕΩΣ - ΤΙΒ - ΚΛΑΥΔΙΟΥΑΝΤΙΠΑΤΡΟΥΙΟΥΛΙΑΝΟΥ
 - ΜΗΝΟΣ - ΑΝΘΕΣΤΗΡΙΩΝΟΣ - Β - ΣΕΒΑΣΤΗ -
 ΓΑΙΟΣΟΥΕΙΒΙΩΣ - Γ - ΥΙ - ΟΥΩΦΕΝΤΕΙΝΑ - ΣΑΛΟΥΤΑΡΙΟΣ - ΦΙΛΑΡ
 ΤΕΜΙΣΚΑΙΦΙΛΟΚΑΙΣΑΡ - ΔΙΑΤΑΞΙΝΕΙΣΦΕΡΕΙΚΑΤΑΤΟΠΡΟΓΕ
 ΓΟΝΟΣΥΗΦΙΣΜΑΠΕΡΙΩΝΠΡΟΣΚΑΘΙΕΡΩΚΕΤΗΜΕΓΙΣΤΗΘΕΛΕΦΕ
 325 ΣΙΑΑΡΤ ΜΙΔΙ - ΚΑΙΤΗΦΙΛΟΣΕΒΑΣΤΩ - ΕΦΕΣΙΩΝΒΟΥΛΗ

 ΚΑΙΤΗΦΙΛΟΣΕΒ/ - ΣΙΑ - ΚΑΙΤ - ΡΥ
 ΣΟΦΟΡ - ΥΣΙΤΗΣ - ΕΥΣΙΝΚΑΙΙΕΡΟΝΕΙΚΑΙΣΠΡΟ
 ΙΟΛΕΩΣΚ - ΕΣΙΩΝΠΑΙΣΙ - ΚΑΙΘΕΣ
 ΜΩΔΟΙΣ - ΝΑΛ - ΑΚΟΙΝΟΥΤΗΣΑΣΙΑΣ - ΚΑΙ
 330 ΑΚΡΟΒΑΤΑΙΣΤΗΣ - ΙΟΙΣΔΙΚΑΙΟΙΣΚΑΙΠΡΟΣΤΕΙ
 ΜΟΙΣ - ΩΣΕΝΤΗΠΡΟ - ΑΤΑΞΕΙΝΣΦΑΛΙΣΤΑΙ - ΕΙΚΟ
 ΝΩΝΑΡΓΥΡΕΩΝΔΥΟ - Α - ΣΩΝΩΣΤΕΑΥΤΑΣΕΙΝΑΙΣΥΝΤΟΙΣ
 ΑΠΕΙΚΟΝΙΣΜΑΣΙΝΤΗΣΘΕΟΥΑΡΙΘΜΩΤΡΙΑΚΟΝΤΑΚΑΙΜΙΑΝ
 ΚΑΙΑΡΓΥΡΙΟΥΑΛΛΩΝ - ΔΗ - ΧΕΙΛΙΩΝΠΕΝΤΑΚΟΣΙΩΝ - ΩΣΤΕΣΙΝΑΙ
 335 ΑΥΤΑΣΥΝΤΟΙΣΠΡΟΚΑΘΙΕΡΩΜΕΝΟΙΣ - ΔΗ - ΜΥΡΙΟΙΣΧΙΛΙΟΙΣΠΕΝ
 ΤΑΚΟΣΙΟΙΣ - ΕΦΩΕΙΚΩΝΑΡΓΥΡΕΑΑΘΗΝΑΣΠΑΜΜΟΥΣΟΥΟΛΚΗΣ
 ΣΥ - ΠΑΡΓΥΡΩΤΗΣΒΑΣΕΩΣΑΥΤΗΣ - ΛΕΙΤΡΩΝΕΠΤΑ - ΗΜΙΟΥΝ
 ΚΙΟΥ - ΓΡΑΜΜΑΤΩΝΟΚΤΩ - ΚΑΘΙΕΡΩΜΕΝΗΤΗΤΕΑΡΤΕΜΙΔΙ - ΚΑΙ
 340 ΤΟΙΣΑΙΕΙΕΣΟΜΕΝΟΙΣΕΦΕΣΙΩΝΠΑΙΕΙΤΙΘΗΤΑΙΚΑΤΑΠΑΣΑΝΝΟ
 ΜΙΜΟΝΕΚΚΛΗΣΙΑΝΕΠΑΝΩ ΤΗΣΣΕΛΙΔΟΣΟΥ - ΠΑΙΔΕΣΚΑΘΕ - ΙΤΑΙ

Col. 7.

- ΘΕΟΦΙΛ
 ΗΣΕΦΕΣΙΩΝΠΡΟ
 ΤΟΥΕΡΜΙΟΥΙΕΡΟΥΤΗΣ
 ΤΟΣΚΑΙΣΥΝΠΑΡΑΛΛΗ
 345 ΤΗΣΑΡΤΕΜΙΔΟΣΤΟΥ
 ΥΠΕΡΔΕΤΩΝΠΡΟΣΚΑΘΙΛ
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 ΤΑΡΙΟΣΔΡΑΧΜΙΑΙΩΝ
 ΤΑΓΕΙΝΟΜΕΝΑ - ΔΗΝΑΙ
 350 ΤΩΓΡΑΜΜΑΤΕΙΤΗΣΕΦ
 ΟΠΩΣΚΛΗΡΟΝΕΠΙΤΕΛΕ
 ΙΣΤΑΜΕΝΟΥΤΟΥΘΑΡΓΙ
 - Ε - ΟΥΤΟΙΤΕΟΙΛΑΧΟΝΤ
 ΤΗΑΡΤΕΜΙΔΙΤΗΚ
 355 ΤΗΣΘΕΟΥ - ΑΓΟΡΑΖΟ
 ΕΠΑΝΗΜΙΣΟΥΣ - ΚΑΤ
 ΔΑΠΑΝΗΣΟΥΣΙΡ
 ΔΟΣ - ΕΙΣΤΗΝΟ

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 - ΕΚΟΝ
 ΕΝΤΩΙΕΡΩΤΗΣΑΡΤ
 365 ΝΟΜΕΝΩΝΚΑΤΑΑΝΑ
 ΕΑΝΔΕΤΙΝΕΣΤΩΝΑΧΟΠΙΩ
 ΤΑΣΘΥΣΙΑΣΜΘΥΣΩΣΙΝΗΜΕΥ
 ΙΕΡΩΣΔΙΑΤΕΤΑΚΤΑΙ ΑΠΟΔΟΤΣ
 ΚΟΣΜΗΜΑΤΗΣΑΡΤΕΜΙΔΟΣ ΔΗ Ζ
 370 ΟΜΟΙΩΣΔΩΣΕΙΑΠΟΤΟΥΠΡΟΓΕΓΡΑΜΜΕΝΟΥ
 ΚΑΙΤΟΙΣΘΕΣΜΩΔΟΙΣΕΙΣΔΙΑΝΟΜΗΝ ΔΗ Ζ
 ΩΣΤΕΛΑΒΑΝΕΙΝΑΥΤΟΥΣΕΝΤΩΙΕΡΩΤΗΣΑΡΤΕ
 ΜΙΔΟΣ ΤΗΓΕΝΕΣΙΩΤΗΣΘΕΟΥ ΑΝΑ ΑCΣΑΡΙΑ Θ
 ΟΜΟΙΩΣΔΩΣΕΙΑΠΟΤΟΥΠΡΟΓΕΓΡΑΜΜΕΝΟΥΤΟΚΟΥ
 375 ΚΑΙΤΟΙΣΑΚΡΟΒΑΤΑΙΣΤΗΣΘΕΟΥΕΙΣΔΙΑΝΟΜΗΝ
 ΔΗ ΙΕ ΩΣΤΕΕΛΑΝΒΑΝΕΙΝΑΥΤΟΥΣΤΗΓΕΝΕΣΙΩ
 ΤΗΣΘ ΟΥ ΑΝΑ ΑCΣΑΡΙΑ ΔΕΚΑΤΡΙΑ ΗΜΙΣΥ
 ΠΡΟΣΔΕΤΟΜΕΝΕΙΝΤΑΑΠΕΙΚΟΝΙΣΜΑΤΑΠΑΝΤΑ
 ΚΑΘΑΡΑ ΕΞΕΣΤΩΣΑΚΙΣΑΝΕΝΔΕΧΗΤΑΙ
 380 ΕΚΜΑΣΣΕΣΘΑΙΓΗΑΡΓΥΡΩΜΑΤΙΚΗΥΠΟΤΟΥ
 ΑΙΕΙΕΣΟΜΕΝΟΥΕΠΙΤΩΝΠΑΡΑΘΗΚΑΝΠΑΡΟΝ
 ΤΩΝΔΥΟΝΕΟΠΟΙΩΝΚΑΙΣΚΗΠΤΟΥΧΟΥ
 ΕΤΕΡΑΔΕΥΛΗΜΗΔΕΜΙΑΕΚΜΑΣΣΕΣΘΑΙ ΚΑΙ
 ΤΑΛΟΙΠΑ ΔΗ ΟΚΤΩ ΔΟΘΗΣΕΤΑΙΚΑΘΕΚΑΣΤΟΝ
 385 ΕΝΙΑΥΤΟΝΤΩΕΠΙΤΩΝΠΑΡΑΘΗΚΩΝΕΙΣΤΗ
 ΕΠΙΜΕΛΕΙΑΝΤΩΝΑΠΕΙΚΟΝΙΣΜΑΤΩΝΚΑΙΤΟΝ
 ΑΓΟΡΑΣΜΟΝΤΗΣΑΡΓΥΡΩΜΑΤΙΚΗΣΓΗΣ
 ΥΠΕΣΧΕΤΟΔΕΣΑΛΟΥΤΑΡΙΟΣΔΩΣΕΙΝΚΑΙ ΔΗ
 ΕΚΑΤΟΝΤΡΙΑΚΟΝΤΑΠΕΝΤΕ ΩΣΤΕΑΡΕΑΣΘΑΙ
 390 ΤΗΝΦΙΔΟΤΕΙΜΙ ΑΝΑΥΤΟΥΤΩΝΕΣΤΩΤΙΕΤΕΙ

ΤΗΓΕΝΕ ΩΤΗΣ ΕΟΥ ΗΜΕΡΑ 5

ΤΑΣΔΕΠΡΟΓΕΓΡΑΜΜΕΝΑΣΕΙΚΟΝΑΣΚΑΙΤΑΣ
 ΠΡΟΚΑΘΙΕΡΩΜΕΝΑΣΕΝΤΗΠΡΟΤΑΥΤΗΣΔΙΑ
 ΤΑΞΕΙ ΚΑΙΤΑΑΠΕΙΚΟΝΙΣΜΑΤΑΠΑΝΤΑΤΗΣΘΕΟΥ
 395 ΦΕΡΕΤΩΣΑΝΕΚΤΟΥΠΡΟΝΑΟΥΚΑΤΑΠΑΣΑΝΕΚΚΛΗ
 ΣΙΑΝΕΙΣΤΟΘΕΑΤΡΟΝ ΚΑΙΤΟΥΣΓΥΜΝΙΚΟΥΣ ΑΓΩ
 ΝΑΣΚΑΙΕΙΤΙΝΕΣΕΤΕΡΑΙΥΠΟΤΗΣΒΟΥΛΗΣΚΑΙΤΟΥ
 ΔΗΜΟΥΟΡΙΣΘΗΣΟΝΤΑΙΗΜΕΡΑΙ ΕΚΤΩΝΝΕΟΠΟΙ
 ΩΝΔΥΟ ΚΑΙΟΙΙΕΡΟΝΕΙΚΑΙ ΚΑΙΣΚΗΠΤΟΥΧΟΣ ΚΑΙ
 400 ΦΥΛΑΚΟΙ ΨΙΠΑΛΙΝΑΠΟΦΕΡΕΤΩΣΑΝ ΕΙΣΤΟ
 ΙΕΡΟΝ ΚΑΙ ΑΤΙΘΕΣΘΩΣΑΝΣΥΝΠΑΡΑΛΑΜΒΑ
 ΝΟΝΤΣΙΚΑΙΤΩΝΕΦΗΒΩΝΑΠΟΘΗΣΜΑ ΝΗ
 ΤΙΚΗΣΠΥΛΗΣ ΚΑΙΜΕΤΑΤΑΣΕΚΚΛΗΣΙΑΣ
 ΣΥΝΠΡΟΠΕΝΠΟΝΤΩΝΕΩΣΤΗΣΚΟΡΗΣΣΙΚΙ
 405 ΠΥΛΗΣ ΚΑΘΩΣΚΑΙΕΝΤΟΙΣΠΡΟΓΕΓΟΝΟΤΙ
 ΨΗΦΙΣΜΑΣΙ ΗΒΟΥΛΗ ΚΑΙΟΔΗΜΟΣΩΡΙΣ ΙΙ

FRAGMENTS.—I.

ΑΡΓΥΡΑΣΕΙ	ΤΟΥΥ ΡΙΟΥΗΜΩΝΑΥ
ΝΕΡΟΥΑΤΡΑΙΑ	ΤΡΑΣΙΟΥΓΕΡΜΑΝΙΚΟΥ
ΤΗΣΙΕΡΩΤΑΤ	ΔΤΕΙΝΗΣΚΑΙΤΗΣΙΕΡ
ΚΑΙΤΟΥΡΩ	ΤΩΣΚΑΙΔΗΜΟΥ
5 ΡΙΣΕΙΚΟΝ	ΝΗΝΙΟΛΙΝΠΡΟΣ
ΟΥΔΙΜ	ΒΟΥΛΙΣΚΑΙΓΕ
ΒΕΙ	ΣΤΟΥ ΝΚ
Ι	Α.

10 MET
ON
ΥΠΟ
ΤΑΓ
ΤΑ
Ι
15 Φ
Ο
ΤΟ
20 Δ
Ε
ΤΡ
Ε
25 Ω
ΝΩΝ
ΤΙΚΗΣ
ΤΟΝΑΥ

ΔΙΟΝ
Η ΑΙΔΙΑΔ
ΦΗΒΩΝ ΠΟΤΗΣ
ΙΑΠΟΤΟΥΘΙ
ΝΙΑΛΡΧ

6.

Broken all round; pieced together
out of two bits: partly defaced.
11 in. by 6½ in.

ΡΙΣΗΤ
ΟΜΕΝΗ Ι
ΙΕΙΟΤΕ ΙΟΙΗ
ΣΠΡΟΣ ΚΟΣ
ΟΥΚ ΙΟΥΚ
Ο

7.

Broken all round and defaced. 8 in.
by 7 in.

ΑΙ
ΓΑΣΙΝ ΡΑΚ
ΟΑ

2.

Broken all round. 9½ in. by 4½ in.

ΚΑΘΙ
ΣΘΑΙ-Τ
ΒΑΣΤΟ
ΟΕΑΤΡΩ

ΠΑΤ

ΣΤΡΑ
ΙΡΕΤΟ
Α

4.

Broken all round. 7 in. by 7 in.

ΓΟΙΛΟΝ
ΜΩΝΑΥΤΟΙΚ
ΝΗΔΟΜΕΝΟ
ΝΕΙΣΕΝ
ΑΙΓ

8.

Broken all round. 3 in. by 9½ in.

ΟΡΩΙΔΗΜΩΙΦΙΛΟΣΕ
ΠΤΑΙ

Blank.

3.

Broken all round. 14½ in. by 4½ in.

2Ν·ΤΙ
ΜΕΝ·ΚΑΤ
ΑΤΑΤΟΥΣ
Ε·ΚΕΙΜΕΝΟ
ΓΕΓΑΡΗ
2Σ·ΚΑΙΤ
Α·Α·ΚΕ
ΩΝΙΣΤΟ
ΑΤΟΥ·
ΟΙΝΣ
ΣΕΙΚ
Ν·Α
ΡΑ

5.

Broken all round and defaced. 1 ft.
by 8½ in.

ΝΒΑΣΕΩΝ
ΓΕΠΑΡΑΤΤΘ
ΟΥΛΙΑΝΟΥ
ΜΙΔΟΣΙ
ΚΑΙ
Θ ΣΠΑ
Ν Ν

9.

Broken all round and defaced. 6 in.
by 5½ in.

ΑΜΕ
ΣΙΑΝΒ
ΑΕΝΤΩΙ
ΑΝΕΠΙΓΕΓ
ΙΑΤΑΞΕΙΒ
ΟΥΘΗ
ΕΕ

10.

Broken all round. 5 in. by 5 in.

ΑΩΝΤΟ
ΕΤΟΦΑΝ
ΕΓΓΑΛΟΥΥΥ
ΟΥΓΓΕ

11.

Broken all round. $5\frac{1}{4}$ in. by 6 in.

ΕΝ
Σ·Δ·
ΔΗΝ·ΜΕ·Ι
ΠΡΟΚΛΟ

12.

Broken bottom and right. $8\frac{1}{2}$ in. by $4\frac{1}{2}$ in.

ΕΤΟΥΣΟΥΣ
ΜΕΝΑ ΣΙΕΡΑ
ΣΦΡ ΕΙΩΝ

13.

Broken top and right. 6 in. by $5\frac{1}{4}$ in.

ΜΟΤΕ·
ΡΩΜΕΝΣ·
ΚΑΙΠΟΛ
ΕΠΙΤΟΥ>

14.

Upper edge only entire. 8 in. by $8\frac{1}{2}$ in.

ΤΟΝΝΑΟΝΤΗΣΑΙ
ΩΝΚΑΘΗΚΟΝΤΩ
ΤΟΥ·ΚΥΡΙΑΝΦΙΝ
ΩΝΕΙΣΤΟΝ
ΤΕΑΡΧΟ
ΣΜΑ

15.

Broken all round. 4 in. by 4 in.

ΙΑ ΔΟ
ΟΓΕΓΡΑΦ
Ι ΝΕΪΛ

16.

Broken all round. $3\frac{1}{2}$ in. by 3 in.

ΡΕΣ
ΑΙΠΡΑ
ΤΩ

17.

Broken all round. 3 in. by 4 in.

ΑΙ
ΠΑΥ

18.

Entire only at top. 3 in. by 6 in.

ΘΕΚΑΣΤΟΝ
ΟΥΧΟΝΚΑΙΤΟ

19.

Entire only at top. $3\frac{1}{2}$ in. by $3\frac{1}{2}$ in.

ΙΣΙ
ΙΝΟΜ
ΗΡΙΩΝ

20.

Entire only at top. 3 in. by $5\frac{1}{2}$ in.

ΝΜΗΝΑΙ
ΨΙΔΙΣΚΑ
Τ

21.

Broken all round. $3\frac{1}{4}$ in. by 4 in.

ΩΚΟ
ΑΝΑ·
ΝΤΟ

22.

Joint only on right. 12 in. by 4 in.

ΝΕΙΕΥΜΕΝ
ΑΤΟΥΖΥΓ
ΟΥΙΕΡΟΥΤ
ΗΣΜΑΤ
ΝΟΥΜΙ
ΟΤΩΝΚΑ
ΒΑΣΕΙΣ
ΣΙΑΣΕΦΗ
ΑΣΑΠΟΦ
ΙΔΟΣΚΑ
ΤΩΝΝΕΟ
ΑΘ

23.

Broken all round. 6 in. by 4 in.

ΕΛ
ΝΔΙΕ,
ΟΥΣΕΛΑ,
ΟΣ·ΝΥΝ
ΞΑΡΧΗ
ΕΙΩΝ

24.

Broken all round. 2 in. by 4 in.

ΒΑΣΗΣ
ΟΜΕΝΟ

25.

Broken all round. 3 in. by 4 in.

ΔΣΕΙ
ΘΕΟΥΕΞ
ΜΒΑΝΟΙ

26.

Broken all round. 6 in. by 5 in.

ΑΙ ΛΑΙΟ
ΕΙΚΑΙΤΟΥ
ΣΤΕΚΑΙΤ
ΛΟΦ
ΤΕΠΟ
ΟΥΚ

27.

Entire only at bottom. $4\frac{1}{2}$ in. by $3\frac{1}{2}$ in.

ΟΜΕΙ
ΡΓΥΡΕΑ
ΘΚΑΙ

28.

Broken all round. 7 in. by $3\frac{1}{2}$ in.

ΗΣ
ΟΛΕ
ΑΤΟ·
ΥΡΕΑΓ
Γ·ΗΜ
ΙΣ

FIRST DOCUMENT.

Decree in honour of C. Vib. Salutaris.

Col. 1.

'Επὶ π[ρυτ]άνεω[ς]
 Τιβ. Κλ. 'Αντιπάτρου 'Ιουλ[ι]ανου, μην[ος]
 Ποσειδεῶνος ἑῖσταμένον,
 5 'Εδοξε τῇ βουλῇ καὶ τῷ νεωκόρῳ δῆμῳ φ[ι]λοσεβάστ[ω]
 π[ε]ρὶ ὧν ἐνεφάνισαν Τιβ. Κλ. Τιβ. Κλ. 'Αλεξά[νδρ]ου υἱὸς [Κυρ.
 'Ιουλιανὸς] φιλόπατρις καὶ φιλοσεβαστο[ς ἀγν]ὸς εὐσεβῆς
 γραμματεὺς τοῦ δήμου τὸ β, καὶ οἱ στρατηγοὶ τῇ[ς] πό[λ]εως φιλοσε-
 βαστοι· ἐπειδὴ τοὺς φιλοτίμους ἄνδρας περὶ τὴν πόλιν καὶ κατὰ
 10 πάντα ἀποδειξαμένους] στοργὴν γνησίων πολει[τῶν ἀ]μοιβαί
 ἱκαναὶ περιμένουσιν, εἰς] τὸ ἀπολαύειν [μ]ὲν τοὺς εὖ [ποι]ήσαν-
 τας, ἀποκείσθαι δὲ τοῖς φιλοτιμείσθαι βούλομένοις, περὶμένει δὲ
 ὁμοία ἀμ[οιβή] παρ' ἡμῶν τοῦ]ς ἐσπουδα[κ]ότας τὴν μεγίστην θε-
 ὸν Ἀρτεμιν [εὐσεβεῖν ἐξ ἧς γέ]νεται πᾶσιν τ[ὰ κ]ᾶλλιστα καθήκε[ι δὲ
 15 παρὰ τῇ πόλει] τὰ ἄριστα, ἐπειδὴ] τε Οὐίβ[ιος Σαλ]ουτάριος ἀ-
 νὴρ ἱππικῆς τά[ξι]ος γένει καὶ Ἀσία διάσημος στρατείαις τε καὶ
 ἐπιτροπαῖς ἀ[πὸ] τοῦ κυρίου ἡμῶν Αὐτοκράτορος κεκοσμημένος,
 πολεῖτης ἡ[μέτε]ρος καὶ τοῦ βουλευτικοῦ συνεδρίου, πρὸς πα[τρ]-
 ὸς ἀγ[αθῇ] χρώ[μενος] διαθέσι ὡς καὶ τὰς ἀπὸ τῆς τύχης ἐπὶ τὸ κρεῖ-
 20 ττον] προκοπὰς κοσ[μῶν τῇ] τῶν ἡθῶν σεμνότητι, εὐσεβῶν μὲν φιλοτί-
 μως] τὴν ἀρχηγέτιν ποικιλ[αί]ς μὲν ἐπινοαίαις ἐσπούδακεν περὶ τὴν θρη[σ]-
 κεῖ[αν] μεγαλόψυχος, [καὶ] καθιερώσειν τὴν πόλιν κατὰ πάν[τα] τε[τείμη]-
 κεν, προσέτι δὲ καὶ νῦν παρελθ[ὼν] εἰς τὴν ἐκκλησίαν ὑπέσχε[το ἐν]νέα ἀ-
 πεικονίσ[ματα] καθιεῶσαι, ἐν μὲν χρύσειον ἐν δὲ ἀργ[ύ]ρεα
 ἐπίχρυσα, ἔτ[ε]ρα δὲ ἀργύρεα ἀπ[εικονίσ]ματα ὁκτὼ ἐπ[ί]χρυσα,

Col. 2.

25 Καὶ [τε]λεῖν τόκ[ον] δραχμιαῖον] ἀσσαριαῖον
 δι[αιρεθ]ῆ[ν]σομένων κ[αθ'] ἑκάστου ἐνιαυτὸν κα-
 τὰ] τὴν διάταξιν αὐτοῦ τ[ῇ] γενε[σ]ί[φ] τῇ]ς θεοῦ [ἡμέρ]α
 ἥτι]ς ἐστὶν τοῦ Θαργηλιῶ[νο]ς μηνὸς ἑκ[τ]ῇ ἑσταμέ[νου,
 30 ὁμολογήσας ἀποδώσε[ιν] τὰ χρήματ[α] αὐτὸν τὰ [καθ-
 ι]ερωμένα ὅταν βουλη[θ]ῇ ἢ τοὺς κληρονόμ[ους αὐ-
 τοῦ] τῇ πόλει κομιζομ[έ]νων τῶν ἐκά[σ]του προ[θύμ]ως?
 π[ρο]ϊσταμένων, περὶ [ὧν] ἀπάντων διάτα[ξ]ιν εἰση[γ]ησάμε-
 νος ἰδ[ί]α] ἤξί]ωσεν ἐπικ[υ]ρωθῆναι καὶ διὰ ψ[η]φίσμα[τος] τῆς
 35 βουλῆς καὶ τοῦ δήμου, καὶ νῦν] τῆς ἐπα[ρχεί]ας [ἡγε-
 μονεύων? ὁ κράτιστος ἀν]ὴρ καὶ εὐεργέ[της]ς Ἀκο[υ]ί[λλ]ι-
 ος Πρόκλος ὁ ἀνθύπατο]ς καὶ Ἀφράνι[ος] Φλαουία-
 νὸς ὁ κράτιστος ἀντι]στράτηγος ἀν]περβλήτῳ
 τῇ φιλανθρωπία]οντες τὴν
 π[ο]λείται π-
 40 κ]αὶ δι' ἐπιστολῶν
 ἐβούλ]ευσαν ὥστε δι-
 ον αὐτο.
 Δ[εδόχθαι] Γάϊον Οὐίβιον Σαλούταριον ἄνδρα] εὐσεβῆ
 ὄντα] πρὸς [τοὺς θεοὺς εἰς] δὲ [τὴν πόλιν] φιλ[ό]τειμον τε-
 45 τει[μῆσθαι] τ[αῖς] [κρ]ατίσταις τιμ[αῖς] εἰκόν]ων τε ἀναστάσε-
 σιν ἐν [τε τῷ] ἱερῷ τῆς Ἀρτέμιδος καὶ ἐν τοῖς] ἐπισημοτάτοις
 τόποις τῆς πόλεως, ἀναγ[γ]εῖλαι δὲ αὐ]τὸν καὶ χρυσέῳ
 στεφάνῳ ἐν ταῖς ἐκκ[λησίαις] σπουδᾶ]ζοντα καὶ φιλάρ-
 50 τεμιν· τὴν δὲ παρ[απομπήν] τῶν προγ[ε]γραμμένων ἱε-
 ρῶν [δόσε]ων, καὶ τὴν ἐκ τοῦ προνάου τοῦ ἐ]ρου εἰς τὸ θέα-
 τρον καὶ τὴν ἐκ τοῦ [θεάτρου] εἰς τὸ ἱερὸν] τῆς Ἀρτέμιδος

 ν ἐν μὲν τῷ θεάτρῳ
 ἀνδριάντι] αὐτοῦ μαρμαρίνῳ

... .. ω ἐν τόπῳ ἐπιτηδείῳ φιλοτει-
 μίας ἔνεκα?] καὶ περὶ τῆ[ς δ]ιαμονῆς τῶ(ν) καθι-
 ερωμένων χρ]ημάτων τῇ τε βουλῇ καὶ τῇ γερο-
 υσίᾳ μελήσειν], οἷς ὑπέσχετο αὐτὸς καὶ δ[ηναρίων?
 60 ἐκδανιστῆς γενέσθαι.

SECOND DOCUMENT.

Salutaris' first deed of gift.

Col. 3.

Γαῖος [Οὐείβιος Γαῖου υἱὸς Ὡφεντεῖνα, Σαλουτάριος ταύτην τὴν διάτα-
 ξιν εἰσ[φέρει περὶ ὧν καθιέρωκε τῇ Ἀρτέμιδι καὶ τῇ φιλοσεβάστῳ
 Ἐφεσίῳ[ν βουλῇ κ.τ.λ. (*Compare seventh document.*)
 ταῖς ὑπ[. Ἀρ-
 65 τέμιδ[ι
 τῇ Ἐφ[εσι Ἐ-
 φ[εσι

(Six or seven lines are here lost.)

... .. [ἐφ' ᾧ εἰκὼν]
 ὀλκῆς] οὐνκίων γ, καὶ εἰκὼν [τῆς ἐν Ἐφ-
 70 ἔσῳ [ιερᾶς γερουσίας? ὀλκ]ῆς λειτρῶν γ νεοκορῶνται πα[ρ' αὐτῷ
 Σαλο[υταρίῳ] τῷ κ[αθι]ερωκῶτι, μετὰ δὲ τὴν Σαλουταρίῳ[ν] τελευτήν
 ἀποδοθ[ῶ]σιν αἱ προδηλούμεναι εἰκόνες τῷ Ἐφεσίῳ γραμμ[ατεῖ] τῷ
 προγεγραμμένῳ σταθμῷ ἀπὸ τῶν κληρονόμων αὐτοῦ, ὡ[ρίσθω] δὲ αὐ-
 τὰς τίθε[σθαι] ἐν ταῖς ἐκκλησίαις ἐπάνω τῆς σελίδος τῆς βουλ[ῆς] μετὰ τῆς
 75 χρυσέας [Ἀρτε]μίδος καὶ τῶν ἄλλων εἰκόνων. Ἀρτεμῖς (δὲ) χρυ[σέα, ὀλκῆς
 λειτρῶν τριῶν, καὶ αἱ (sic) περὶ αὐτὴν ἀργύρεοι ἑλαφοὶ δύο καὶ τὰ λο[ιπὰ] ἀργύρεα,
 ὀλκῆς λειτρῶν δύο, οὐνκίων δέκα, γραμμάτων πέντε· [κ]αὶ εἰκὼν ἀργυ-
 ρέ[α τῆς] ἱερᾶς συνκλήτου ὀλκῆς λειτρῶν δ, οὐνκίῳ[ν] β· καὶ εἰ[κὼν] ἀργυ-
 ρ[έα τῆς] φιλοσεβάστου καὶ σεμνοτάτης Ἐφεσίῳν βουλῆς, δ[λκῆς] λει-
 80 τ[ρῶν] δ, γραμ[μ]άτων θ· τὰ καὶ αὐτὰ καθιερωμένα τῇ τε Ἀρτέμιδι [καὶ τῇ φι-
 λοσεβ]άστῳ Ἐφεσίῳν βουλῇ. Ὁμοίως καὶ ἀργυρέα Ἀρτεμῖς λαμπαδηφό-
 ρ[ος], ὀλκῆς λζ· καὶ εἰκὼν ἀργυρέα τοῦ δήμου τοῦ Ῥωμαίων, [ὀλκῆς] λ . . .
 καὶ εἰκὼν ἀργυρέα τῆς φιλοσεβάστου γερουσίας, ὀλκῆς [λγ, τὰ καὶ
 αὐτὰ καθιερωμένα τῇ τε Ἀρτέμιδι καὶ τῇ Ἐφεσίῳν γερουσίᾳ.
 85 Ὁμοίως καὶ ἄλλη Ἀρτεμῖς ἀργυρέα λαμπαδηφόρος ἐ[μφερῆς]
 τῇ ἐν τῇ ἐξέδρᾳ τῶν ἐφήβων, ὀλκῆς λζ, οὐνκίων ε, γραμ[μ]άτων . . . ,
 καὶ εἰκὼν ἀργυρέα τοῦ ἵππικοῦ τάγματος, ὀλκῆς λγ ἡ[μ]ιουν-
 κίου, γραμμάτων . . . καὶ ἄλλη εἰκὼν ἀργυρέα τῆς ἐφηβείας, ὀλκῆς λ . . .
 τὰ καὶ αὐτὰ καθιε[ρω]μένα τῇ τε Ἀρτέμιδι καὶ τοῖς κατ' ἐνιαυτῷ[ν] ἑκαστο-
 90 ν ἐφήβοις. Ὁμοίως εἰκὼν? . . . ἔχουσ- . . .
 α φιαλὴν, ὀλκ[ῆς]
 φιλο[?]σεβάστου

(Here is a lacuna of seven or eight lines at the bottom of which the third column ends.)

(A good deal is lost from the top of Column 4: if it began at the same level with Column 5, then some 50 lines are lost, but probably it did not begin so high. The fragment at the end about the statues of Trojan and Plotina may perhaps have come in here.)

Col. 4.

... .. μεν

 95 ἐπὶ
 καὶ
 γραμμά[των] γ τὰ
 καὶ αὐτὰ καθιερωμένα τῇ τε Ἀρτέμιδι καὶ τοῖς π[ο]λείταις
 πᾶσιν. Ὁμοίως καὶ ἄλλη ἀργυρέα Ἀρτεμῖς λαμπ[α]δηφό-
 100 ρος, ὀλκῆς]γ· καὶ εἰκὼν
 τὰ καὶ αὐτὰ καθιερωμένα τῇ τ[ε] Ἀρτέμιδι
 καὶ]. Ὁμοί[ως] καὶ ἄλλη Ἀρ-

- 155 νου τόκου τῷ ἀρχιερεῖ τοῦ ἐν Ἑφέσῳ ναοῦ κοινοῦ
τῆς Ἀσίας δη.]κατ' ἐνιαυτὸν ἕκασ-
τον ὅπως ἐν τῇ γενεσίῳ τῆς θεοῦ ἡμέρα ἐπιτελεῖ (sic)
κληρὸν ἐν τῷ προνάῳ τοῦ ἱεροῦ τῇ]ς Ἀρτ[έ]μιδος λαμ-
βανόντων ἀσσάρια τῶν] ἀναγραφασμένων
- 160 εἰς ὀνόματα γει]νομένης τῆς ἀνα-
γραφῆς κατ' ἐνιαυτὸν. Ὁμοίως δώσ]ει ἀπὸ τοῦ προγεγραμ-
μένου τόκου κατ' ἐνιαυτὸν ἕκαστον τ]ῇ ἱερείᾳ τῆς Ἀρτέμιδος
δη. τῇ γενεσίῳ ἡμέρᾳ] τῆς Ἀρτέμιδος εἰς
θυσίαν? Ὁμοίως δώσ]ει ἀπὸ τοῦ π[ρ]ογεγραμ-
- 165 μένου τόκου κατὰ πᾶσαν νόμιμον ἐκκλ]ησίαν δυσ[ί]ν νεοποι-
οῖς καὶ σκηπτούχοις δη. . . ὥστε φέρε]σθαι ἐκ το[ῦ] προνάου
εἰς τὸ θέατρον τὰ ἀπεικονίσματα τῆς] θεοῦ καὶ τὰς εἰκόνας καὶ
αὐ φέρεσθαι αὐτὰ ἐκ τοῦ θεάτρο]ν εἰς τὸν πρόναον αὐθήμε-
ρον Ὁμοίως δώ]σει ἀπὸ [τ]οῦ προγεγραμμέ-
- 170 νου τόκου κατ' ἐνιαυτὸν ἕκαστ]ον καὶ τοῖς [π]αιδων[ό]μοις
δη. ὅπως ἐν τῇ γενε]σίῳ τῆς θεοῦ ἡμέρα ἐπιτελέ-
σωσιν κληρὸν τῶν παιδων πάν]των εἰς ὀνόματα μθ, λαμβανόν-
των ταύτῃ τ]ῇ ἡμέρᾳ ἐν τῷ ἱερῷ τῆς Ἀρτέμιδος
. των καὶ τῶν παιδωνόμων χωρὶς
- 175 Ὁ]μοίως δώσει ἀπὸ τοῦ προγεγραμ-
μένου τόκου καθ' ἕκαστον ἐν]αυτὸν τῷ τὰ καθάρσια ποιοῦντι παρε
. τὰ λοιπὰ δη. τριάκοντα ὥστε κα-
θαρὰ ἐκ τοῦ θεάτρον εἰ]ς τὸ ἱερὸν ἀποφέ[ρ]ητα[ι] τὰ ἀπεικον-
ίσματα καὶ ἀποκαθίστητ]αι αὐτὰ εἰς τὸν πρόναον τῆς Ἀρτέ-
- 180 μιδος. Ἐὰν δέ τις κατὰ τὴν] ἰδίαν π[ρ]οαίρεσιν ἀγοράσῃ
τὴν κληρονομίαν ταύτην ἢ προνο]ηθῇ δίδοσθαι, καθ' ἕκαστον ἐνι-
αυτὸν ἀποτεισάτω ὁ ἀγοράζ]ων τὰ προγεγ[ρ]αμμένα δη. χίλια
ὀ]κτακ[ό]σια, παρὰ ταύτην τὴν] διάταξιν εἰς[εν]ενκεῖν μηδὲν
ἐλασσ[ον] μηδένο^ς δυναμένου ἀ]λλὰ προσασφαλι[ε]σμένου.
- 185 Ἐὰν δέ τ[ις] τῶν κληρονόμων βουλ]ηθῇ (δὲ) ἀποδοῦναι τάχειον τὰ τῆς
καθιερώ[σεως] τοῦ ἀρχαίου χρήματ]α, ἔξεσται αὐτῷ ἐπ' ἀνάγκη ληψομέ-
νη τ[εῖσαι] τῷ γραμματεῖ] τῆς βουλῆς τὰ γεινόμενα ὑπὲρ τῶν
κα[θ]ιερω[μένων] χρημάτων τοῦ] ἀρχαίου δη. πεντακισχίλια.
- Ὁμ[ο]ίως κα[ὶ] τῷ ἐπὶ? τῶν χρημ]άτων τῆς γερουσίας τὰ γεινόμενα
- 190 ὑπὲρ τῶν καθιερωμ[έν]ων τῇ γερουσίᾳ δη. τετράκ[ις] χεί-
λια τετρακόσια πεντήκοντα. Ὁμοίως καὶ τοῖς θεολόγοις
καὶ ὑμνοδοῖς τὰ γεινόμενα ὑπὲρ τῆς καθιερώσεως ἀρχαίου
δη. διακόσ(ι)α πεντήκοντα πέντε. Ὁμοίως τῷ γραμματεῖ
τοῦ δήμου τὰ λοιπὰ γεινόμενα τοῦ ἀρχαίου ὑπὲρ τῆς καθιερώ-
- 195 σεως τῶν εἰς τοὺς πολεῖτας κλήρων καὶ ἐφήβων καὶ νεο-
ποιῶν καὶ σκηπτούχων καὶ καθαρσίων δη. μύρια διακόσια
ἐβδομήκοντα (sic) πέντε—ὅπως ἐκδανίζουσιν αὐτὰ ἐπὶ τόκῳ
ἀσσαρίων δεκαδύο ἀργυρῶν ἀδιάπτωτα, καὶ ἐπιτελῇ-
- ται καθ' ἕκαστον ἐνιαυτὸν ἀπὸ τοῦ τόκου τὰ διατεταγμέ-
- 200 να ἀνυπερθέτως ὡς προγέγραπται. Ἐὰν δὲ πρὸ τοῦ (ἀ)πο-
δοῦναι τὰ δισμύρια δη. ἢ διατάξεσθαι (sic) ἀπὸ προσόδου
χωρίων διδύσθαι τὸν τόκον αὐτῶν <ῆ> τελευτήσῃ (sic)
Σαλυντάριος, ὑποκείσθωσαν οἱ κληρόνομοι αὐτοῦ τῇ εὐ-
λυτήσῃ τῶν καθιερωμένων δη. δισμυρίων καὶ τοῖς ἐπα-
- 205 κολουθήσασιν τόκοις μέχρι τῆς εὐλυτήσεως, ὑποκει-
μένων αὐτῶν τῇ πράξει κατὰ τὰ ἱερὰ τῆς θεοῦ καὶ τὰ πα-
ρὰ τοῖς πρεσβυτέροις ἐκδανιστικὰ ἐνγραφα. Ὑπέσχετο
δὲ Σαλυντάριος ὥστε ἀρξ[α]σθαι τὴν φιλοτειμίαν αὐτοῦ
τῷ ἐνεστῶτι ἔτει ἐν τῇ γενε[σί]ῳ τῆς θεοῦ ἡμέρᾳ δώσει(ν)
- 210 δη. χεῖλια ὀκτακόσια εἰς τὰς προγεγραμμένας διανομὰς
κα[ὶ] κλήρους. Μηδεν[ὶ] δὲ ἐξέστω ἄρχοντι ἢ ἐκδίκῳ ἢ ιδιώ-
τῃ π[ειρᾶ]σαι τι ἀλλάξαι ἢ μεταθεῖναι ἢ μετοικονομῆσαι ἢ μετα-
ψηφί[σ]ασθαι[ι] τῶν καθιερωμένων ἀπεικονισμάτων ἢ τοῦ
ἀργυρίου ἢ τῆς [π]ροσόδου αὐτοῦ ἢ μεταθεῖναι εἰς ἕτερον πόρον
- 215 ἢ ἀνά[λ]ωμα ἢ ἄλ[λ]ο τι πῶσαι παρὰ τὰ προγεγραμμένα καὶ δια-
τετ[α]γμένα, ἐπεὶ τὸ γενόμενον παρὰ ταῦτα ἔστω ἄκυρον.
Ὁ δὲ πε[ιρᾶ]σας ποιῆσαι τι ὑπεναντίον τῇ διατάξει ἢ τοῖς

265 ὁμ]οίως π[ροθ]υμουμένους εἰ οὗτος φαίνοιτο[ο τ]ῆς κατὰ τὴν
 ἀ]ρίαν ἀμοιβῆς τυγχάνων· ἐπιδὰν κάμοι ἐ[ν] τοῖς μάλιστα
 κ]εχαρισμένον καὶ ἡδισ[τ]ον εἰ δὴν ἐξαιρέτως τῶν φίλων
 270 τ]ειμῶ καὶ στέργω παρ' ὑμῶν ὁρῶν μαρτυρίας καὶ τειμῆ[ς]
 ἀξιούμενον. Περὶ μέντοι γε τῆς τῶν χρημ[ά]των διατά-
 ξεως καὶ τῶν ἀπεικονισμάτων τῆς θεοῦ κ[α]ὶ τῶν εἰκόνων
 ὅπως αὐτοῖς δεήσει χρῆσθαι καὶ εἰς <τ>ῆντι[ν]α οἰκονομίαν
 275 ἀνδρα τετάχθαι, αὐτὸν τε τὸν ἀνατιθέντ[α] εἰση(γ)ήσασθαι
 νομίζω εὐλογον εἶναι καὶ ὑμᾶς οὕ[τω] ψηφίσασθαι· ἐπει-
 δ(ἀ)ν δὲ ὑπὸ τε αὐτοῦ τοῦ καθιερούντος καὶ ὑμῶν αὐτῶν κυρω-
 θῇ τὰ δόξαντα, βούλομαι ταῦτα εἰσαεῖ μένειν ἐπὶ τῶν αὐτῶν
 ἀπαρallάκτως, ὑπὸ μηδενὸς μηδεμιᾶ(ν) παρενχειρήσει λυ-
 ὀμενα ἢ μετατιθέμενα· εἰ δέ τις πειραθείη ὅπως οὖν ἢ συν-
 280 βουλευσαί τι τοιοῦτον ἢ εἰσηγήσασθαι περὶ τῆς μεταθέσε-
 ως καὶ μεταδιοικήσεως τῶν νῦν ὑπὸ τε αὐτοῦ καὶ ὑφ' ὑ-
 μῶν κυρωθησομένων, τοῦτον ἀνυπερθέτως βούλομαι
 ε[ἰ]ς μὲν τὸ τῆς μεγίστης θεᾶς Ἀρτέμιδος ἱερὸν καταθέσ-
 θαι προστείμου δη. Ἄ πεντακισ[χί]λια, εἰς δὲ τὸν τοῦ
 285 [Σεβαστοῦ φίσκον ἄλλα δη. Ἄ πεντακισχίλια, καὶ τῇ]
 γερο[υσία τῇ] Ἐφεσίων ἄλλα δη. Ἄ πεντακι[σχί]λια
 καθ [ἀνθ]ύπατος
 καὶ [δι' ἐπ]ιστολῆς
 ἐγ[ραψα] ? ἔ]ρρωσθε.

FIFTH DOCUMENT.

Decree of the Boulè, authorizing the χρυσοφοροῦντες to bear the images and effigies from the Temple to the Theatre.

285 Ἐπὶ πρ[υτάνεως Τιβ. Κλ. Ἀντιπάτ]ρου Ἰουλιανοῦ
 [μηνὸς]
 Ἐ[δοξε τῇ βουλῇ φιλοσεβάστω] περὶ ὧν ἐν[εφάνισαν Τι. Κλαυ.
 [Τιβ. Κλ. Ἀλεξάνδρου υἱ. Κυρ. Ἰουλιανὸς] φιλόπατρις καὶ φιλο-
 290 σέβαστος ἀγνὸς εὐσεβῆς, γραμματεὺς τοῦ δήμου τὸ β, καὶ οἱ
 στρατηγοὶ τῆς πόλεως φιλοσέβ]αστοι· ὅπως ἐξῇ τοῖς χρυσο-
 φοροῦσιν φέρειν εἰς τὰς] ἐκκλησίας καὶ τοὺς ἀγῶνας
 τὰ ἀπεικονίσματ[α] καὶ εἰκόνας τὰ καθιερωμέν[α ὑπὸ Γαῖο]υ
 Οὐειβίου Σαλουταρίου ἐκ τοῦ προνάου τῆς Ἀρτέμιδος [ἄμα] συν-
 295 επιμελουμένων καὶ τῶν νεοποιῶν, συναρallαμβανόντων καὶ τῶν
 ἐφήβω(ν) ἀπὸ τῆς Μαγνητικῆς πύλης κα[ὶ] συνπροπενπόντων
 μεχρὶ τῆς Κορησικῆς πύλης—Δεδό[χ]θαι τῇ βουλῇ φιλοσε-
 βάστω καθότι προγέγραπται. Τιβ. [Κ]λαυ. Πρωρέσιος
 Φρητωριανὸς φιλοσέβαστος δεδογματ[ογ]ράφηκα· Μάρκος
 300 Καισέλλιος Μαρκιανὸς φιλοσέβαστος [δε]δογματογράφηκα·
 Τιβ. Κλαυ. Ἰουλιανὸς φιλόπατρις φιλοσέβαστ[ο]ς ἀγνὸς εὐσεβῆς
 ὁ γραμματεὺς τοῦ δήμου τὸ β ἐχάραξα.

SIXTH DOCUMENT.

Another decree of the Boulè, granting the χρυσοφοροῦντες mentioned in the previous decree a particular seat in the Theatre.

Ἐπὶ πρ[υτάνεως Τιβ. Κλ. Ἀντιπάτ]ρου Ἰουλιανοῦ
 μηνὸς Ποσειδεῶνος·
 305 Ἐδοξε τῇ βουλῇ φιλοσεβάστω περὶ ὧν ἐνεφάνισαν Τιβ.
 Κλ. Τιβ. Κλ. Ἀλεξάνδρου υἱ. Κυρ. Ἰουλιανὸς φιλόπατρις
 καὶ φιλοσέβαστος ἀγνὸς εὐσεβῆς, γραμματεὺς τοῦ δήμου τὸ β,
 καὶ οἱ στρατηγοὶ τῆς πόλεως φιλοσέβαστοι·
 Ἐπεὶ οἱ χρυσοφοροῦντες τῇ θεῷ ἱερεῖς καὶ ἱερονεῖκαι ὑπέσ-
 310 χ(ο)ντο φέρειν καὶ αὐ φέρειν τὰ ἀπεικονίσματα τὰ καθιερω-
 θέντα ὑπὸ Οὐειβίου Σαλουταρίου, ἡτήσαντό τε τόπον
 ἐν τῷ θεάτρῳ τὴν πρώτην σ[ε]λίδα ὅπου ἡ εἰκὼν τῆς Ὀμονοίας·

Δεδόχθαι ἔχειν (ε)αὐτοὺς τὸν [τ]όπον καθίζειν δὲ πρὸς τὴν Εὐ-
σέβειαν αὐτοὺς λ(ε)υχειμονοῦντας· Δεδόχθαι τῇ βουλῇ
φιλοσεβάστω γενέσθαι καθότι προγέγραπται.
315 Γ. Αὐφίδιος Σιλουανὸς φιλοσεβάστος δεδογματογράφηκα·
Λ. Μουνάτιος Βάσσος φιλοσεβάστος δεδογματογράφηκα·
Νηρεὺς Θεοφίλου φιλοσεβάστος δεδογματογράφηκα.

SEVENTH DOCUMENT.

Supplementary διάταξις of Salutaris, bequeathing additional images and more money.

Σέξτω 'Αττίῳ Σουβουρανῶ τὸ β̄ Μάρκῳ 'Ασι-
νίῳ Μαρκέλλῳ ὑπάτοις· πρὸ τῇ Καλανδῶν Μαρτίων,
320 ἐπὶ πρυτάνεως Τιβ. Κλανδίου 'Αντιπάτρου 'Ιουλιανοῦ,
μηνὸς 'Ανθεστηριῶνος β̄ Σεβαστῇ·
Γάιος Ουείβιος Γ. υἱ. Οὐωφεντεῖνα Σαλουτάριος φιλάρ-
τεμις καὶ φιλόκαισαρ διάταξιν εἰσφέρει κατὰ τὸ προγε-
γονὸς ψήφισμα περὶ ὧν προσκαθιέρωκε τῇ μεγίστῃ θεᾷ 'Εφε-
325 σίᾳ 'Αρτέμιδι καὶ τῇ φιλοσεβάστω 'Εφesiῶν βουλῇ
καὶ τῇ φιλοσεβάστω 'Εφesiῶν γερουσίᾳ καὶ τ[οῖς χ]ρυ-
σοφορ[ο]ῦσι τῇ θεῇ 'Αρτέμιδι ἱερ[ε]ῦσιν καὶ ἱερονεῖκαις πρὸ
πόλεως κ[αὶ τοῖς αἰεὶ ἐσομένοις 'Εφ]esiῶν παισὶ καὶ θεο-
μφοδοῖς ναοῦ τῶν Σεβαστῶν ἐν 'Εφέσῳ κοινῶ τῆς 'Ασίας καὶ
330 ἀκροβάταις τῆς ['Αρτέμιδος ἐπὶ] τοῖς δικαίοις καὶ προστεί-
μοις ὡς ἐν τῇ προ[γεγραμμένῃ δι]ατάξει ἡσφάλισται — Εἰκό-
νων ἀργυρέων δύο ἐ[πι]χ[ρ]ύσων ὥστε αὐτὰς εἶναι σὺν τοῖς
ἀπεικονίσμασιν τῆς θεοῦ ἀριθμῶ τριάκοντα καὶ μίαν,
καὶ ἀργυρίου ἄλλων δη. χειλίων πεντακοσίων ὥστε εἶναι
335 αὐτὰ σὺν τοῖς προκαθιερωμένοις δη. μυρίοις χιλίοις πεν-
τακοσίοις — ἐφ' ᾧ εἰκὼν ἀργυρέα 'Αθηνᾶς Παμμύσου ὀλκῆς .
σὺν τῷ ἐπαγύρῳ τῆς βάσεως αὐτῆς λειτρῶν ἐπὶ τὰ ἡμιουν-
κίου γραμμάτων ὀκτῶ, ἡ καθιερωμένη τῇ τε 'Αρτέμιδι καὶ
τοῖς αἰεὶ ἐσομένοις 'Εφesiῶν παι(σ)ι, τίθηται κατὰ πᾶσαν νό-
340 μιμον ἐκκλησίαν ἐπάνω τῆς σελίδος οὗ [ο]ἱ παῖδες καθέξ[ο]νται.

(It is uncertain how much is lost from the top of Column 7.)

Col. 7.

... Νηρεὺς?] Θεοφίλ[ου] (see line 317) ...
... τ]ῆς 'Εφesiῶν πό[λεως]? ...
του 'Ερμίου ἱεροῦ τῆς [θεοῦ συνπροπένπον-?
τος καὶ συνπαραλαν[βάνοντος ἀπὸ τοῦ προνάου
345 τῆς 'Αρτέμιδος του ...
'Υπὲρ δὲ τῶν προσκαθιε[ρωμένων] δηναρίων χι-
λίων πεντακοσίων [καθ' ἕκαστον ἐνιαυτὸν
τὰ γεινόμενα δηνάρ[ια ρ]λε, ἀφ' ὧν δώσει
350 τῷ γραμματεῖ τῆς 'Εφ[esiῶν βουλῆς]? δηνάρια ρε
ὅπως κληρὸν ἐπιτελῇ [τῶν ἱερέων εἰς ὀνόματα . .
ἵσταμένου τοῦ Θαρρη[λιῶνος] μηνὸς ἡμέρα
ε· οὗτοί τε οἱ λαχόντ[ες] θυσίας θύουσιν
τῇ 'Αρτέμιδι τῇ ἐκ[τῇ] ἡμέρᾳ τῇ γενεσίᾳ
355 τῆς θεοῦ, ἀγοράζ[ο]ντες ...
ἑπτα ἡμίους κατ ...
δαπανήσουσιν ...
δος εἰς τὴν θ[υσίαν]? ...

(A lacuna of 8 or 10 lines.)

360 οτ ...
τ? ...
...

.
 ἐ]ξήκον[τα
 ἐν τῷ ἱερῷ τῆς Ἀρτ[έμιδος τῶν διανομῶν? γει-
 365 νομένων κατὰ ἀνα[λογίαν?
 Ἐὰν δέ τινες τῶν λαχόντων ἱερέων
 τὰς θυσίας μὴ θύσωσιν ἢ μὴ εὐ[ξωνται ἐν τῷ
 ἱερῷ ὡς διατέτακται, ἀποδότη[σαν εἰς τὸ
 κόσμημα τῆς Ἀρτέμιδος δη. ε̅.
 370 Ὅμοίως δώσει ἀπὸ τοῦ προγεγραμμένου [τόκου
 καὶ τοῖς θεσμοδοῖς εἰς διανομὴν δη. ζ̅
 ὥστε λαμβάνειν αὐτοὺς ἐν τῷ ἱερῷ τῆς Ἀρτέ-
 μιδος τῇ γενεσίῳ τῆς θεοῦ ἀνὰ ἀσσάρια θ̅.
 Ὅμοίως δώσει ἀπὸ τοῦ προγεγραμμένου τόκου
 375 καὶ τοῖς ἀκροβάταις τῆς θεοῦ εἰς διανομὴν
 δη. ιε̅, ὥστε λαμβάνειν αὐτοὺς τῇ γενεσίῳ
 τῆς θ[ε]οῦ ἀνὰ ἀσσάρια δεκατρία ἡμισυ.
 Πρὸς δὲ τὸ μένειν τὰ ἀπεικονίσματα πάντα
 καθαρὰ ἐξέστω ὁσάκις ἂν ἐνδέχεται
 380 ἐκμάσσεσθαι γῇ ἀργυρωματικῇ ὑπὸ τοῦ
 αἰεὶ ἐσομένου ἐπὶ τῶν παραθηκῶν παρόν-
 των δύο νεοποιῶν καὶ σκηπτούχου,
 ἐτέρᾳ δὲ ὕλῃ μηδεμιᾷ ἐκμάσσεσθαι, καὶ
 τὰ λοιπὰ δη. ὁκτὼ δοθήσεται καθ' ἕκαστον
 385 ἐνιαυτὸν τῷ ἐπὶ τῶν παραθηκῶν εἰς τὴν
 ἐπιμέλειαν τῶν ἀπεικονισμάτων καὶ τὸν
 ἀγορασμὸν τῆς ἀργυρωματικῆς γῆς.
 Ὑπέσχετο δὲ Σαλουτάριος δώσειν καὶ δη.
 ἑκατὸν τριάκοντα πέντε ὥστε ἀρξασθαι
 390 τὴν φι(λ)οτειμίαν αὐτοῦ τῷ ἐνεστῶτι ἔτει
 τῇ γενε[σί]ῳ τῆς [θ]εοῦ ἡμέρᾳ.
 Τὰς δὲ προγεγραμμένας εἰκόνας καὶ τὰς
 προκαθιερωμένας ἐν τῇ πρὸ ταύτης δια-
 τάξει καὶ τὰ ἀπεικονίσματα πάντα τῆς θεοῦ
 395 φερέτωσαν ἐκ τοῦ προνάου κατὰ πᾶσαν ἐκκλη-
 σίαν εἰς τὸ θέατρον καὶ τοὺς γυμνικοὺς ἀγῶ-
 νας καὶ εἴ τινες ἕτεραι ὑπὸ τῆς βουλῆς καὶ τοῦ
 δήμου ὀρισθήσονται ἡμέραι ἐκ τῶν νεοποι-
 ῶν δύο καὶ οἱ ἱερονεῖκαι καὶ σκηπτούχος καὶ
 400 φύλακοι, καὶ πάλιν ἀποφερέτωσαν εἰς τὸ
 ἱερὸν καὶ [παρ]ατιθέσθωσαν, συναρалаμβα-
 νόντων καὶ τῶν ἐφήβων ἀπὸ τῆς Μα[γ]νη-
 τικῆς πύλης καὶ μετὰ τὰς ἐκκλησίας
 συνπροπενπόντων ἕως τῆς Κορησσικῆ[ς
 405 πύλης, καθὼς καὶ ἐν τοῖς προγεγονόσι
 ψηφίσμασι ἢ βουλῇ καὶ ὁ δῆμος ὥρισ[α]ν.

FRAGMENT I (perhaps from top of Column 4).

ἀ]ργυρέας εἰ[κόνας] τοῦ κ[υ]ρίου ἡμῶν αὐ[τοκράτορος
 Νερούα Τραῖα[νοῦ Σ]εβασ[τ]οῦ Γερμανικοῦ [Δακικοῦ, καὶ
 τῆς ἱερωτάτ[ης θεοῦ Πλ]ωτείνης, καὶ τῆς ἱερ[ᾶς] συνκλήτου,
 καὶ τοῦ Ῥω[μαίου] ὀνόμα[τος] καὶ δήμου [τοῦ Ῥωμαίων, χαι-
 5 ρὶς εἰκόν[ων τῶν Ἑφεσίων] τὴν πόλιν προσ[ωποποιουσῶν,
 τ]οῦ δήμ[ου τοῦ Ἑφεσίων καὶ] βο[υλῆ]ς καὶ γε[ρουσίας] καὶ ἐφη-
 βεί[ας]]του[.]νκ
 καὶ
 μετ
 10 ον
 ὑπὸ
 τα
 τα

 15 φ

20 ο
 το
 δ
 ε
 τη
 ε
 25 ὡ[ν] δ[ύ]ο νε[σοι-
 νων [καὶ συνπροπεμπόντων τῶν] καὶ διαδ[εχομέ-
 τικῆς [πύλης εἰς τὸ θέατρον καὶ ἀπὸ τοῦ θε[άτρον κατὰ
 τὸν αὐτ[ὸν τρόπον] νια ἀρχ

The inscription consists of a series of public documents relating to a bequest made to the Ephesians by Caius Vibius Salutaris, a Roman knight (line 15) of the tribe Oufentina (Ὠφεντεῖνα, Οὐφεντεῖνα lines 227, 322), a naturalized citizen of Ephesos (line 17) and member of the βουλή. The date is fixed by the mention of the consuls for A.D. 104 in lines 318-319, *Sextus Attius Suburanus* ii, and *Marcus Asinius Marcellus*, concerning whom see Mommsen, *Hermes* iii, p. 126 foll. The whole of the documents fall within a period of three months, the first six documents being dated 'the 6th of Poseideon,' i.e. December, and the seventh bearing date 'A. d. viii. Kal. Mart.' or '2nd of Anthesterion' = February.

FIRST DOCUMENT. Decree of the senate and People of Ephesos in honour of C. V. Salutaris, in acknowledgment of his munificence. This was probably drawn up by some rhetorician of the time, who avoids the ordinary phrases of honorary decrees (which are usually verbose enough) translating them into an absurd bombast which even obscures the sense: e.g. in line 17, καὶ τοῦ βουλευτικοῦ συνεδρίου is for καὶ βουλευτῆς or καὶ βουλῆς ὧν. Lines 1-8 are restored by a comparison of the headings of the Fifth and Sixth Documents. [Κυρ.] is from line 304, and is abbreviated for Κυρεῖνα, i.e. Quirina 'of the (Roman) tribe Quirina.' Lines 8 foll.: The restorations are suggested as conveying what certainly was the general sense; but in some cases we cannot be sure of the exact words. Line 15: The appointments held by Salutaris, here vaguely alluded to, are more fully rehearsed in his inscription upon the altar No. DHCIV. τὰ[ξί]ος or τὰ[ξέ]ος for τάξεως is perhaps rather a debased late form than a survival of an Ionic form: compare γραμματέος line 139, εὐλυτήσεος line 205. Line 16: The Emperor of course is Trajan. Line 18: We are familiar in this and other late inscriptions with εἰ for ι and ι for εἰ: with διαθέσι = διαθέσει compare ἐπιδάν line 263; πλῖ for πλεί in the letter of Hadrian No. CCCCLXXXVII, line 7. Line 20: Perhaps π[α]λλ[α]ῖς would do as well. Line 22: ἐννέα is probably right. The number of images dedicated by Salutaris by his first bequest must have been altogether 29, since with the two dedicated later the number was raised to 31: see Seventh Document. But ἐννέα here will refer to the nine more valuable images first named in the Second Document, which are either of solid gold, or of silver

overlaid with gold (ἐπίχρυσα). These nine are what Salutaris especially promised in his first proposal to the ἐκκλησία, line 22. The gold image (line 23) was an Artemis with two silver stags, described in lines 75-76. The images dedicated by Salutaris are spoken of as εἰκόνες and ἀπεικονίσματα, words which are frequently repeated in the course of this inscription. Of the two, ἀπεικόνισμα seems generally to describe a copy of a recognised type, e.g. a representation of Artemis; and this suits the etymology of the word. On the other hand εἰκὼν is used for the representation of abstract ideas, where more was left to the invention of the artist, as in the representations of the βουλή and δῆμος, etc., or of Ἀθήνη Πάμμουσος as the patroness of the general education of the young (see Seventh Document). Line 25: Besides these images Salutaris dedicates δισμύρια δηνάρια, as is specified in the Second and Seventh Documents; although here the clumsy rhetoric of the drafter prefers vagueness to exact statement. Reckoning the δηνάριον as 10d., 20,000 denarii would be equal to about 835℥. Salutaris and his heirs (line 30) are to be at liberty to retain the capital sum in their own hands if they please, paying yearly 9 per cent. interest (about 75℥) to the Ephesians, τόκ[ον δραχμιαῖον] ἀσσαριαῖον, on which see lines 197 foll. and notes. Or they may discharge themselves of this liability whenever they like (ὅταν βουληθῇ, line 30) by the transfer of the capital. This arrangement, vaguely here described, is set forth in detail towards the end of the Second Document. The yearly interest thus accruing is to be spent chiefly in doles (διανομαί) to members of the Ephesian Boulè and Gerousia, to citizens, ephebi, and temple-ministers (διαιεθησομένων, line 26); and the distribution is to take place on the 'birthday of the goddess, the 6th of Thargelion (= end of May), in accordance with the terms of the διάταξις or Will of Salutaris which forms the Second Document. Lines 31 foll.: 'The officers in charge of each department (concerned in this bequest) duly receiving their share of the capital sum dedicated.' The meaning is made clear by the Second Document, lines 185 foll. Line 33: The proposals of Salutaris thus personally made (ιδίᾳ, see Uncial text), were to be formally approved by a decree. This ψήφισμα must be that of which I have recovered the fragment at the top of Column 6; see the Third Document, and R in the Diagram.

Line 34: The Proconsul of Asia, T. Aquilius Proculus (concerning whom see Waddington, *Fastes*, p. 171, No. 113) is also applied to; he is requested to fix the amount of the fines for neglect of the Will, and at the same time to lend the transaction the dignity of his name and approval. His letter forms the Fourth Document. Line 49: The manner of conveying the images to and from the theatre is carefully provided for in the Fifth and Sixth Documents; compare also the Seventh. In lines 54 foll. the statues to be erected in honour of Salutaris (line 45) are more particularly described. Line 57: Wood reads *διανομῆς*, but the letters are quite clear; elsewhere in this inscription I have corrected his readings without remark. Lines 59 foll. may mean that Salutaris will lend the *βουλή* and *γερονσία* certain sums to defray the costs of the transfer of capital etc.; or they may imply a promise that Salutaris will assist and advise those bodies in the safe investment of the dedicated capital if handed over to them at once (compare Second Document, lines 200 foll.).

SECOND DOCUMENT. *Bequest (διάταξις) of Salutaris*. Next follows the *διάταξις* or formal deed whereby Salutaris makes over his bequest. It is fairly perfect, though with several serious lacunae, and occupies the 3rd, 4th, and 5th columns. It is signed at the close thus:—*Γάιος Ονείβιος Γάϊον υἱὸς Ὀφεντεῖνα Σαλουτάριος εἰσενήνοχα τὴν διάταξιν καὶ καθιέρωσα τὰ προγεγραμμένα*. The document is drawn up in a business-like manner, and is very different from the bombastic decree that preceded it. Lines 61 foll. perhaps named the several public bodies and persons who were to profit by the bequest. The enumeration of the gifts themselves opened (lines 68 foll.) with a list of images consecrated, compare above, line 23. It is stipulated that certain of the images, instead of being deposited at once in the pronaos of the temple with the rest, shall be kept in the custody of the donor himself during his life, and then shall be surrendered by his executors. Which statues these were does not appear, nor how many. They were perhaps favourites of Salutaris, who seems to have had the tastes of a connoisseur. They must have been certain of the statues mentioned in lines 75 foll., where the list strictly speaking begins, the golden Artemis standing first. If the image weighing 3 lb. in line 70 be that of the *γερονσία*, we may restore γ in line 83, which just suits the space: in line 70 *νεοκορεῖν* for 'to take religious care of,' is interesting. Line 74: I do not exactly see where the images were to be placed: 'above the row of seats (*σελῆς*, compare line 310) occupied by the *Boulè*,' and perhaps supported on temporary bases or pillars. Line 75: *δέ* is superfluous, as also in line 185. The following lines 75–90 contain the subjoined list:—

- | | |
|---------------------------------------------|--------------------------------------------------|
| 1. Golden Artemis, with 2 silver stags | } dedicated to Artemis and the <i>βουλή</i> . |
| 2. Silver image of Roman Senate | |
| 3. Silver image of Ephesian <i>βουλή</i> | |
| 4. Artemis with torch, in silver | } dedicated to Artemis and the <i>γερονσία</i> . |
| 5. Silver image of Roman people | |
| 6. Silver image of Ephesian <i>γερονσία</i> | |

- | | |
|------------------------------------------------|-----------------------------------------------------|
| 7. Artemis with torch, in silver | } dedicated to Artemis and the Ephēbi of each year. |
| 8. Silver image of the <i>ordo equester</i> | |
| 9. Silver image of the Ephesian <i>ἐφηβεία</i> | |

In the preceding decree, lines 23, 24, nine images are mentioned, one being certainly the golden Artemis of line 75; and the remaining eight are probably the others of this list. These representations of Artemis are, it is to be presumed, from two well-known types: see the woodcut in Wood's *Ephesus*, p. 269, from the Ephesian Diana of the Museo Nazionale at Naples; the torch-bearing Artemis was more common. In lines 90–108, although the stones are much broken, we trace a continuation of the list of dedicated statues; but if so, they must have been many more than 'nine.' Perhaps we may explain lines 23, 24 by supposing that the decree only specified the nine which Salutaris originally 'promised' (*ὑπέσχετο*), whereas the *διάταξις* here enumerates all that he actually dedicated. His intention seems to have been that each Section of the Ephesian commonwealth which was to receive a dote of money from his bequest, should receive at least one image of Artemis and a representation of the Section or Order itself—*βουλή*, *δῆμος*, *ἐφηβεία*, etc. We may suppose that the lines here lost enumerated images of each of the six Ephesian tribes, in accordance with lines 144 foll. The tribe *Εὐώνυμοι* is certainly named in line 104, and as this was the last but one in order of precedence, the *φυλὴ* of line 106 was probably the last in order, viz. *Βεμβινέων* (see, on the Ephesian tribes, pp. 68, 71). We know that Salutaris dedicated an additional pair of silver statues of Artemis and the Karenæan Tribe (see No. DXCIV), probably because as a citizen of Ephesos he belonged to that tribe. And if in the list before us we suppose that each tribe received a similar recognition, then six statues of Artemis and one of each tribe will make 12, the statues of Trajan and Plotina mentioned in Fragment 1 make 14; and the nine named in lines 75–90 bring them up to 23, a number not far under the 29 spoken of in the Seventh Document. Nearer than this we cannot get, in the broken condition of the stones. Lines 121–125: The list of images having ended, penalties were enacted against any one who should injure or steal them. At line 126 a new paragraph begins, dealing with the moneys dedicated. If Salutaris chooses to retain the capital sum in his own hands (see lines 25 foll. and note), then until the transfer of the dedicated capital, he engages to pay *τόκον δραχμαῖον*. The capital sum was 20,000 denarii (see lines 201, 204 and notes on lines 185–199): the yearly interest is stated in line 128 to be 1,800 denarii, or 9 per cent. I shall attempt presently to explain how *τόκος δραχμαῖος*, which usually means 12 per cent. came to be used for 9 per cent. Lines 128 foll.: *How the yearly dividends are to be distributed*. Unfortunately there is a lacuna at the top of column 5; but by comparison of lines 187–197 we can make out the following list:—

MONEYS DEDICATED BY SALUTARIS.

FIRST GIFT.

Recipients.	Capital.	Approximate Interest.	Exact Interest (9 p. c.)	Dole for each individual.	Number of recipients.	Lines of the document referring thereto.
1. Βουλὴ	5000 d.	450	450	1 den.	450	129 foll., 187 fol.
2. Γερουσία	4450	400	400·5	probably 1 den.	probably 400	189 foll.
3. Θεολόγοι } Ἰμνῳδοί }	255	23	22·95	perhaps 1 den.	perhaps 23	191 foll.
4. 200 citizens from each of the 6 tribes	[6665]	[600]	[599·85]	9 asses = $\frac{1}{2}$ den.	1200	142 foll., 195
5. Ἐφηβοί	[3630]	[327]	[326·7]	{ 297 lump sum } for distribution	unknown	149 foll., 195
6. Ἀρχιερεὺς					for whom?	154 foll.
7. Priestess					1	161 foll.
8. 2 Νεοποιοί, Σκηπτούχοι					unknown	164 foll., 195 fol.
9. 49 boys					49	169 foll.
10. 1 Καθάριστος				30 den. (balance)	1	175 foll., 196
	20,000	1800	1800			

SECOND GIFT.

1. Ἱερεῖς	1500	[105]	[105]	unknown	unknown	350 foll.
2. Θεομῳδοί of Augusteum		7	7	9 asses = $\frac{1}{2}$ den.	14	370 foll.
3. Ἀκροβάται		15	15	13½ asses	20	374 foll.
4. Keeper of the Silver		8 (balance)	8 (balance)	8 den.	1	384 foll.
	1500	135	135			

The custom of leaving bequests to public bodies, for an endowment to be spent in annual doles, was a feature of Græco-Roman society that deserves more attention than it has yet received. Instances of it are frequent in the inscriptions; the reader may compare two examples from Tralles (Mittheilungen, viii, pp. 321, 329). One reads: 'Ἡ βουλὴ καὶ ὁ δῆμος ἐτίμησεν Μ. Αὐρ. Εὐάρεστον . . . ἀναθέντα τῇ κρατ(ίστῃ) Κλ(αυδία) βουλῇ εἰς νομὴν ἐπὶ τῇ γενεθλίῳ ἡμέρᾳ (his own birthday), ἥτις ἐστὶν μην(ὸς) Περειτίου ἐννάτῃ, δην. γτλ[γ] = 3333. The other founds an annual dole of a denarius for each member of the Boulè on new year's day. Line 132: as each βουλευτὴς was to receive one denarius, we discover that the βουλὴ at Ephesos numbered 450, at this period. Whether the number was always the same is doubtful. At Athens under the Romans the numbers of the βουλὴ varied (see Part I. No. xix, p. 39); and it may have been so at Ephesos. It was a common thing in imperial times to adopt distinguished strangers not only as citizens, but also as members of the βουλὴ: see the letter of Hadrian No. CCCCLXXXVII, and p. 73 ante. But such honorary βουλευταί would not be reckoned in the constitutional number, and would have no share in the doles. As the Boulè numbered 450 members, and there were six Ephesian tribes (see on No. DXCIV), we might infer that each tribe was represented by 75 members: but the whole question has been discussed already, p. 74. In lines 131-2 the expression γεινομένης τῆς διανομῆς τῆς πέμπτῃς implies that the dole to be distributed out of the bequest of Salutaris was not the only one enjoyed by the βουλὴ. On this sixth of Thargelion another dole had usually been received, to which

that of Salutaris is now added. Thargelion (corresponding to our May and June) was the ninth month of the Ephesian civil year, which began at the autumn equinox; and in the preceding eight months there had been already four doles. These, like the one now instituted, most probably arose from the proceeds of money or land bequeathed to the βουλὴ by individuals. Such endowments were not uncommon; but besides these, donations to the Boulè for an extraordinary dole were quite frequent. Pliny, speaking of Bithynia, says: Qui virilem togam sumunt vel nuptias faciunt vel ineunt magistratum vel opus publicum dedicant, solent totam bulen atque etiam e plebe non exiguum numerum vocare binosque denarios vel singulos dare, etc. (Ep. to Trajan, cxvii). The first lines of column 5 are lost or mutilated: from lines 189 foll. it appears that after the specification of the doles to the βουλὴ there came the doles to the γερουσία, and then those for the θεολόγοι and ἰμνῳδοί. Lines 190-1 give the capital sum dedicated for the γερουσία as 4450 denarii, only 50 less than the share of the βουλὴ: this would yield at 9 per cent. 400½ denarii yearly. In the table given above it is assumed that when the exact interest comes to a fraction of a denarius the next whole number is taken. Assuming further that the members of the Gerosia received, like the members of the Boulè, one denarius each, then they numbered 400. As to the constitution and functions of the γερουσία, see pp. 74-79. As it received a bequest only slightly less than that of the βουλὴ, we may infer something of the comparative dignity of the two councils. Next came the doles of the θεολόγοι

and ὑμνοδοί: who were these? Doubtless some kind of priests at the Artemision. Their high rank is shown by their being named so early in this catalogue, and the smallness of the sum bequeathed to them (line 193, but see note *post*), suggests that the recipients of the dole were selected yearly by ballot. The fragmentary lines 135 foll. appear to refer to a ballot, and to prescribe penalties for fraud. Θεολόγοι καὶ ὑμνοδοί are mentioned together in C. I. 3148 as instituted at Smyrna by Hadrian (at the same time that Smyrna was allowed the title δις νεωκόρος τῶν Σεβαστῶν) to increase the dignity of the Augusteum there. We may safely render ὑμνοδοί 'choristers,' 'choirmen' of the Temple of Artemis; but θεολόγοι seem to have to do with the celebration of mysteries (C. I. 3199, 3200, 3803). There were 'mysteries' celebrated in connexion with the worship of the Artemision (see pp. 79–80, *ante*), and these θεολόγοι were perhaps something like hierophants (see the documents just cited from Smyrna, except 3803). Lines 142–148: Dole to the citizens: compare line 195, where the capital assigned to them is included with others in a lump sum. The recipients of the dole (which is 9 assaria) are to be selected by lot out of each tribe: the numeral at the end of line 145 can hardly be anything except δέ[καδωσία], which would make a total number of 1200 citizens to receive. But it seems that at this time at Ephesos the as was equivalent to $\frac{1}{16}$ instead of $\frac{1}{12}$ of a denarius; this appears certain from Document Seventh, q. v., and it is confirmed by the amount of the dole being 9 asses (= $\frac{1}{2}$ denarius), a sum bearing no relation to a denarius of 16 asses. If this be so, the ballot would be for 200 citizens from each of the six tribes, and the dividend required for the purpose of this dole will be 600 denarii. This sum again will require us to assume a capital of 6665 denarii. It is true that 6665 denarii at 9 per cent. would yield strictly speaking 599.85 denarii yearly. But according to the assumption we have made above, the fraction being so large, the next whole number, 600, is taken to be its equivalent. In lines 147–8 I have supplied what makes a probable sense: if at any time the rate of exchange was so far in favour of silver that the 600 denarii would change for more than 10800 assaria, then more citizens might be balloted for instead of increasing the dole per man. Lines 149–153 specified the doles to the ἐφηβοί: the recipients are to be balloted for, but the figures are all wanting: the capital sum is lumped with others in line 195. Lines 154–161 assigned a yearly share of the dividend to the ἀρχιερεὺς at Ephesos, who had charge of the Augusteum: out of it he was to pay doles to certain persons chosen by ballot who had registered their names for the purpose. The figures are lost, nor can we gather who the recipients were: perhaps they were Ephesians belonging to the κοινὸν Ἀσίας. The dole cannot have been an important one, as it is omitted (like the dole to the priestess of Artemis, line 162, and to the παῖδες, lines 170 foll.) in the enumeration of capital sums, lines 193 foll. Lines 164–9: Concerning the νεοποιοί see pp. 80, 81; they evidently had control over the fabric

and furniture of the temple — 'temple-wardens' or surveyors. The σκηπτοῦχοι were merely 'vergers,' and their office was a menial one; see the Seventh Document, and p. 87 *ante*: they were especially concerned with the custody of the Temple. Lines 166–8 are restored by comparison of the Fifth and Sixth Documents. Lines 170–5: Compare Document Seventh. The form παιδωνόμοι was probably an established barbarism, like νεοποιοί: the office is chiefly known as part of the system of Lykurgos (Xen. Resp. Lac. ii, 2; Plut. Lycurgus 17); but παιδωνόμοι are mentioned in inscriptions of later times, as at Astypalæa (Bull. de Corr. Hellén. vii, p. 478), at Stratonikea, Branchidæ and Smyrna (C. I. 2715, 2885, 3185). I suppose that in those towns, as at Ephesos, the παιδωνόμοι were magistrates who took cognisance of the sons of free citizens and kept discipline among them on occasions of public games and religious processions. We learn from Document Seventh that οἱ παῖδες had a recognised place reserved for them at every lawful assembly held in the Theatre: when of course the office of the παιδωνόμοι would be necessary. But they were only present as visitors, like those who are admitted to the strangers' gallery of our House of Commons, or (to cite a closer parallel) as the Westminster boys were allowed, down to the close of the last century, to enter the House. The number of boys balloted for is 49,—an unlikely number, but as $7 \times 7 = 49$ perhaps seven boys were selected from each of seven divisions. Lines 175–180: The enumeration of doles is now complete, with a balance of 30 denarii to spare: this sum is to be handed over to the Temple officer who sees to the cleaning of the Temple and its furniture, τῷ τὰ καθάρσια ποιοῦντι. From line 196 it seems as if he had people under him to do the work; and this accounts for the comparatively large sum assigned to him. The construction of ὥστε = ὅπως ἂν with subjunctive is barbarous. Lines 180–4: I have restored the sense by conjecture: 'If anyone shall purchase of Salutaris or his heirs the properties chargeable with these payments, or if anyone contrive to become possessor thereof without purchase, he shall pay these annual sums without any diminution.'

Lines 185–200. *Provision for the transfer of the capital, whenever Salutaris or his heirs may choose*: comp. lines 29 foll. The δέ in line 185 is superfluous: and τάχειον must not be translated too strictly, as no fixed time was named at or before which the capital must be transferred. The authorities of the state however are obliged (ἐπ' ἀνάγκη) to receive the capital whenever the owners choose to transfer it. The table given above, and the notes on lines 128 foll. will sufficiently explain this part of the Document. In line 197 however a correction should probably be made. If the capital sums named in these lines are added together they amount to 19,980 denarii, i. e. 20 short of the known total 20,000 denarii (line 204 etc.). The mistake was probably made in the addition of the various sums lumped together in lines 193–197. For ἐβδομήκοντα in line 197 read ἐνενήκοντα, then 102(9)5 will be the correct total of items 4–10 in our table of endowments. Line 197: The nominative to ἐκδανίσωσιν

is all the recipients of capital sums mentioned in the lines preceding. The phrase ἐπὶ τόκῳ ἀσσαρίων δεκάδνο ἀργυρῶν is peculiar: ἀδιάπτωτα means 'not likely to fail,' 'on good security.' The as or ἀσσάριον was of course a copper coin, so that ἀργυρῶν can only be rendered 'payable in silver:' a good reason for this provision lay in the fact deduced from line 147, that the rate of exchange was in favour of silver, or, in other words, that one denarius (silver) was worth more than the usual 16 asses (copper). In C. I. 3599, which deals with the investment of money at Novum Ilium, it is stipulated that the interest shall be paid half in silver. Similarly at Olbia (C. I. 2058, A. 70, B. 41) a merchant who has advanced money to the state in gold, is praised for accepting payment partly in copper. But of this more will be said on Document Seventh. We know from the figures that are given that the interest was at 9 per cent., viz. 1800 denarii upon a capital of 20,000 (compare lines 182-3, 204, 210). And the phrase ἐπὶ τόκῳ ἀσσαρίων δεκάδνο can only be made to mean 9 per cent. by supposing that 12 asses per month were to be paid on every 100 denarii. This would explain the curious phrase in line 25 τόκ[ον δραχμιαίων] ἀσσαριαίων, (compare line 347 in Seventh Document). τόκος ἐπὶ δραχμῇ or δραχμιαῖος usually meant 12 per cent., or 1 drachma per mina monthly, i. e. 12 drachmæ per mina yearly. Apparently τόκος δραχμιαῖος was loosely used at Ephesos in those days to signify interest of 12 asses monthly payable upon 100 denarii, the denarius being reckoned as = 16 asses. In line 25 ἀσσαριαίων is added to explain the phrase: 'interest of 12 for the 100,—i. e. 12 assaria (per 100 denarii monthly).' In the Seventh Document we shall find reason to believe that at this time the denarius could be exchanged at Ephesos for 18 asses. But in calculation of interest the assarion is taken at its nominal value, $\frac{1}{16}$ of a denarius: although by ordering that the interest shall be paid in silver (ἀργυρῶν) the payee gets the advantage of the superiority of silver. Line 202: ἡ is superfluous. Lines 206-7: 'According to the sacred privileges of the goddess, and the registers of interest in the hands of the elders': a reference to the fact that the Artemision was used as a bank of deposit, and had therefore its customs and rules based on experience in money transactions. Thus Dio Chrysostom (Rhod. Or. xxxi, p. 327, ed. Reiske) in a speech composed about the time of our inscription says: ἴστε πού τοὺς Ἐφεσίους, ὅτι πολλὰ χρήματα παρ' αὐτοῖς ἐστὶ τὰ μὲν ιδιωτῶν, ἀποκειμένα ἐν τῷ νεῷ τῆς Ἀρτέμιδος οὐκ Ἐφεσίων μόνον ἀλλὰ καὶ ξένων καὶ τῶν ὀπίθεν δῆποτε ἀνθρώπων, τὰ δὲ καὶ δῆμων καὶ βασιλέων, ἀτιθέασιν πάντες οἱ τιθέντες ἀσφαλείας χάριν κ.τ.λ. The πρεσβύτεροι of line 207 are simply the γερουσία, in whose hands apparently were placed the banking transactions of the Temple of Artemis: comp. No. CCCCLXXXIII; and for πρεσβύτεροι see No. DLXXXVII. Line 211: 'no magistrate, nor public pleader, nor private person:' for ἔκδικος see No. CCCCLXXXIII line 20: ἀρχων at Ephesos always has the general sense of 'magistrate,' and must never be rendered 'archon' (see p. 72 ante). Line 221: For the cypher M = δισμέρια compare C. I. 3148. Lines 223 foll.: The letter of Aquillius Pro-

cūlus forms the Fourth Document. It appears as if the Ephesians were not doing anything out of the way in asking the proconsul of the province to give his approval to this endowment and to fix the amount of the fines: observe that a heavy fine was to be paid into the emperor's privy purse (line 221). It is clear from the correspondence of Pliny with Trajan (Epp. cxvii, cxviii) that διανομαί of this kind were not encouraged by the Roman government; also in the letter of Antoninus Pius (No. cccxcxi post) we shall find διανομαί similarly deprecated.

THIRD DOCUMENT. *Decree of formal assent to the preceding διάταξις (?)* The fragment I have placed at the top of column 6 is inscribed on the same stone with the fragment at the top of column 7. As there is no doubt of the position of the latter (see notes ad loc.), we are equally certain of the position of the present fragment. I take this Third Document to have been the decree referred to in Document First, lines 32-33: περὶ [ῶν] ἀπάντων διατάξιν εἰση[γησάμενος] ἰδ[ίᾳ] ἡξί[ω]σεν ἐπι[κυ]ρωθῆναι καὶ διὰ ψ[η]φίσμα[τος] κ.τ.λ. Also compare lines 217 foll.: τοῖς | ὑπὸ τ[ῆς] βουλ[ῆς] καὶ τοῦ δήμου ἐψηφισμένοις καὶ ἐπικεκ[υ]ρωμέν[οις] περὶ ταύτης [τῆς] διατάξεως. The deed of gift (Document Second) was followed up by a ψήφισμα in which the Ephesians gave their assent to its provisions. It is too fragmentary for restoration. Lines 232 foll.: One is tempted to restore [τῆς πρώτης] καὶ μεγίστης μητροπόλεως τῆς Ἀσίας καὶ νεωκόρου τῶν Σεβαστῶν. With [διανομ]ὰς καὶ κλή[ρους] in line 234 compare lines 210-211. Line 235: ἐφ' οἷς is perhaps explained by [ἐπὶ] τοῖς δικαίοις καὶ προστείμοις of the Seventh Document. The word [ἐπα]νέσαι, line 238, shows that this document took the form of an honorary decree: perhaps the proconsul and his proprætor received thanks for their services in the matter.

FOURTH DOCUMENT. *Letter from the Proconsul T. Aquillius Proculus, and the Proprætor Afranius, congratulating the Ephesians upon the munificence of Salutaris, and fixing the amount of the fines payable by those who should infringe the preceding regulations.* The first few lines are hopelessly mutilated. From line 256 I have attempted a restoration which is at least plausible. Notice the use of μαρτυρία in the sense of 'praise' 'favourable testimony,' a common New Testament usage. Translate: 'I desire, while intending to deal justly by Salutaris, to give evidence and testimony concerning yourselves also, and with becoming commendation to reward him on your behalf with all the praise that I am sure he deserves at your hands.' On the subject of this letter, lines 266 foll., see note on lines 223 foll. Line 270: I suppose ψηφίσασθαι to refer to the Third Document. For the fines prescribed in lines 278 foll. compare line 220, where however no fine payable to the γερουσία is mentioned.

FIFTH DOCUMENT. *Decree of the βουλή authorizing οἱ χρυσοφοροῦντες to bear the images and effigies from the Temple to the Theatre.* This decree belongs to the same year as the other documents, but the month is lost: the opening phrases are restored from Document Sixth. It appears from the concluding lines (compare the Sixth Document) that the

γραμματεὺς τοῦ δήμου and the στρατηγοὶ laid the matter before the βουλή, then a definite ψήφισμα was proposed in the names of several senators; ἐχάραξα in line 300 means 'engraved upon the stone.' This decree is supplementary to the foregoing documents. In Salutaris' own regulations (lines 164-169: comp. 196-197) it had been arranged that two of the temple-wardens assisted by the temple-vergers should carry the images backwards and forwards. They would still remain officially responsible for this task as before (lines 294, 398), but a request had been made by οἱ χρυσοφοροῦντες τῇ θεῷ ἱερεῖς καὶ ἱερονεῖκαι that they might have the honour of bearing the images; and their request is granted. At the same time (lines 294-5) it is directed that when the sacred images have been brought from the Artemision to the city, and have reached the Magnesian gate, the Ephebi shall meet the procession and accompany them to the Theatre. From the Seventh Document (lines 399 foll.) we learn that after the assembly broke up the images, before being taken back to the Temple, were borne in procession from the Theatre to the Koressian gate, the Ephebi accompanying them thus far. By this arrangement the images thus would make a circuit of the chief streets of the city. After the discovery of this inscription in the Theatre Mr. Wood was guided by these passages in it to seek for the Magnesian and Koressian gates, assured that by working from them he would discover the site of the Temple. He accordingly found the Magnesian gate¹, and following the road ('Via Sacra') leading from it, he ultimately struck upon the *peribolos* or ring-wall of the Temple-precinct, and so arrived at the Artemision itself (see Wood's Ephesus, pp. 80, 116, 129, 132 foll.). As to the part taken by the Ephebi, it will be remembered that at Athens the Ephebi escorted the bearers of the Eleusinian relics from Eleusis to the Akropolis and from the Akropolis to Eleusis (Part I. Attika, No. XIX). In both cases the Ephebi acted as a guard of honour: ὡς ἂν κόσμος[ς] τε πλείων καὶ φρονὺρ μείζων | [περὶ] τὰ ἱερὰ ὑπάρχου[σι] ibid. line 12. Little is known of the 'gold-wearers' who are the subject of the decree: see *ante* p. 85. It was not usual for men among the Greeks and Romans to wear ornaments of gold, and even in the East it appears

¹ As to the site of the Magnesian gate there is no dispute, and Mr. Wood is to be congratulated upon its discovery. But in placing the Koressian gate on the N. of the city, he is opposed to all modern scholars and apparently all ancient evidence. He assumes that the procession described in the text, after passing through the principal streets, made its exit through the NE. gate, and so returned to the Temple. On the strength of this assumption he names the hills on the E., Koressos, and the hills on the S., Prion (Pion). But it is nowhere said that the Ephebi marched in procession *back to the Temple*, but only *μεχρὶ τῆς Κορρυσσικῆς πύλης* (line 296), i.e. so far and no further. Nothing therefore in the text forbids us to identify the Koressian gate with the gate marked by Mr. Wood in the W. wall, and leading to the sea. Moreover the gates of ancient cities were usually named with reference to the places to which they led. Thus the 'Magnesian' gate led to Magnesia, and similarly the 'Koressian' gate would be so named not merely because it lay beneath Mount Koressos (which I take with Curtius and others to be the range of hills on the S.), but because it led to that locality by the harbour which was also called ὁ Κορρησός (Herod. v. 100; Xen. Hell. i. 2, § 7): see an interesting Étude sur la chorographie d'Éphèse by G. Weber in the Μουσείον καὶ Βιβλιοθήκη τῆς Εὐαγγελικῆς Σχολῆς, (LIVII. 1880-4), περ. iv, p. 1.

to have been a privilege belonging to the royal family or granted to distinguished individuals: see 1 Maccab. x. 89; xi. 58; xiv. 43, 44. In later Greece we occasionally find χρυσοφορία or χρυσοφορεῖν μετὰ πορφύρας granted by decree of the state to eminent benefactors: see C. I. 2929 (Tralles); C. I. A. iii. 623, χρυσοφορία διὰ βίου τετειμημένον (Athens). But sometimes χρυσοφορία was a privilege enjoyed *ex officio* by certain priesthoods and magistracies: see Artemidor. Oneirocrit. ii. 9: πλουσίων δὲ τοὺς μὲν χρυσοφορεῖν μέλλοντας διὰ τινα ἀρχὴν ἢ ἱερωσύνην οὐ βλάπτει (ὁ κεραυνὸς) ἀλλὰ ἐπισημοτέρως ἀρξαι ἢ ἱεράσασθαι προαγορεύει. Thus it had to be specified in the Andanian inscription that the ἱεραὶ must not wear gold (Dittenberger, Sylloge, No. 388, line 22). And it is this kind of χρυσοφορία which is meant in the only other passages where it is mentioned at Ephesus, viz. No. DCXVIII, ἀγωνοθετήσαντα τῶν χρυσοφόρων, and No. DCIV, ὑμψδὸς νεμητῆς βουλῆς, γερουσίας, χρυσοφόρων, ἡγωνίσαστο ἀγῶνας τρεῖς ἑσπερθῇ δύω. It appears therefore that there were certain contests at Ephesus, the victors in which (ἱερονεῖκαι) had the privilege of χρυσοφορία: the same privilege was enjoyed by certain priests (lines 307, 326). That it did not include the purple (μετὰ πορφύρας) follows from line 313, λ[ε]νχειμονοῦ[ν]τας. πρὸ πόλεως is simply 'outside of the city,' in reference to the site of the Artemision: see C. I. 2963 c., οἱ τὸν [ἱερὸν?] κόσμον βαστάζοντες] τῆς μεγάλης θεᾶς [Ἀρτέμιδος πρὸ πόλ[εω]ς ἱερεῖς [καὶ ἱερ]ονεῖκαι κ.τ.λ.

SIXTH DOCUMENT. *Another decree granting the χρυσοφοροῦντες a particular seat in the Theatre.* The subject of this decree has been discussed in the notes on the Fifth Document. Line 311: πρὸς τὴν Εὐσέβειαν is 'facing the statue of Piety.' This accusative for dative is a mark of debased Greek: compare πρὸς τὸ ἀγοράνουν, No. DCLVI.

SEVENTH DOCUMENT. *Supplementary διάταξις or deed of gift, making over additional images and more money.* It happens that this is dated according to Roman as well as Ephesian reckoning, so that the names of the consuls fix the date of the whole inscription to the year A. D. 104: see Mommsen in Hermes, iii, p. 136. The names of the consuls are, as usual, in the dative case, to imitate the Latin ablative (see C. I. 3148). It is interesting to learn from line 319 that the second day of Anthesterion coincided with February 24th, or rather with our February 25th, as A. D. 104 was leap-year. This day A. d. viii. Kal. Mart. is styled Σεβαστή in line 321, an epithet applied to a certain day of the month in several Egyptian inscriptions (C. I. 4715, 4957, line 3; also at Trajanopolis in Phrygia, Le Bas-Waddington, No. 1676; and at Lagina in Karia, Bull. de Corr. Hellén. xi, p. 29): but the precise meaning of it is doubtful (see C. I. addenda 5866 c.). Line 322: The προγεγονὸς ψήφισμα is either the Third Document, or perhaps the First.

The total number of images dedicated by Salutaris was 31, see notes on lines 75 foll. In line 335 the lapidary has blundered, and we must certainly read ὥστε εἶναι | αὐτὰ σὺν τοῖς προκαθιερωμένοις δη. δισμύρια χίλια πεντακόσια. Line 336: Ἀθηνᾶ Πάμμουσος is not elsewhere mentioned: the epithet here designates her the patroness of all the arts, and of the educa-

tion of the boys. On the presence of *οἱ παῖδες* in the Theatre at public assemblies, see notes on lines 170-5. The *νόμμοι ἐκκλησῖαι* were fixed by law and custom (though there might be others extraordinarily convened, like the *ἐκκλησῖαι σύγκλητοι* and *κατάκλητοι* at Athens): the 'town-clerk' in Acts xix, 39 uses the word *ἐννομος* in the same sense of 'a regular assembly': comp. supr. line 165. Lines 341-358: This important fragment is not given by Wood. Although the stones will not join, yet the style of the writing and the general sense of the passage makes the position of this fragment certain. It is clear that until line 345 the inscription was occupied with the images now dedicated. directions were given for their conveyance to the Theatre and back again (lines 343-4), and the *Θεόφιλ[ος]* of line 341 may be the same as in line 317. On the word *ιερός* see *ante* pp. 85 fol. Lines 346 foll. give directions concerning the distribution of the dedicated moneys, viz. 1,500 denarii. Here a difficulty meets us. It is well known that the value of the as under the earlier emperors was $\frac{1}{16}$ th denarius (see note on line 197). But some of the doles specified in this Seventh Document clearly show (unless the figures of the lapidary or the MS. draft were wrong) that at Ephesos at this period the as had sunk to $\frac{1}{16}$ th denarius. See lines 370-3, and 374-7: it is impossible if the denarius = 16 asses to subdivide 7 denarii into any number of doles with 9 asses, nor 15 denarii into doles worth $13\frac{1}{2}$ asses each. It is quite possible that the value of the as in the provinces may have fallen below its usual level, though there is no evidence in proof of it. (Compare however Mr. P. Gardner on the Monetary League on the Euxine, Numismatic Chron. N. S. xvi, pp. 307 foll., where pieces stamped $1\frac{1}{2}$ and $4\frac{1}{2}$ asses imply 18 rather than 16 asses to the denarius.) I have therefore assumed that throughout this Salutaris inscription the as is worth $\frac{1}{16}$ th denarius. This assumption is confirmed by the dole to the citizens (line 146) being fixed at 9 asses = $\frac{1}{2}$ denarius; and by the dole to the *θεσμοφδοί* (line 370). Also $13\frac{1}{2}$ asses (line 377) are $\frac{3}{4}$ denarius by this reckoning, but bear no relation to a denarius of 16 asses. Line 349: The interest on 1,500 denarii at 9 per cent. is 135 denarii yearly (line 389). Line 350: As the total interest yearly amounted to 135 denarii, and $7 + 15 + 8$ denarii were appropriated to other doles (see lines 371, 376, 384), there will remain 105 denarii to be received by the *γραμματεῖς* for the priests. The sum is a large one, but part is to go to the purchase of victims etc. for sacrifice (lines 358, 366 foll.); the remainder only is to be distributed to a certain number of priests selected by lot on the 5th of Thargelion (line 353), the eve of the festival. Lines 370-373: Next to the priests come the *θεσμοφδοί*, who receive 7 denarii in doles of 9 asses (= $\frac{1}{2}$ denarius) per man: their number was therefore 14. They are styled in lines 328 foll. *θεσμοφδοὶ ναοῦ τῶν Σεβαστῶν ἐν Ἐφέσῳ κοινοῦ τῆς Ἀσίας*: and we cannot be wrong in supposing them to be similar to the *ὑμνοφδοί* instituted by Hadrian at the Augusteum at Smyrna (see note on line 192): as however the 'choirmen' of the Artemision were already called *ὑμνοφδοί* (line 192), the choir of the

Ephesian Augusteum were named *θεσμοφδοί*. I cannot find the title elsewhere; *θεσμός* is used like *νόμος* for 'a hymn' by Æschyl. Suppl. 1035. Lines 374-377: The *ἀκροβάται* receive 15 denarii in doles of $13\frac{1}{2}$ asses (= $\frac{3}{4}$ denarius) per man. The *ἀκροβάται* were accordingly 20 in number: they were among the inferior temple-ministers of the Artemision, and may be identified with the *ἀκριτοβάται* of Hesychios, defined (s. v.) as *ἀρχὴ τις παρὰ Ἐφεσίοις τῆς Ἀρτέμιδος θυσίων*. The title occurs again in No. DLXXXIX *δ*, where the keeper of the silver (called below in line 385 *ὁ ἐπὶ τῶν παραθηκῶν*) is also an *ἀκροβάτης*. See on these officials pp. 85-87 *ante*. Lines 378-387: See preceding note, and note on No. DLXXXIX *δ*. The 'plate-powder' may be the *creta argentaria* of Pliny, N. H. xvii, 45; xxxv, 44, 199; or possibly wood-ashes (see Theophr. Hist. Pl. v, 9, 1-2). The mention of two *νεοποιοί* here, as in lines 165, 398, suggests the thought that out of the 12 *νεοποιοί* (see No. DLXXVIII *a, δ*) two were always on duty for a term of two months.

I have appended to the Salutaris inscription a number of fragments which unmistakably belonged to it, although their exact position cannot be determined. Of these No. 1 is the most important, a block with the edge entire on left, top and bottom, and put together out of a number of smaller bits. It may possibly have come at the top of column 4. At any rate it is interesting as showing that Salutaris, in doing honour to Artemis and the Ephesians, did not forget the emperor, but dedicated silver statues of Trajan and his wife Plotina. Trajan assumed the title *Dacicus* at the end of A. D. 102: see Mommsen in *Hermes* iii, p. 131. Unfortunately the stone is shattered to pieces and the surface of the existing portions injured: my restorations are only plausible conjectures. Little can be made of the other fragments.

Frag. 2. *καθι[ερωμένα]. [Σ]εβαστοῦ or [φιλοσ]εβάστου. [τῷ] θεάτρῳ.*

Frag. 4. *[συ]νηγόμενος[s].* Is this a part of Document Third, referring to the congratulations of the proconsul? . . . *[διάταξι]ν εἰσενε[γκεῖν?]*: see line 183.

Frag. 5 seems to refer to the custody of the images. *[τῷ]ν βάσεων. παρα[τε]θ[ῆ]να[ι]. [Ἰ]ουλιανοῦ. [Ἀρτε]μιδος.*

Frag. 6. *[ἐσ]ομένην. § τε ποιη? . . . [τῇ]ς προ[ι]κός? [τ]οῦ κ[οιν]οῦ? κ . . .*

Frag. 7. *[διά]ταξιν?*

Frag. 8. *[δεδόχθαι τῇ βουλῇ καὶ τῷ νεωκ]όρῳ δῆμῳ φιλοσε[βάστω] καθάπερ γέγρ[απται].* Compare Document First, line 4.

Frag. 9. *ἐπιγεγ[ρα] . . . [δ]ιατάξει. [ἀπ]ολυθῆν[αι].*

Frag. 10. *[μ]εγαλοψυχ[ία].*

Frag. 11. . . . *§ δ[ὲ]ν . . . δην. με. κ . . . Πρόκλος[s].* This is probably the proconsul.

Frag. 12, 13. These appear to be parts of the same block, but how much is lost between them is uncertain.

ἔτους οὐς . . .

μένα[ι]ς ἱέρα . . .

Σε[βαστ]εῖων? . . .

(lacuna)

μοτε [καθιε-

ρωμένω
καὶ πολ[λ . . .
ἐπὶ τοῦ

Frag. 14. τὸν ναὸν τῆς Ἀ[ρτέμιδος]. [τ]ῶν καθηκόν-
των[ν]. . . . του κυρίαν εἰν[αι]. . . . ον εἰς τὸν . . . [οἱ] τε
ἄρχο[ντες].

Frag. 15. [τ]ὸ γεγραμ[μένον].

Frag. 18. κα[θ'] ἑκάστον [ἐνιαυτόν]. [σκηπτ]οῦχον καὶ
τοῦ[ς]

Frag. 20. [καθ' ἑκάστο]ν μῆνα? ἐκ[κλ]ησίαις κα . . .

Frag. 22-24 perhaps belonged to Document
Seventh, and came from the top of column 7. They
seem to refer to the dedication of statues, and statue-
bases. In frag. 22 perhaps Θ ΒΑΣΕΙΣ is the remains
of καθ βάσεις, 29 statue-bases; which would agree well
with the Seventh Document, lines 332-3: also notes
on lines 75-90.

Frag. 25. [. . λα]μβανό[ντων . .]

Frag. 27. [εἰκὼν ἀ]ργυρέα . . . [ὀλκῆς] ἦ καὶ . . .

Frag. 28. [εἰκὼν ἀργ]υρέα. [ὀλκῆς] ἦ ἡμ[ιουνκίου?]

CCCCCLXXXII.

A square altar-like base of white marble, once surmounted by a moulded cornice, inscribed on three sides. The monument is broken into two parts about 18 in. from the top. It originally supported a statue of Cl. Marcianus Priscus, named in C. Only the upper portion of the marble is in the British Museum, having been discovered by Mr. Wood and brought to London in 1867. It contains A (1), B (1), C (1). The greatest height of the B. M. portion is 17½ in.; the width of each of the sides is 19 in. The lower portions of the inscription have been known since about 1719, and B (2) and C (2) have been repeatedly published: see especially Pococke, *Inscr. Ant.* i, 3, 3, pp. 34, 35; Chandler, *Inscr. Ant. Pr.* i, No. 36, p. 12; C. I. 2954; Bailie, *Fasciculus Inscr. Græc.* (1842), p. 17 foll. gives A (2), B (2), C (2); and more accurately, Waddington-Le Bas, *Pt. V*, No. 137-139. This lower portion of the monument was brought from Ephesos in 1866 by Mr. Hyde Clarke and presented by him to the University of Oxford, where it now is in the Ashmolean Museum. The whole inscriptions are here for the first time published in a complete form; but I find that M. Waddington has anticipated me in identifying the two marbles as parts of the same monument; see his *Fastes Asiatiques*, p. 224, where he publishes A (1). B (1) and C (1) have never been edited before. I have given both the London and the Oxford portions in uncial type, for the reader's convenience.

A (1) ΠΙΛΛΙΟΣΚΑΡΟΣΠΕΔΓ
ΑΝΘΥΠΑΤΟΣ·ΛΕΓΕΙ
ΜΑΘΟΝΕΚΤΟΥΠΕΜΦΘΕΝΤΟΣ
4ΕΨΗΦΙΣΜΑΤΟΣΥΠΟΤΗΣΛΑΜΠΡΟΤ
5 ΤΗΣΕΦΕΣΙΩΝ·ΒΟΥΛΗΣΤΟΥΣ·ΠΡΟΕΜ
ΚΡΑΤΙΣΤΟΥΣΑΝΘΥΠΑΤΟΥΣΓΓ
ΝΟΜΙΣΑΙ·ΤΑΣΗΜΕΡΑΣΤΗΣ ΝΗ Α (2)
Α (2) ΛΗ·ΡΤΓ ΚΑΙΤΟΥΤΟΔΙΑΤΑ
ΓΜΑΤΙΔΕΔΗΛΩΚΕΝΑΙ·ΟΘΕΝΑΝΑΓΚΑΙ
10 ΟΝΗΓΗΣΑΜΗΝΚΑΙΑΥΤΟΣΑΠΟΒΛΕ
ΠΩΝΕΙΣΤΕΤΗΝΕΥΣΕΒΕΙΑΝΤΗΣΘΕΟ
ΚΑΙΕΙΣΤΗΝΤΗΣΛΑΜΠΡΟΤΑΤΗΣΕΦΕ
ΣΙΩΝΠΟΛΕΩΣΤΕΙΜΗΝ·ΦΑΝΕΡΟΝΤΟΙ
ΗΣΑΙΔΙΑΤΑΓΜΑΤΙΕΣΕΣΘΑΙΤΑΣΗΜΕΡΑΣ
15 ΤΑΥΤΑΣΙΕΡΑΣ·ΚΑΙΤΑΣΕΠΑΥΤΑΙΣΕΚΕ
ΕΙΡΙΑΣΦΥΛΑΧΘΗΣΕΣΘΑΙ·ΠΡΟΕΣΤΩ
ΤΟΣΤΗΣΠΑΝΗΓΥΡΕΩΣ
ΤΙΤΟΥ·ΑΙΛΙΟΥΜΑΡΚΙΑΝΟΥ ΠΡΙΣΚΟΥ
ΤΟΥΑΓΩΝΟΘΕΤΟΥ·ΥΟΥ·ΑΙΛΙΟΥ
20 ΠΡΙΣΚΟΥΑΝΔΡΟΣΔΟΚΙΜΩΤΑΤΟΥΚΑΙ
ΠΑΣΗΣΤΕΙΜΗΣ·ΚΑΙΑΠΟΔΟΧΗΣΑΞΙΟΥ

B (1) ΟΞΕΝΤΗΣΠΡΩΤΗΣΚΑΙΜΕ
ΟΠΟΛΕΩΣΤΗΣΑΣΙΑΣΚΑΙΔΙΣΝΕΓ
ΣΤΩΝ·ΚΑΙΦΙΛΟΣΕΒΑΣΤΟΥΕΦΙ
ΥΛΗ·ΚΑΙΤΩΔΗΜΩΠΕΡΙΩΝΕΙΣΗΙ
5 ΑΒΕΡΙΟΣ·ΑΜΟΙΝΟΣΦΙΛΟΣΕΒΑΣΤΟΣ·ΟΓΡΑΜΜ
ΙΜΟΥ·ΕΠΕΨΗΦΙΣΑΝΔΕΟΙΣΤ ΑΤΗΓΟΙΤΗΣ
ΠΟΛΕΩΣ·ΦΙΛΟΣΕΒΑΣΤΟΙ
ΠΡΟΕΣΤΩΣΑΤΗΣΙΙΣ·ΛΕΣ ΤΗΜΩΝΕΕ ΟΣΑΡΤΕ
ΕΝΤΗΣΑΥΤΗΣΠΑΡΙΔΙΑΤΙΜΑΤΑΙ·ΗΝΑ
10 ΓΝΑΘΞΟΤΕΡΑΝ·ΔΙΑΤΗΣ·ΙΔΙΑΣΘΕΙΟΤΗΤ
B (2) ΑΛΑΚΑΠΗΛΑ ΑΙ ΑΡΡΑΒ ΙΣΩ
ΑΧΟΥ·ΑΝΕΙΣΘΑΙΑΥΤΗΣΙΙ
ΑΥΤΗΤΕΕΙΔΓΙΣΘΑΙ·ΚΑΙΒΩΜΟΥΣ

- 15 ΤΑΣΥΠΑΥΤΗΣΓΕΙΝΟΜΕΝΑΣΕΝΑΡΓΕΙΣΕΠΙ
 ΚΑΙΤΟΥΤΟΔΕΜΕΓΙΣΤΟΝΤΟΥΠΕΡΙΑΥΤΗΝ·ΣΕ
 ΜΟΥΕΣΤΙΝΤΕΚΜΗΡΙΟΝΤΟΕΠΩΝΥΜΟΝΑΥΤ
 ΕΙΝΑΙΜΗΝΑΚΑΛΟΥΜΕΝΟΝΠΑΙ·' ΙΝΜΕΝΑΡΤ
 ΩΝΑ·ΠΑΡΑΔΕΜΑΚΕΔΟΣΙΝ·ΚΑΙΤΟΙΣΛΟΙΠΟΙΣΕ
 20 ΓΟΙΣΕΛΛΗΝΙΚΟΙΣΚΑΙΤΑΙΣΕΝΑΥΤΟΙΣΠΟΛΕΣΙ
 ΑΡΤΕΜΙΣΙΟΝΕΝΩΜΗΝΙΠΑΝΗΓΥΡΕΙΣΤΕΚΑΙΙΕΙ
 ΗΝΙΑΙΕΠΙΤΕΛΟΥΝΤΑΙΔΙΑΦΕΡΟΝΤΩΣΔΕΛΙ
 ΗΜΕΤΕΡΑΠΟΛΕΙ·ΤΗΤΡΟΦΩΤΗΣΙΔΙΑΣΘΕΟΥΗΣΕΩ
 Σ·ΠΡΟΣΗΚΟΝΔΕΕΙΝΑΙ·ΗΓΟΥΜΕΝΟΣ·ΟΔΗΜΟΣ
 ΦΕΣΙΩΝΟΛΟΝΤΟΝΜΗΝΑΤΟΝΕΠΩΝΥΜΟΝΤΟΥΣ
 25 ΝΟΜΑΤΟΣΕΙΝΑΙΠΕΡΟΝ·ΚΑΙΑΝΑΚΕΙΣΘΑΙΤΗΘΕΩ
 ΔΟΚΙΜΑΣΕΝ·ΔΑΤΟΥΔΕΤΟΥΨΗΦΙΣΜΑΤΟΥ
 ΑΙΤΗΝΠΕΡΙΑΥΤΟΥΘΡΗΣΚΕΙΑΝΔΙΟ
 ΝΤΟΝΜΗΝΑΤΟΝΑΡΤΕΜΙΣΙΩΝΑΕΙ
 ΑΣΗΜΕΡΑΣ·ΑΓΕΣΘΑΙΔΕ·ΕΠΑΥΤΑΙΣΜΗΝ
 30 ΕΨΟΥΣΤΑΣΕΟΡΤΑΣ·ΚΑΙΤΗΝΤΩΝΑΡΤΕΜ
 ΥΡΙΝ·ΚΑΙΤΑΣΙΕΡΟΜΗΝΙΑΣ·ΑΤΕΤΟΥΜΗΝΟΣΟ
 ΙΟΥΤΗΘΕΩ·ΟΥΤΩΓΑΡΕΠΙΤΟΑΜΕΙΝΟΝΤΗΣ
 ΗΣ·ΗΠΟΛΙΣΗΜ ΝΔΟΞΟΤΕΡΑΤΕ·ΚΑΙΕΥΔ
 Ω ΕΙΣΤΟ ΝΤΑ·ΔΙΑΜΕΝΕΙ·Χ

- C (1) ΗΠΑΤΡΙΣ
 Τ·ΑΙΛΙΟΝ·Τ·ΥΙΟΝΚ·
 ΜΑΡΚΙΑΝΟΝΠΡΙΣΚΟ
 ΑΓΩΝΟΘΕΤΗΝ·ΚΑΙΠΑ
 5 ΓΩΝΜΕΓΑΛΩΝΑΡΤ
 ΠΡΩΤΟΝΑΥΤ
 C (2) ΤΗΝΠΑΝΗΓΥΡΙΝΚΑΙΑΙΕΛΕΙΟ
 ΚΑΙΕΚΕΧΕΙΡΙΑΣ·ΕΙΣΟΛΟΝΤΟΙ
 ΨΩΝΥΜΟΝΤΗΣΘΕΟΥΜΗΝΑ
 10 ΤΥΧΟΝΤΑ·ΚΑΙΤΗΝΑΡΤΕΜΙΣΙ
 ΑΚΗΝΚΡΙΣΙΝ·ΚΑΤΑΣΤΗΣΑΝΤ·
 ΚΑΙΤΑΘΕΜΑΤΑΤΟΙΣΑΓΩΝΙΣ
 ΤΑΙΣΑΥΞΗΣΑΝΤΑ·ΚΑΙΑΝΔΡΙ
 ΑΝΤΑΣΤΩΝ·ΝΙΚΗΣΑΝΤΩΝ
 15 ΑΝΑΣΤΗΣΑΝΤΑ
 ΤΗΝΤΕΙΜΗΝΑΝΑΣΤΗΣΑΝΤΟ
 Α·ΦΑΙΝΙΟΥΦΑΥΣΤΟΥ·
 ΤΟΥΣΥΝΓΕΝΟΥΣΑΥΤΟΥ

- A (1) —. Πο]πίλλιος Kāros Πίδω[ν
 ἀνθύπατος λέγει·
 Ἐ]μαθον ἐκ τοῦ πεμφθέντος [εἰς ἐ-
 μέ ψηφίσματος ὑπὸ τῆς λαμπροτ[ά-
 5 τῆς Ἐφεσίων βουλῆς τοὺς πρὸ ἐμ[οῦ
 κρατίστους ἀνθυπάτους ἱε[ράς
 νόμισαι τὰς ἡμέρας τῆς [πα]νηγύρεως
 A (2) τ]ῶν Ἀρτ[εμισίων] καὶ τοῦτο διατά-
 γματι δεδλωκέναί· ὅθεν ἀναγκαί-
 10 ον ἡγησάμην καὶ αὐτὸς ἀποβλέ-
 πων εἰς τε τὴν εὐσέβειαν τῆς θεοῦ
 καὶ εἰς τὴν τῆς λαμπροτάτης Ἐφε-
 σίων πόλεως τειμὴν φανερὸν ποι-
 ῆσαι διατάγματι ἔσεσθαι τὰς ἡμέρας
 15 ταύτας ἱεράς καὶ τὰς ἐπ' αὐταῖς ἐκε-
 χειρίας φυλαχθήσεσθαι· προσεστώ-
 τος τῆς πανηγύρεως
 Τίτου Αἰλίου Μαρκιανοῦ Πρίσκου

- B (1) Ἔδ]οξεν τῆς πρώτης καὶ με[γίστης
μητρ]οπόλεως τῆς Ἀσίας καὶ δις νεωκ[όρου τῶν
Σεβα]στῶν καὶ φιλοσεβάστου Ἐφε[σίῳν πόλεως
τῇ βο]υλῇ καὶ τῷ δήμῳ· περὶ ὧν εἰσῆγ[ηται
5 —. Λ]αβέριος Ἀμοῖνος φιλοσεβάστος, ὁ γραμμ[ατεὺς
τοῦ δ]ήμου· ἐπεψήφισαν δὲ οἱ στ[ρ]ατηγοὶ τῆς
πόλεως φιλοσεβάστοι·
Ἐπειδὴ ἡ π[ρ]οεστῶσα τῆς πόλεως ἡμῶν θεὸς Ἀρτε[μις
οὐ μόνον] ἐν τῇ ἑαυτῆς πατρίδι ἀτιμᾶται, ἣν ἄ[λλων
10 ἀπασῶν πόλεων] ἐνδοξοτέραν διὰ τῆς ἰδίας θειότητ[ος
B (2) πεποίηκεν, ἀ]λλὰ καὶ παρὰ [ῥ]ελληνσίην τε καὶ [β]αρβάρ[ο]ις, ὥ[στε
πολλ]αχοῦ ἀνεῖσθαι αὐτῆς ἰε[ρά τε καὶ τιμάς· ἀξία δέ ἐστιν
αὐτῇ τε εἰδρύνεσθαι καὶ βωμοὺς [αὐτῇ ἀνακεῖσθαι διὰ
τὰς ὑπ' αὐτῆς γεινομένας ἐναργεῖς ἐπι]φανείας·
15 καὶ τοῦτο δὲ μέγιστον τοῦ περὶ αὐτὴν σε[βασ-
μοῦ ἐστιν τεκμήριον, τὸ ἐπάνυμον αὐτ[ῆς
εἶναι μῆνα καλούμενον παρ' ἡ[μ]ῖν μὲν Ἀρτ[εμισι-
ῶνα παρὰ δὲ Μακεδόσιν καὶ τοῖς λοιποῖς ἔ]θνεσιν
τοῖς Ἑλληνικοῖς καὶ ταῖς ἐν αὐτοῖς πόλεσι[ν
20 Ἀρτεμίσιον, ἐν ᾧ μηνὶ πανηγύρεις τε καὶ ἱερ[ο-
μηνίαι ἐπιτελοῦνται, διαφερόντως δὲ ἐν [τῇ
ἡμετέρᾳ πόλει τῇ τροφῇ τῆς ἰδίας θεοῦ τῆς Ἐφ[εσί-
α]ς· προσῆκον δὲ εἶναι ἡγούμενος ὁ δῆμος [ὁ
Ἐ]φεσίων ὕλον τὸν μῆνα τὸν ἐπάνυμον τοῦ θ[είου
25 δ]νόματος εἶναι ἱερὸν καὶ ἀνακεῖσθαι τῇ θεῷ
ἐ]δοκίμασεν δ[ι]ὰ τοῦδε τοῦ ψηφίσματος [κατα-
στῆσ]αι τὴν περὶ αὐτοῦ θρησκείαν· διὸ [δεδοχθαι
ἱερ]ὸν τὸν μῆνα τὸν Ἀρτεμισιῶνα εἶ[ναι πάσας
τ]ὰς ἡμέρας, ἄγεσθαι δὲ ἐπ' αὐταῖς μῆν[α ὅλον
30 δι.] ἔτους τὰς ἐορτὰς καὶ τὴν τῶν Ἀρτεμ[ισίων πανήγ-
υριν καὶ τὰς ἱερομηνίας, ἅτε τοῦ μηνὸς δ[ι]λου ἀνακειμέ-
νου τῇ θεῷ· οὕτω γὰρ ἐπὶ τὸ ἀμεινον τῆς [θεοῦ τιμωμέ-
ν]ης ἡ πόλις ἡμ[ῶν ἐ]νδοξοτέρα τε καὶ εὐδ[αιμονεστέρα
εἰς τὸ[ν ἅπα]ντα διαμενεῖ χ[ρόνον].

- C (1) Ἡ πατρίς
Τ. Αἰλίον Τ. υἱὸν Κλ[αύδιον
Μαρκιανὸν Πρίσκο]ν τὸν
ἀγωνοθέτην καὶ πα[ν]ηγυριάρχην
5 τ]ῶν μεγάλων Ἀρτ[εμισίων,
καὶ] πρῶτον αὐτ[ὸν ποιήσαντα
C (2) τὴν πανήγυριν κατὰ τέλειο[ν,
καὶ ἐκεχειρίας εἰς ὅλον τὸν
ἐπάνυμον τῆς θεοῦ μῆνα
10 τυχόντα, καὶ τὴν Ἀρτεμισι-
ακὴν κρίσιν καταστήσαντα,
καὶ τὰ θέματα τοῖς ἀγωνισ-
ταῖς αὐξήσαντα, καὶ ἀνδρι-
άντας τῶν νικησάντων
15 ἀναστήσαντα·
τὴν τειμὴν ἀναστήσαντο[ς
Λ. Φαινίου Φαύστου
τοῦ συγγενοῦς αὐτοῦ.

Although the lower portion of the monument is not in the British Museum, it seemed best to print the whole of each inscription in uncials, a careful copy having been made by me from the stone in the Ashmolean. *Text of A.* Line 1: The space shows that the proconsul's first name is wanting: cp. A, line 5. Line 7: The marks upon the stone prove that the line originally read thus: ΤΗΣ[ΠΑ]-ΝΗ[ΓΥΡΕΩΣ. Line 8: Though only fragments of letters remain, yet we may make sure of the letters

T. NAPTE.

Text of B. There is little room for doubt about readings, as the surface is well preserved. Line 9: previous editors have read **TIMATAI** wrongly (for *ἀτιμάται*), which quite reverses the sense. The endings of the lines (excepting 11, 12, 25, 26, 28–34) are restored, not from conjecture, but from earlier copies made when the stone was less injured. In line 11 **[B]APBAP[O]IΣ** may be considered certain; the remains of letters will allow of no other word but this. The restoration of these lines (11 foll.) cannot therefore be far from correct. Line 25: *ἅλον* or *πάντα* is suggested by Röhl (Schedæ Epigraph. p. 11) to fill up the line at the end. Line 26: **[διατιθέν]αι** seems to be a conjecture of Muratori's, accepted by Böckh. Line 32 is restored by the conjecture of Röhl, *ibid.* One or two minor corrections have been made also.

Text of C. Line 6: *ποιήσαντα* or a similar word must be restored. Line 7: Böckh reads *καὶ ἀτελεῖ[ω]ν* i.e. exemptions, governed by *τυχόντα*. But the stone reads **O**, not **Ω**: *κατὰ τέλει[ω]ν* sc. *τρόπον* resembles *κατὰ ἐκούσιον* in St. Paul's Epistle to Philemon, 14, where see Bp. Lightfoot's note, and compare Lobeck, Phryn., p. 4.

M. Waddington, *Fastes Asiatiques*, p. 224, points out that Popilius Carus Peto was consul suffectus A.D. 148, and probably proconsul Asiae for the proconsular year A.D. 160–1, the last year of Antoninus. This then is the date of our inscription, which Böckh had connected with the reign of Tiberius ('factum fortasse tum cum asylosum examinarentur jura, Tac. Ann. iii, 61').

The three inscriptions all refer to the same affair. It appears from several expressions in them, that Peto the proconsul had given offence to the Ephesians by transacting public business (possibly holding his conventus) at Ephesos on some of the holy days of the month Artemision (= March). This act was not only injudicious, but also contrary to the custom and express injunctions of previous proconsuls (A, lines 3–9). Accordingly the Ephesian senate made a formal protest by *ψήφισμα* (A, lines 3–5), to which Peto very courteously replies in A. He owns his mistake, and reaffirms the ordinance of his predecessors that the sacred days in question shall not be profaned by business (*ἐκχειρία*, justitium). In compliment to the Ephesians he dates his reply by naming in flattering terms the *ἀγωνοθέτης* or president of the Artemision for that year. It does not appear however that the Ephesians had ever claimed more than *some* of the days of the month Artemision as holy days. The phrase *πάσης ἀποδοχῆς ἅγιος* (line 21) is very common in later Greek, especially in Diodoros: see Field, *Otium Norvicense*, Part iii, on 1 Timothy, i, 15.

B is a decree of the boulè and demos, following up the reply of the proconsul, though without directly mentioning it. The decree is moved by the *γραμματεὺς τοῦ δήμου* Laberius Amœnus, whom we find named in No. DLVII as also the prytanis. On the *γραμματεὺς τοῦ δήμου* I have spoken on p. 81. The decree itself begins by complaining that the Ephesian goddess, whose worship had hitherto

been universally recognised, was now being set at nought in her own native city (*πατρίδι*, line 9, *τροφῶ τῆς θεοῦ*, line 22; see Strabo, xiv, p. 639 *fin.*), so that a similar neglect might be expected to be shown elsewhere. Therefore by way (it would seem) of reparation to the goddess, and to prevent such neglect in the future, it is enacted by this decree that henceforth not only some but all the days of the month Artemision shall be public holidays, and the entire month, as its name suggested be dedicated absolutely to Artemis. The parallel to this dedication in the Mary-month of the modern Roman Calendar has been often noted. It is evident that the ordinance of Peto (A) was extended by this *ψήφισμα*, inasmuch as he had only provided that all sacred days in the month Artemision should be marked by a justitium: the *ψήφισμα* brought every day of the month under this provision. The term *ἱερομηνίαι* (line 21) is thus explained by the scholiast on Pindar, Nem. iii, 1: *ἱερομηνίαι δὲ λέγονται αἱ ἐν τῷ μηνὶ ἱεραὶ ἡμέραι, οἵαιδ' ὅποτε θεοῖς ἀνειμέναι*. Compare Hermann, *Monatskunde*, p. 17 foll.

C naturally occupies the front of the base, as explaining the significance of the statue which it originally supported. Here we recover the full name of the *ἀγωνοθέτης* whose year had been made memorable by this vindication of the goddess, and this extension of her festival (lines 1–10). His other services are enumerated in lines 10–15. He appears to have marked this year's festival by increasing the money-prizes (*θήματα*) of the victors, and by setting up statues of them at his own expense. The words *καὶ τὴν Ἀρτεμισιακὴν κρίσιν καταστήσαντα* are obscure. It is very fanciful to explain this *κρίσις* as the ordeal undergone by maidens who were to be dedicated to the goddess. (So Zimmermann, *Ephesos*, p. 109.) The ordeal is mentioned only by Achilles Tatius (viii, 6, 12), who is probably romancing, and the *κρίσις* of our inscription must refer to the management of the Artemisian contests. Most probably the improvement in the *κρίσις* or adjudgment of the prizes which is thus delicately alluded to, was the increased salary of the judges through the generosity of this *ἀγωνοθέτης*.

The names of the Ephesian months, and their position in the Calendar, have been discussed on pp. 78 foll. The language in B, lines 17 foll., is curious as calling attention to a well known dialectical difference in the Greek names for months. Among the Ionians the names of the months usually terminate in *-ιών*: but in *-ιος* among the Æolians and Dorians, and therefore also among the Macedonians, whose language so far as it was Hellenic was nearest akin to Doric.

The language of B, lines 1 foll., recalls the speech of Demetrius in Acts xix, 27–28. If we may suppose the Salutaris decrees (A.D. 104), which are all but contemporaneous with Pliny's correspondence with Trajan, to mark a wave of reaction against the advance of Christianity in Asia Minor, then we may further interpret the present document as an involuntary confession of the subsequent decline of the Artemis-worship under the growing influence of the new faith.

CCCCCLXXXIII.

A-B A large wall-stone of white marble. Height 2 ft. 11½ in., width 2 ft. 9½ in. 'Found in the Great Theatre,' see Wood, Ephesus, p. 71 (he there describes it). Published by C. Curtius, Hermes iv, p. 197, foll.; not given by Wood in his Appendix of inscriptions. Line 19 is sunk below the surface of the stone. C is another wall-stone, unpublished, but obviously belonging to the same. It measures 1 ft. 11 in. by 2 ft. 2½ in.; edge entire only on right.

A ΔΟΓΜ Ι ΡΑΦ Α ΜΑΙΚΟΣΚΑΙΣΕΛΛΑΙ
ΜΑΤΣ ΙΦΗΚΑ ΓΑΙΟΣΦΛΑΒΙΟΣΛΟ

B - ΑΓΑΘΗ ~ ΤΥΧΗ.

ΩΘΕΝΥΠΟΤΟΝΟΙΚΙΣΜΟΝ · ΤΗΣΠΟΛΕΩΣ
ΤΑΝΤΑ · ΠΕΡΙΤΕΜΥΣΤΗΡΙΩΝ · ΚΑΙΘΥΣΙΩΝ
ΘΙΑΙΔΡΥΣΑΜΕΝΟΝΔΕΚΑΙΝΕΩ · ΚΑΙΑΓΑΛΜΑ · ΣΩΤΕΙΡ
ΤΑΣ · ΕΚΤΩΝΚΟΙΝΩΝ · ΤΗΣΓΕΡΟΥΣΙΑΣΧΡΗΜΑΤΩΝ · ΕΚ/
5 ΠΙΠΛΕΙΣΤΩΝ · ΔΙΑΤΙΝΑ · ΕΚΔΙΑΝ · ΧΡΗΜΑΤΩΝ · ΕΤΕΣΙΝ
ΥΤΟΥΣΥΝΕΔΡΙΟΥΗΜΩΝ · ΤΗΣΑΥΤΟΥΕΠΙΜΕΛΕΙΑ · ΕΞ
ΥΓΕΡΟΥΣΙΑΝ · ΕΥΣΕΒΕΙΝ · ΚΑΙΘΥΕΙΝΤΗΤΕΠΡΟΚΑΘΗΓΕΙ
ΥΤΟΚΡΑΤΟΡΙΚΑΙΣΑΡΙ · Μ · ΑΥΡ · ΚΟΜΜΟΔΩ · ΑΝΤΩΝΕΙΝΩ
ΟΝΜΗΕΛΑΤΟΝΑΝΑΛΙΣΚΕΙΝ · ΕΙΣΤΗΝΕΥΩΧΙΑΝ · ΑΤ
10 ΑΝΑΛΩΜΑ · ΤΟΥΔΕΙΠΝΟΥ · ΕΞΩΘΕΝ · ΚΑΙΕΚΤΗΣΤ
ΥΨΩΣΑΙ · ΚΑΙΝΟΜΟΘΕΤΗΣΑΙ · ΕΙΣΑΕΙΔΙΑΤΟΥΔΕΤ
ΜΕΝΗΕΥΣΕΒΕΙΑ · ΝΟΜΟΘΕΣΙΑΝ · ΩΣΑΙ
ΟΤΕΙΜΟΥΜΕΝΟΥΤΟΥΕΚΔΙΚΟΥ · ΙΣΤΗ
ΕΝΔΕΤΑΙΣΚΑΤΑΚΛΙΣΣΕΣΙΝ · ΚΑΤΕ
15 ΟΡΟΙ · ΕΠΙΤΑΙΣΟΜΟΙΑΙΣ · ΕΥΩΧΙΑΣ
· ΤΟΙΣΠΡΟΥΠΑΡΧΟΥΣΙΝΠΟΡΟΙΣ
Σ · ΠΕΡΙΤΟΝΝΑΟΝ · ΤΗΣΣΩΤΕΙΡ
ΑΣΤΗΝ · ΤΟΥΔΩΛ · ΤΟΥΜΗΝΣ
Ν · ΑΡΙ

C 20 ΔΙΩΤΟ ΤΕΕΚΔΙΚΟΥ
ΟΙΝΗΙΑΝΤΑΗΓΕΡΟΥΣΙΑ · ΤΩ
· ΑΥΤΟΥΠΕΥΘΥΝΟΝΑΥΤΟΝΚΑΤΕΣΙ
ΟΝΤΑΣ · ΕΙ ΕΔΟΞΕΝΤΟΝΚΑΘΕΤΟ
ΝΔΙΔΟΝΑ ΩΑΝΚΟΙΝΗΠΑΣΑ · Η
25 ~ ΕΥΣΕΒΕΙΑ
ΓΡΑΜΜΑΤΕΥΟΝΤΟΣ · ΤΩΝΠΡ

A
... δε]δογμ[ατο]γράφ[ηκ]α· Μάρκος Καίσε(λ)ι[ος Μαρκιανὸς φιλοσέβαστος
δεδογ]ματο[γρ]άφηκα· Γάιος Φλάβιος Λο[... φιλοσέβαστος δεδογματογράφηκα.

B 'Αγαθῇ τύχῃ.
... κυρ]ωθὲν ὑπὸ τὸν οἰκισμὸν τῆς πόλεως
... πάντα περὶ τε μυστηρίων καὶ θυσιῶν
... θια ἰδρυσάμενον δὲ καὶ νεῶ καὶ ἄγαλμα Σωτείρ[ας
5 ... τας ἐκ τῶν κοινῶν τῆς γερουσίας χρημάτων ἐκα
... ἐ]πὶ πλείστ(ο)ν διὰ τινα ἐκδῖαν χρημάτων ἔτεσιν
... υ τοῦ συνεδρίου ἡμῶν τῆς αὐτοῦ ἐπιμελεία(ς) ἐξ
... τῇ]ν γερουσίαν εὐσεβεῖν καὶ θύειν τῇ τε προκαθηγ[ε]τιδι
τῆς πόλεως θεᾶ 'Αρτέμιδι καὶ Α]ντοκράτορι Καίσαρι Μ. Αὐρ. Κομμόδω 'Αντωνείνῳ
... ον μὴ ἔλατ(τ)ον ἀναλίσκειν εἰς τὴν εὐωχίαν ατ
10 ... ἀνάλωμα τοῦ δειπνοῦ ἔξωθεν καὶ ἐκ τῆς τ
... κυρ]ῶσαι καὶ νομοθετῆσαι εἰσαεὶ διὰ τοῦδε τ
οὔ ψηφίσματος ...] μένη εὐσεβείᾳ νομοθεσίαν ὥς αἰ
... φιλ]οτειμονίᾳ τοῦ ἐκδίκου ἰστη
... κεν δὲ ταῖς κατακλίσεσιν κατε
15 ... οροι ἐπὶ ταῖς ὁμοίαις εὐωχία(ι)ς

..... τοῖς προυπάρχουσιν πόροις
 ς περὶ τὸν ναὸν τῆς Σωτείρας
 Σεβαστὴν τοῦ δωδεκάτου μηνός
 ν αρι

(How much is here lost is uncertain.)

C 20 εἴτε ἐ[?]διώτο[υ εἴ]τε ἐκδίκου ο
 κ]οινῇ πάντα ἡ γερουσία τῶ[ν
 καὶ ὑπεύθυνον αὐτὸν κατεστ[η
 οντας ἐ[?] ἔδοξεν τὸν καθ' ἑτο[ς
 ν διδόνα[ι] ᾧ ἂν κοινῇ πᾶσα ἡ
 25 εὐσεβείας
 γραμματεῦντος τῶν πρ[εσβυ-]τέρων τοῦ δεινός ..]

A-B. As this is a wall-stone, the inscriptions engraved upon it were continued upon other slabs, and we cannot determine the exact arrangement of the lines. This slab is entire on the top, bottom, and right. It contains part of two inscriptions.

A is the conclusion of a decree of the senate of Ephesos, and receives illustration from two decrees in the Salutaris inscription which have similar signatures at their foot. Indeed one of those signatures is the same as one of these, Μάρκος Καισέλ(λ)ος Μαρκιανός: so that the date of A will be about the same as the Salutaris inscription, viz. circa 104 A.D.

B-C is rather later in date, belonging to the reign of Commodus (line 8) A.D. 180-192. It deals with the celebration of certain sacrifices, lectisternia etc. in honour of 'the saviour goddess,' also entitled ἡ προκαθηγέτις, and of the Emperor. This expression in lines 7, 8 resembles C. I. 4332 (an inscription from Phaselis in Lykia) where we read [ἱερα]τε[ύσαν]τα [τῇ]ς προκαθ[ηγ]ε[?]δος τῆς πόλεως θεᾶς Ἀθηνᾶς [Πολ]ιάδος καὶ τῶ[ν] θ[ε]ῶν Σε[β]ασ[τ]ῶν. Curtius accordingly restores this line as it is given in the cursive text; and this may afford some clue to the probable length of the lines. The preamble (lines 1-4) speaks of certain ancient sacrifices and mysteries which had been celebrated from the time of the foundation of Ephesos in connexion with a shrine and image of τῆς Σωτέρας, the expense being defrayed out of the 'public moneys of the γερουσία.' Lines 5, 6 speak of these ceremonies as having been intermitted for some years owing to lack of funds. It is resolved (lines 7-10) that the traditional celebrations shall be revived in honour of the goddess and of the reigning Emperor Commodus, without stinting expense. In line 11 it is resolved to put the festival upon a new and permanent footing by fresh enactments. In line 18 we seem to have the date of the festival, viz. 'in the 12th month.'

Such is the outline of an inscription which, if not so mutilated, would be very interesting. There are several points which call for remark. The lapidary seems to have made some mistakes. ἐπὶ πλείστ(ο)ν is probably intended in line 5, and ἐπιμελεία(ς) in line 6; certainly εὐωχία(ι)ς in line 15, and ἐλα(τ)τον in line 9. Accordingly it is doubtful whether ἐκδῖαν in line 5 is a debased form of ἐκδείαν, or a lapidary's blunder. In line 3 νεώ is a later variant for νεών:

compare Lobeck's Phrynichus p. 186 and C. I. 3148, line 19. In A we may restore Καισέλ(λ)ος.

Line 1. κυρ]ωθέν is a mere conjecture: cp. line 11. We should understand οἰκισμὸς τῆς πόλεως to signify the founding of Ephesos by Androklos. Line 2. As we cannot help identifying the Σώτειρα of lines 3 and 17, and the προκαθηγέτις of line 7 with the Ephesian Artemis, we must further conclude that these mysteries and sacrifices were in her honour. Similarly in No. DLXXXVII post ἡ κυρία Σώτειρα is manifestly Artemis.

The inscription, C. I. 3002, in honour of a priestess of Artemis at Ephesos sufficiently proves that her worship included μυστήρια. And Strabo (xiv, p. 640) speaks of τινὰς μυστικὰς θυσίας which were yearly celebrated at Ephesos in memory of the birth of Artemis and the travail of Leto. When Strabo (*ibid.*) speaks of the εὐωχίας and συμπόσια which accompanied that festival, one is inclined to suppose it to be the very festival mentioned in our inscription. Moreover the ἀγαλμα and ναός of line 3 might well be sought among the πλείωνων ναῶν with ἀρχαία ξόανα referred to by Strabo (*ibid.*) as standing on Mount Solmissos. For a further discussion of this festival see above pp. 79-80.

Line 4. γερουσία is probably another name for συνέδριον line 6, and πρεσβύτεροι line 26. The relation of this body to the βουλή and δῆμος,—from which it was certainly distinct,—has been fully discussed on p. 75. Line 13. An ἐκδικος (or σύνδικος) was a lawyer employed by a state to represent its interests and plead its cause, as plaintiff or defendant, before some foreign power: see Marquardt, Röm. Alterth. iv, p. 522; and C. I. 1732 (an award of land at Daulis, temp. Hadrian). Thus Cicero (Ad Fam. xiii, 56) speaks of ἐκδικοὶ to be sent from Mylasa to Rome to dispute a claim upon the town funds for debt. But it is not clear what such an ἐκδικος has to do with our inscription. Waddington-Le Bas (on No. 1602 a and 1176) endeavours to distinguish between the functions of the ἐκδικοὶ and σύνδικοι: but I think Menadier (Qua condicione Ephesii, etc., p. 97) is right in pronouncing them identical. In line 18 I restore [Σεβ]αστὴν sc. ἡμέραν comparing No. CCCCLXXXI, line 320, where the second of Anthesterion is entitled Σεβαστή i. e. sacred to the Emperor. The middle letters of δωδεκάτου are broken, but enough is preserved to make the word certain. The

proper name of the 12th Ephesian month is not known. We find the expression *δγδοος μὴν* in C. I. 3005, and the designation of months by numerals is not uncommon (see index to Böckh's C. I. p. 46 foll. and p. 78 *ante*).

C is a fragment of the same decree, and probably followed close after B, very much as it is placed in the cursive text. It appears to contain the end of the document. Line 23: *καθ' ἔτος* is a common form; compare C. I. 2347 c, line 48; 2693 c; Addenda 3641 b, line 5; 3902 b, 4252 b, etc. It may be compared with *ἐφ' ἰση* which is common enough in the Ephesian decrees. Nor is *ὁ καθ' ἔτος ἐνιαυτός* for 'annus quisque' without parallel: see C. I. Addenda, 3641 b, lines 5 and 38.

The ceremony of lectisternia, frequently met with in Roman religion, was widely known among the Greeks also under the name of *Θεοξένια* (see Denecken, *De Theoxeniis*). At Athens a decree of the

commencement of the third century B. C. (C. I. A. ii, Pt. 1, No. 305) awards praises to certain citizens who

— ἔθ' υὸν τὰς τε θ]—
[ν]σίας τῶ[ι Διὶ τῷ Σωτήρι καὶ τ]ῇ 'Αθηνῶν τῇ]
[Σω]τείρ[α καὶ τῶν ἄλλων ἐπεμε]λήθησα[ν μετὰ]
[το]ῦ ἱερ[έως καλῶς καὶ φιλοτίμω]ς, ἐπεμελήθη-
[σα]ν δὲ [καὶ τῆς στρώσεως τῆς κλί]νης καὶ τῆς κ-
[οσ]μῆς [σεως τῆς τραπεζῆς ἀγαθῇ]ι τύχῃ, δεδόχ-
[θα]ι κ.τ.λ.

Again, in C. I. A. ii, Pt. 2, Nos. 948 and 949, similar lectisternia to Pluto are spoken of: *Τούσδε ἐπιώψ[ατο] ὁ ἱεροφάντης [τὴν κλίνην στρῶ]σαι τῷ Πλούτων[ι] καὶ τὴν τράπ[εζαν κοσμήσαι] κατὰ τὴν μα[ν]τείαν τοῦ [θεοῦ] κ.τ.λ. And τοὺς ἐπιφθ[έντας τὴν τε] κλίνην στρῶσαι τῷ [Πλού- τωνι καὶ τὴν] τράπεζαν κοσμήσαι [κατὰ τὴν μαντείαν] τοῦ θε[οῦ] κ.τ.λ. The date of these two documents is about 300 B. C. Compare Köhler, *Hermes* vi, p. 107.*

CCCCLXXXIV.

Fragment of a stelè of white marble: the moulding which surmounted it has been chiselled off. Unpublished. Height 10 in., width 11½ in.

ΔΣΕΛΛ-
ΒΟΥΛΗΚΑΙ
ΛΟΦΟΥ

[Τῆς μεγίστ-]
[ης 'Εφεσίων]
πόλεως ἔδοξ[εν]
τῇ] βουλῇ καὶ
τῷ δήμῳ Φοῦ[σκος *vel simile quid.*
κ.τ.λ.

Probably from the heading of a decree.

SECTION II.

LETTERS FROM KINGS AND EMPERORS.

CCCCCLXXXV.

Fragment of a stèle of white marble; height 10½ in., width 12½ in. Unpublished. Discovered by Mr. Wood.

ΛΑΙ

ΤΙΟΧΟΣΕΦΕΣΙΩΝΤΗ

ΡΟΣΗΜΑΣΚΥΜΑΙΟΙΠΡΟΤΕΡ

ΙΜΙΝΩΝΙΔΙΟΞΕΝΟΣΕΜΦΑ

ΑΘΥΣΤΕΡΕΙΝΚΑΙΜΗΓΜ

Περὶ (?) Κυμαίων.

Βασιλεὺς Ἀντίοχος Ἐφεσίων τῇ [βουλῇ καὶ τῷ δήμῳ χαίρειν· οἱ ἀφικόμενοι? πρὸς ἡμᾶς Κυμαῖοι πρότερον καὶ νῦν ὁ δεῖνα ἡμῖν ὅν ἰδιόξενος ἐμφανίζει ὑμᾶς μὴ καθυστερεῖν καὶ μηδεμίαν

Part of a royal letter, probably of Antiochos III, perhaps written towards the beginning of his struggle with Rome.

We may conjecture that this was one of the many letters despatched by Antiochos from his winter quarters at Chalkis, B. C. 192-1, like the letter to Iasos, No. CCCCLII *ante*. Ephesus was at this time the central point of the king's interests in Asia (see Livy, xxxvii, 10-11). We may be sure that the Asiatic cities watched with an eager and personal interest the course of the king's campaign in Greece proper; and naturally in most of the towns there was a Roman party ready to turn to the best account any grievance against the king or his allies. A year later (B. C. 190), after the defeat of Antiochos at Thermopylae, Kymè was on the side of Rome. But later on in the same summer, upon the success of the king's admiral Polyxenidas, Kymè went over to Seleukos, who held the chief command by land

in those regions for his father (Livy, xxxvii, 11). In 189 B. C., when the Romans settled the affairs of Asia at the close of the war, Kymè was one of the cities which were allowed their freedom,—a privilege which it owed not only to its old renown, but perhaps also to the influence of the strong Roman party within its walls (Livy, xxxviii, 39).

If this view of the contemporary politics of Kymè be correct, we can the better divine what were its relations with Ephesus, and what impelled Antiochos in the winter of B. C. 192-1 to write this letter to Ephesus. Probably the Roman party at Kymè had been making capital out of some grievance between the Kymeans and Ephesus. Envoys had come to Antiochos from Kymè, making complaint (line 3): upon which the king writes to the Ephesians to bespeak their consideration for Kymè, and to remove the grievance which threatened to alienate that city from his cause.

CCCCCLXXXVI.

On a large marble slab, surmounted by a moulding: height 2 ft. 6½ in.; width 4 ft. 3½ in. Found in the Great Theatre. C. Curtius, *Hermes*, iv (1870), p. 178; Wood, *Ephesus*, p. 71; Appendix, *Inscriptions from the Great Theatre*, No. 17; Waddington, *Fastes* p. 191; Dittenberger, *Sylloge*, No. 284.

ΛΑ - ΡΟΕΟΥΤΡΑΙΝΟΥΠΑΡΘΙΚΟΥ - ΥΙΟΣ

ΙΩΝΟΣΤΡΑΙΑΝΟΣΑΔΡΙΑΝΟΣΣΕΒΑΣΤΟΣ

ΙΕΓΙΣΤΟΣΔΗΜΑΡΧΙΚΗΣΕΞΟΥΣΙΑΣ ΤΟ Δ

Ο.Γ - ΕΦΕΣΙΩΝΤΗΓΕΡΟΥΣΙΑΙ. ΧΑΙΡΕΙΝ

ΜΟΔΕΣΤΟΣΟΚΡΑΤΙΣΤΟΣΕΥΕΠΟΙΗΣΕΝΤΑΔΙΚ

ΝΕΙΜΑΣΕΝΤΗΚΡΙΣΕΙΕΠΕΙΔΕΠΟΛΛΟΥΣΕΔΗΛ
 ΖΦ ΔΕΣΘΑΙΧΡΗΜΑΤΑΥΜΕΤΕΡΑΟΥΣΙΑΣΤΩΝΔΕΔΑΝΙΣ
 ΝΩ ΑΤΕΧΟΝΤΑΣΟΥΦΑΣΚΟΝΤΑΣΔΕΚΛΗΡΟΝΟΜΕΙΝΤΟΥ
 ΚΑΙ ΤΟΥΣΧΡΕΩΣΤΑΣΟΝΤΑΣΠΕΠΟΜΦΑΥΜΩΝΤΟΑΝΤ
 10 ΤΟΥΥΗΦΙΣΜΑΤΟΣΚΟΡΝΗΛΙΩΙΠΡΕΙΣΚΩΙΤΙΚΡΑΤΙΣΤΩΙ
 ΑΝΘΥΠΑΤΩΙΙΝΑΕΙΤΙΤΟΙΟΥΤΟΝΕΙΗΕΠΙΛΕΞΗΤΑΙΤΙΝΑ
 ΟΣΚΡΙΝΕΙΤΕΤΑΜΦΙΣΒΗΤΟΥΜΕΝΑΚΑΙΕΙΣΠΡΑΞΕΙΠΑΝΤΑ
 ΟΣΑΑΝΟΦΕΙΛΗΤΑΙΤΗΓΕΡΟΥΣΙΑΙ ΟΠΡΕΣΒΕΥΩΝΗΝ
 ΚΑΣΚΕΛΛΙΟΣΓ ΤΙΚΟΣΩΙΤΟΕΦΟΔΙΟΝΔΟΘΗΤΩΕΙΓΕΜΗ
 15 ΠΡΟΙΚΑΥΠΦ ΤΟΠΡΕΣΒΕΥΣΕΙΝ - ΕΥΤΥΧΕΙΤΕ - ΗΤ . Ε . Κ . ΟΚΤΩΒΡΙΩΝ
 ΠΛΙΟΥΤΡΟΥΤΕΙΛΙΟΥΒΑΣΣΟΥ

Αὐτοκράτωρ] Κα[ί]σαρ, θεοῦ Τραιῖ(α)νοῦ Παρθικοῦ υἱός,
 θεοῦ Νερούα υἱωνός, Τραιῖανός Ἀδριανός Σεβαστός,
 ἀρχιερεὺς] μέγιστος, δημαρχικῆς ἐξουσίας τὸ δ,
 ὑπατος τ]δ γ, Ἐφεσίων τῇ γερουσίᾳ χαίρειν.
 5 Μόστιος] Μόδεστος ὁ κράτιστος εὖ ἐποίησεν τὰ δίκ[α]
 ὑμῖν? κατα]νείμας ἐν τῇ κρίσει. Ἐπεὶ δὲ πολλοὺς ἐδελ[ώσατε
 σφ[ετέρ]ζεσθαι χρήματα ὑμέτερα, οὐσίας τῶν δεδανισ[μέ-
 νω]ν κ]ατέχοντας οὐ φάσκοντας δὲ κληρονομεῖν, τοὺς [δέ
 καὶ [αὐ]τοὺς χρεώστας ὄντας, πέπομφα ὑμῶν τὸ ἀντ[ί]γραφον
 10 τοῦ ψηφίσματος Κορνηλίῳ Πρεῖσκῳ τῷ κρατίστῳ
 ἀνθυπάτῳ, ἵνα, εἴ τι τοιοῦτον εἴη, ἐπιλέξηται τινα
 δς κρίνῃ τε τὰμφισβητούμενα καὶ εἰσπράξῃ πάντα,
 ὅσα ἀν ὀφείληται τῇ γερουσίᾳ. Ὁ πρεσβεύων ἦν
 Κασκέλλιος [Πον?]τικὸς, ᾧ τὸ ἐφόδιον δοθήτω, εἴ γε μὴ
 15 προῖκα ὑπέ[σχε]το πρεσβεύσειν. Εὐτυχεῖτε. Πρ(δ) εἰ Κ(αλανδῶν) Ὀκτωβρίων.
 Γραμματεύοντος Πο]πλίου Ῥουτειλίου Βάσσου.

The heading of the letter is easily restored by the comparison of similar documents; e.g. No. CCCCLXXXVII. It is a letter of Hadrian to the γερουσία of the Ephesians; dated, as we learn in lines 3 and 15, September 27, A. D. 120,—that year being the 4th of Hadrian's tribunicia potestas.

The stone is but slightly injured, and the restorations pretty certain. Line 1: the lapidary omitted the Α in Τραιῖ(α)νοῦ, and in line 7 ΔΕΔΑΝΙΣ- is a late spelling for ΔΕΔΑΝΕΙΣ-. Line 5: Wood, after Waddington (Fastes, p. 189) reads [Μόστιος] Μόδεστος; M. Waddington makes him proconsul of Asia towards the end of Trajan's reign or the beginning of Hadrian's: he occurs as proconsul of Asia in a bilingual inscription from za Æni in Phrygia, C. I. 3835 (compare Addenda, p. 1064), and more perfectly given by Waddington-Le Bas, iii, 860-3, and C. I. L. iii, No. 355. Lines 5-6: Curtius writes τὰ δίκ[ασθέντα], which is hardly probable. I read τὰ δίκ[α] ὑμῖν κατα]νείμας, and suppose Modestus as proconsul to have given a judgment in favour of the γερουσία, charging the debtors with the principal and due proportion of interest thereon. On the γερουσία I have spoken at length, ante pp. 74-79. In the Bull. de Corr. Hellén. xi (1887), p. 108, M. Radet publishes three letters of Hadrian to the city of Stratonicea, dated A. D. 127. His article is an interesting study of Imperial letters generally.

The drift of the Emperor's letter is as follows. The Ephesian gerousia appears to have lent certain moneys to various persons, and finding the borrowers to be slack in their repayment, has obtained a judg-

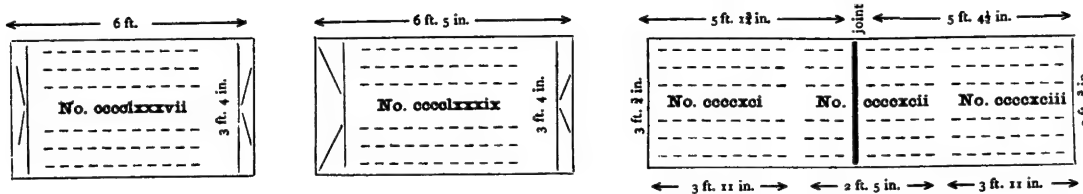
ment, τῇ κρίσει (line 6), in its favour from Modestus. As, however, much difficulty was still found in recovering the debts, the gerousia applies directly to the Emperor by means of a ψήφισμα (line 10 and ἐδελώσατε, line 6), sending it to him by an Ephesian citizen Cascellius (line 14), by whom also the Emperor returns this reply. M. Waddington (Fastes, p. 191) restores the cognomen as [Ατ]τικὸς: but there is space for three letters, and the remains of the first letter suggest Π. It appears that while some of the debtors were the original borrowers of the money (αὐτοὺς χρεώστας ὄντας, line 9), a difficulty had arisen in other cases by the fact that the original borrowers were dead, and those who had come into possession of their property now repudiated the debt, refusing to own themselves the heirs and legitimate representatives of the deceased (οὐ φάσκοντας κληρονομεῖν, line 8). At the end of line 8 Dittenberger wrongly follows Waddington in reading τοῦ- [των δέ]; the Σ however is visible on the stone. The Emperor assures them that he has sent a copy of their application to the proconsul of Asia, Cornelius Priscus, directing him to make enquiry and appoint some one to enforce the payment of debts due to the γερουσία (lines 9 foll.). For Cornelius Priscus, see Waddington, Fastes, p. 191. He was probably the Priscus whom Pliny mentions in several letters (Ep. iii, 21, heading; v, 20, 7, where he is styled consularis). Marquardt (Römische Alterth. iv, p. 406) accepts it as proved that Cornelius Priscus was consul (i. e. suffectus) A. D. 103, and proconsul Asiæ A. D. 120-1, according to the date of this

inscription. Menadier (Qua condicione Ephesii usi sint, p. 55) compares C. I. 2987 *b*, an Ephesian inscription in honour of a Roman citizen who is described as *δοθέντα [λογιστῇ]ν ὑπὸ θεοῦ Ἀδριανοῦ [τῇ φιλο]σοεβάστει γερουσίᾳ*. This then was the commissioner appointed in pursuance of lines 11–12 of the

Imperial letter: *ἐπιλέγεται τινα | δὲ κρίνει τε τὰ μφισβη-
τούμενα καὶ εἰσπράζει πάντα, | ὅσα ἂν ὀφείληται τῇ γερουσίᾳ*.
In line 16 I take P. Rutilius Bassus to be the *γραμμα-
τεὺς* of the *gerousia*: see pp. 77 and 82 *ante*. It is pos-
sible that No. CCCXCXVII *post* is a letter of Hadrian to
the proconsul Mettius Modestus on this very affair.

NOTE ON NOS. CCCCLXXXVII, CCCCLXXXIX, CCCXCXI—CCCXCIII.

DIAGRAM TO SHOW THE ORIGINAL SIZE OF THE SLABS, AND THE ARRANGEMENT OF THE INSCRIPTIONS.



N.B.—The width of this last slab may have been slightly greater, as the fragments composing it are not quite certainly placed.

These five imperial letters were discovered by Mr. Wood in excavating the Odeum at Ephesus, on the southern slope of what he terms Mount Koreos¹. The dado of the proscenium, consisting of white marble slabs, about an inch in thickness (*crustæ*), had fallen upon the stage, and was broken into little fragments of which more than 150 were found. (Wood, Ephesus, p. 43). 'The fragments . . . were taken down to Smyrna piece by piece as they were found, and almost the only amusement in the evening which I then allowed myself, was to put together the pieces of this marble puzzle' (*ibid.* p. 45). 'By the end of March (1864), nearly the whole of the fragments of the inscriptions from the proscenium of the Odeum had been found, and these, on being put together in their relative positions, were seen to consist of five inscriptions, four of which' (the four last) 'were letters addressed by the Emperor Antoninus Pius to the people of Ephesus. Two (?) of them bear the date of the eighth tribunitian power of that Emperor, A. D. 145–6; another was written during his thirteenth tribunitian power, A. D. 150–1. . . . The fifth inscription' (the first) 'is a letter addressed by the Emperor Hadrian to the people of Ephesus' (Wood, *ibid.* p. 44). M. Waddington, who received early copies of these documents, published three of them, Nos. CCCCLXXXIX, CCCXCXI, CCCXCII, in his monograph, *Sur la vie du rhéteur Aristide*, pp. 8, 51. The diagram given above will show the size of the four slabs containing the inscriptions, and the arrangement of the inscriptions upon them. I have succeeded in fitting into their places several fragments omitted before. It must remain doubtful whether the dado contained more inscriptions than these five: see notes on No. CCCXCIII.

CCCCLXXXVII.

On a slab of white marble facing, pieced together from a number of fragments: for the measurements see Diagram. Wood, Ephesus, Appendix, Inscriptions from the Odeum; Dürr, *Die Reisen des Kaisers Hadrian*, 1881, p. 124; Dittenberger, *Sylloge*, No. 285.

ΚΡΑΤΩΡΚΑΙΣΑΡΘΕ ΔΥ
ΠΑΡΕ ΚΟΥΥΙΟΣΘΕΟΥΝΕΡ ΛΛ Ν
ΤΡΑΙΑ ΔΣΑΔΡΙΑΝ ΣΣΕΒΑΣ ΚΙΕΡΕΥ
ΜΕΓΙΣ ΣΔΗΜΑΥ ΣΣΕΘΟΥΣΙ ΕΥΠ/ΤΟΣΤΟΙ
5 ΠΑΤΗ ΡΙΔΟΣΕΦ ΩΝΙΩΙΣΑ ΧΟΥΔ ΔΥΛΗΙΑΔΙΟΥ
ΛΕ ΑΔΓΣ ΖΚΑΙΠΟΛΙ ΓΗΣΥ ΝΝΙΝΑΙΔ ΥΠΟΛ/
ΠΑΙΚΑΙΤ ΝΘΑΛΛΑ ΣΑΑΠΟΤΟΥ ΑΤΟΣ
ΧΡΗΖΙΜ ΣΓΕΝΕΔ ΙΔΙΚΑΙΤΟΥΕΘΝ Ν Ν
ΜΟΝΑΣΑΕΙΑ' ΟΜ ΟΙΔΕΑ ΙΔΗΣ Ν Ν
10 ΤΟΜΕΝΠΡΩΤΟΝΕΙΣΡΟΔΟΝΑΠΟΤΗΣΕ ΣΟΥΚΟ ΟΜΕ
ΝΥΝΛΕΑΠΟΕΛΕΥΣΕΙΝΟΣΠΡΟΣΥΜΑΣΑΦΙΚ ΔΥΜΕΝ ΕΤΑ
ΛΕΒΟΥΛΕΥΤΗΣΓΕΝΕΣΘΑΙΚΑΓΩΤΙ ΜΕΝ ΜΑΣΙΑ ΔΥΜΕΙΝ
ΠΟΙΟΥΜΑΙ. ΕΙΔΕΜΗΔΕΝΕΝΠΟΔΩΝ ΜΗΣΑΦ ΟΣ
ΤΟΑΡΓΥΡΙΟΝΟΣΟΝΑΙΔΟΑΣΙΝΟΙΒΟΥΛΕΥΣ ΝΤΕΣ ΟΕΣΙΑΣ ΝΕΚΑ
ΕΥΤΥΧΕΙΤΕ

¹ E. Curtius, however (*Beiträge zur Geschichte Kleinasien*, p. 2), identifies this hill with the *Λεπρή Ἀκρή* of Strabo, xiv, p. 633; compare p. 140, *ante*.

Αὐ[το]κράτωρ Καῖσαρ θεοῦ [Τραϊανοῦ
 Παρθ[ι]κοῦ υἱός, θεοῦ Νερ[οῦ]α υ[ι]ων[ός],
 Τραϊά[ν]ος, Ἀδριαν[ός] Σεβασ[τὸς] ἐρ[χ]ιερεῦ[ς]
 μέγισ[τος], δημηρχ[ικῆ]ς ἐξουσί[ας] τὸ ἰ[γ], ὑπατος τὸ γ,
 5 πατή[ρ] πατ[ρίδος], Ἐφ[εσί]ων τοῖς ἀ[ρ]χουσ[ι] καὶ τῇ β[ουλῇ] χαίρειν.
 Λ. Ἐ[ρ]αστος καὶ πολ[ι]τῆς ὑ[μ]ῶν [ἐ]ἰναί φ[ησι, κ]αὶ πολλ[ά]κις
 πλῆ καὶ τ[ῇ]ν θάλασσ[αν], καὶ ὅσα ἀπὸ τοῦ[του] δυν[ατός] [ἐ]στι
 χρήσιμ[ος] γενέσ[θαι] τῇ πατρ[ίδι], καὶ τοῦ ἔθν[ους] τ[οῦ]δ[ος] ἡγε-
 10 μόνας ἀεὶ δι[α]κομ[ί]ζειν. ἐμ[οί] δὲ δ[ις] ἤδη συνέπλευ[σεν],
 τὸ μὲν πρῶτον εἰς Ῥόδον ἀπὸ τῆς Ἐ[φ]έσου κομ[ι]ζομέν[ω],
 νῦν δὲ ἀπὸ Ἐλευσεῖνος πρὸς ὑμᾶς ἀφικ[ν]ουμέν[ω], εὐ[χ]εταί
 δὲ βουλευτῆς γενέσθαι, κἀγὼ τ[ῇ]ν μὲν [δοκι]μασίαν ἐφ[έ] ὑμείν
 ποιούμε[αι]. εἰ δὲ μηδὲν ἐνποδῶν [ἐ]στιν αὐτῷ ἀλλ' ἐστὶ τιμῆς ἀξί[ος],
 τὸ ἀργύριον ὅσον διδῶσιν οἱ βουλευόντες [δώσω] τῆς ἀρχαί[ας] ρεσίας [ἐ]νεκα.
 15 Εὐτυχεῖτε.

A letter of the Emperor Hadrian to the Ephesian magistrates and boulè (line 5), recommending L. Erastos for admission to the boulè. The text is here more accurately given than before: several fresh fragments having been fixed into their places in the earlier lines, and the reading of lines 6–14 checked by comparison with No. CCCCLXXXVIII. [Εὔ]χεται also is given in line 11, part of X appearing on the stone. In line 7 πλῆ is a degenerate spelling of πλεί (see Franz, *El. Epigr. Gr.* p. 249); Dittenberger wrongly alters it, the reading of the marble being certain. In line 9, instead of Wood's συνέβαινε, I restore with Dittenberger συνέπλευσεν. Line 14 is restored by comparison of the next inscription.

The thirteenth year of Hadrian's tribunicia potestas lasted from Dec. 10, A.D. 128, to Dec. 9, A.D. 129. The Emperor speaks of 'his recent journey from Eleusis to Ephesos' (line 11, νῦν δέ), but we are informed where he was when he wrote this letter. A letter of his to the city of Astypalæa, dated like the one before us [δημαρχικῆς ἐξουσίας τὸ ἰγ, was despatched [ἀπὸ Λαοδικείας τῆς ἐπὶ Λύκῳ]: it was discovered at Astypalæa, and published by Dubois, *Bulletin de Corr. Hellén.* vii (1883), p. 407. These inscriptions enable us to determine the date of Hadrian's second visit to Athens, viz. the winter of A.D. 128–9, the date already suggested by Dittenberger *C. I. A.* iii, No. 735¹. In the spring of A.D. 129 Hadrian embarked at Eleusis and proceeded to Ephesos; and in No. DI *post* we can trace a memorial of his visit. From Ephesos during the same year 129 he journeyed up the Mæander Valley to Laodicea, and from thence into Syria.

The earlier visit to Ephesos alluded to in line 10 (τὸ μὲν πρῶτον εἰς Ῥόδον ἀπὸ τῆς Ἐφέσου κομίζομένῳ) probably took place A.D. 125, at the close of Hadrian's first tour in Egypt and Asia Minor, when he was on his way through the Ægean islands to Athens; see Spartianus in *Hist. Aug. Vita Hadr.* 13: post hæc per Asiam et insulas ad Achaïam navigavit et Eleusinia sacra exemplo Herculis Philippique suscepit. That first visit of Hadrian to Athens is probably to

be dated A.D. 125–6 (Dittenberger, *Hermes* vii, (1873), p. 213; *C. I. A.* iii, No. 735).

Lucius Erastos, the subject of this Imperial letter, appears to have been a shipowner who had twice had the honour of conveying the Emperor upon his vessel. He claims to have done the same honourable service continually to τοὺς ἡγεμόνας τοῦ ἔθνους (line 8), i. e. the proconsuls of the province of Asia, and in this way had deserved well of his native city. In connexion with this statement it should be remembered that official etiquette required each proconsul of Asia to enter upon his province by landing at the port of Ephesos; see Ulpian, *ap. Digest*, i, 16, 4, § 5: quædam provinciæ etiam hoc habent, ut per mare in eam provinciam proconsul veniat, ut Asia, scilicet usque adeo, ut imperator noster Antoninus Augustus ad desideria Asianorum rescripserit proconsuli necessitatem impositam: per mare Asiam applicare καὶ τῶν μητροπόλεων Ἐφέσου primam attingere. Ephesian coins of the imperial times are found with the legend: ΕΦΕCΙΩΝ Α ΚΑΤΑΠΛΟΥC in allusion to this privilege, which was highly valued as a distinction and as a source of profit. No doubt the same rule was observed by all Roman officials and persons of note.

The words ἡγεμόνας and ἔθνους are doubtless meant as synonyms respectively of ἀνθυπάτους and ἐπαρχείας. This choice of generic terms in preference to specific may perhaps be set down to the taste of the time and to a certain intentional courtliness in the letter of Hadrian. Aristides the rhetor does indeed write ἡγεμών for ἀνθύπατος (i, p. 532, Dindorf); but even in Dio Chrysostom ἡγεμών is quite commonly used in its older and proper meaning of 'a leading man,' not necessarily holding an official rank. This was the use of the word in Thukydides viii, 89; and later on ἡγεμών translated the Latin princeps, both words implying personal importance apart from official status (Dio Chrys. 40th and 45th orations *passim*; and H. Pelham, *Journal of Philology*, 1879, p. 323 foll.). That ἔθνος occasionally was employed for 'province' is proved by an inscription in Waddington-Le Bas (P. v, No. 1219 from Bubon in Lykia), where ἀρχοντες τοῦ Λυκίων ἔθνους stands for

¹ In Part i, p. 39, this visit of Hadrian to Athens is dated by a misprint, A.D. 132.

Λυκιάρχαι; see also C. I. 2802 (ἐν τῷ τῆς Ἀσίας ἔθνει), and several other instances in the passages cited by Marquardt, Röm. Alterth. iv, p. 374, *note* 5.

From lines 12 foll. we see (what is well known from other sources) that in imperial times the Greek cities granted membership of their βουλὴ as an honorary distinction. Dio Chrysostom was thus honoured by many cities after his return from exile (see Orat. 41, Ad Apamenses, p. 180 Reiske): καὶ ἴσως οὐδὲν ἐποιεῖτε θαυμαστόν· οὐ γὰρ μόνον αἱ λοῖπαι πόλεις, ἀλλὰ καὶ τῶν ἰσοτίμων ὑμῖν αἱ πλείους σχεδὸν ὅπου γέγονα καὶ πολιτείας καὶ βουλῆς καὶ τῶν πρώτων τιμῶν οὐδὲν δεομένη μετέδωκαν, οὐκ ἀνωφελῇ σφισι νομίζοντες οὐδὲ ἀνάξιον τιμᾶσθαι. Compare also Nos. DCXV, DCXVII; C. I. 5913. Line 14 refers to the fees payable by those

who received this distinction; Hadrian makes himself responsible for the payment of all such fees on behalf of Erastus; compare Pliny's letter to Trajan XL: Claudiiopolitani quoque in depresso loco, imminente etiam monte, ingens balineum defodiunt magis quam ædificant, et quidem ex ea pecunia quam buletæ additi beneficio tuo aut jam obtulerunt ob introitum aut nobis exigentibus conferunt. The δοκιμασία which the boulè of Ephesos is permitted to exercise (line 12) dealt, we may be sure, as much with the position and wealth of the candidate as with his character. The nature and position of the boulè at Ephesos and elsewhere under the empire has been discussed *ante*, pp. 71 foll.

CCCLXXXVIII.

A broken slab of white marble, entire only at the top and on the right. Height 2 ft. 6 in.; width 1 ft. 3½ in. Discovered by Mr. Wood. Published by C. Curtius, Hermes iv, p. 181.

ΑΡΘΙΚΟΥ.
ΔΡΙΑΝΟΣ
ΚΙΚΗΣΞΞΟΥ
ΟΣΕΦΕΣΙΩΝ
5 Ξ
ΣΙΝ. ΚΑΙΠΟΛ
ΥΤΟΥΔΥΝΑ
ΑΙΤΟΥΕΘΝΟΥΣ
ΔΙΣ. ΗΔΗ
10 .ΠΟΤΗΣ
ΞΕΙΝΟΣ
ΥΛΕΥΤΗΣ
ΡΥΜΕΙΝ
ΖΑΛΛ
15 'ΑΟ

This is manifestly a duplicate of the preceding letter of Hadrian. It is not necessary to give it in cursive again. Which of the two is the original, and which is the copy? Probably this is the original, being inscribed on a separate stelè, from which I

suppose a copy was made to adorn the marble facing on the proscenium of the Odeum. By comparison of the two copies we are enabled to restore: εἰ δὲ μηδὲν ἐνποδῶν [ἐστὶν αὐτῷ] ἢ ἀλλ' [ἐστὶ τι] μῆς ἀξι[ο]ς.

CCCLXXXIX.

From the proscenium of the Odeum, inscribed upon crustæ; see note on p. 151 *ante*. Published by Waddington, Sur la vie du rhéteur Aristide, p. 51; Wood, Ephesus, Appendix, Inscriptions from the Odeum, No. 2.

ΑΥΤΟΚΙ		ΡΙΑΝΟΥ
ΥΙΟΣΘΕΟ		ΟΣ
ΘΕΟΥΝΕΡ		ΑΝΟΣ
ΑΝΤΩΝΕΙΙ		ΓΙΣΤΟΣ
5 ΔΗΜΑΡΧΙΚΗ		ΥΠΑΤΟΣ
ΤΟ < ΓΠΑΤΗΡΠΑ		ΒΟΥΛΗΙ
	ΟΙΔ	
	ΙΜΙΔΙΧΑΙΙ	
ΠΕΡΓΑΜΗΝΟ	ΑΜΗΝΝΤΟΙΣΙΙ	ΙΑΜΜΑΣΙΝ

ΧΡΗΣΑ ΜΕΝΟΝ ΤΙΣΟΝΟΜ ΣΙΝΟΙΣ ΕΓΩ ΧΡΗΣΘΑΙ ΤΗΝ ΠΟΛΙΝ
 10 ΤΗΝ ΜΕΤΕΡΑΙ ΕΦ ΝΑΜΗΝΟΜΑΙ ΛΕΚΑΙ ΣΜΥΡΝΑΙΟΥ ΣΚΑΤΑ
 ΤΥΧΗΝ ΠΑΡΑ ΟΙ ΠΕΝΑΙ ΤΑΥΤΑ ΕΝΤΩ ΠΕΡΙ ΤΗΣ ΣΥΝΘΥΣΙΑΣ
 ΨΗΦΙΣΜΑΤΙ ΤΟΥ ΛΟΙΠΟΥ ΔΕ ΕΚΟΝΤΑΣ ΕΥΓΝΩΜΟΝ ΗΣ ΕΙΝΕΑΝ
 ΚΑΙ ΥΜΕΙΣ ΕΝΤΟΙΣ ΠΡΟΣ ΑΥΤΟΥΣ ΓΡΑΜΜΑΣΙΝΟΝ ΡΟΣΗΚΕΙ
 ΤΡΟΠΟΝ ΚΑΙ ΚΕΚΡΙΤΑΙ ΤΗΣ ΠΟΛΕΩΣ ΑΥΤΩΝ ΕΜΕ ΜΝΗ
 15 ΤΟΙΣ ΤΟ ΨΗΦΙΣΜΑ ΕΠΕΜΨΕΝ ΣΟΥΛΠΙΚΙΟΣ ΙΟΥ ΝΟ ΡΟΠΟΣ ΜΟΥ
 ΕΥΤΥΧΕΙΤΕ
 ΛΕ ΨΗΦΙΣΜΑ ΕΠΟΙΗΣΕΝ ΓΡΑΜΜΑΤΕΥΩΝ ΠΟΥ ΗΔΙΟΣΑΝ ΝΟ

Αυτοκ[ράτωρ Καῖσαρ θεοῦ Ἀδ]ριανοῦ
 νιδος, θεοῦ Τραϊανοῦ Παρθικοῦ νίων]δος,
 θεοῦ Νερ[ούα ἐκγονος, Τίτος Αἴλιος Ἀδρι]ανὸς
 Ἀντωνεῖν[ος Σεβαστὸς, ἀρχιερεὺς μέ]γιστος,
 5 δημαρχικῇ[ς ἐξουσίας τὸ . . ., αὐτοκράτωρ τὸ β.] ὑπατος
 τὸ γ, πατήρ πα[τρίδος, Ἐφεσίων τ]οῖς [ἀρχουσι καὶ τῇ] βουλῇ
 καὶ τῷ δῆ[μῳ χαίρ]ειν.
 Περγαμηνο[ὺς ἀπεδε]ξάμην ἐν τοῖς π[ρὸς ὑμᾶς γρ]άμμασιν
 χρησαμένο[υς το]ῖς ὀνόμ[α]σιν οἷς ἐγὼ χρῆσθαι τὴν πόλιν
 10 τὴν ὑμετέρα[ν ἀπ]εφ[η]νάμην· οἶμαι δὲ καὶ Σμυρναίους κατὰ
 τύχην παραλ[ελ]οῖσθαι ταῦτα ἐν τῷ περὶ τῆς συνθυσίας
 ψηφίσματι, τοῦ λοιποῦ δὲ ἔκοντας εὐγνωμονήσῃ ἐὰν
 καὶ ὑμεῖς ἐν τοῖς πρὸς αὐτοὺς γράμμασιν ὃν [π]ροσῆκει
 τρόπον καὶ κέκριται τῆς πόλεως αὐτῶν [φαίνεσθ]ε μεμνη-
 15 μένοι. Τὸ ψήφισμα ἐπεμψεν Σουλπίκιος Ἰου[λίου]ν[ος ἐπίτ]ροπός μου.
 Εὐτυχεῖτε.
 Τὸ] δὲ ψήφισμα ἐποίησεν γραμματεῶν Πο. Οὐήδιος Ἀν[τωνε]ῖν[ος].

A letter from the Emperor Antoninus Pius to the magistrates and people of Ephesos (*Ἐφεσίων τοῖς ἀρχουσι καὶ τῇ βουλῇ*, line 6). Line 14: [ἀεὶ ἦτ]ε, Wood; but I restore [φαίνεσθ]ε from the duplicate copy, No. ccccx c.

The date is fixed by the mention of the third consulship of Antoninus, line 6. He was consul for the third time A. D. 140, and for the fourth time A. D. 145. The letter therefore must fall between 140–144. It deals with an interesting subject, viz. the jealousy between Ephesos and Smyrna about titular precedence. Such rivalries were not unknown between other cities, but they were the more likely to occur in the province of Asia, where Ephesos, Smyrna, Pergamon, and other chief cities enjoyed the title of *μητρόπολις*. These three cities which are named together in this letter, are also brought together by the rhetor Aristides (i, pp. 771–777 Dind.) as the three chief cities of the province. But it was Smyrna that disputed the preeminence of Ephesos. Marquardt (*Röm. Alt.* iv, p. 188) cites most of the passages referring to this quarrel. The oration of Dio Chrysostom, *Ad Nicomed.* (Or. 38) deals with a similar quarrel *περὶ πρωτείων* between Nikomedia and Nikaea, the former claiming the sole use among Bithynian cities of the titles *πρώτη καὶ μητρόπολις τῆς Βιθυνίας*, Nikaea being styled *πρώτη* but not *μητρόπολις*. The quarrel was, says Dio (*ibid.*), *περὶ ὀνόματος μόνον*: it involved no more serious consequences than the right of precedence in the procession which opened the yearly festival in each province in honour of the Emperor (*κοινὰ Ἀσίας, Βιθυνίας*, etc.). It may be compared with the old controversy in James I's time between the two English Universities about their respective antiquity; but though the Romans

might sneer (Dio Chrys. *ibid.*) and though their own more sensible countrymen (Dio Chrys. and Aristides) might remonstrate, the Greek cities, in the absence of greater political interests, carried their emulation about these trifles beyond all reason. In the province of Asia the Roman government fully recognized the precedence of Ephesos; and in the procession of the *κοινὰ Ἀσίας* Ephesos took the first place. But Smyrna made no secret of her jealousy, and claimed a virtual if not formal equality. Dio Chrysostom, under Nerva and Trajan, speaks of it as a standing feud (*Orat.* 34, *Tarsica Altera*, p. 59 Reiske): *καὶ εἶτε Αἰγαῖοι πρὸς ὑμᾶς εἶτε Ἀπαμείας πρὸς Ἀντιοχείας εἶτε ἐπὶ τῶν πορρωτέρω Σμυρναῖοι πρὸς Ἐφεσίους ἐρίζουσι, περὶ ὄνου σκίας, φασὶ διαφέρονται*. It appears from the present inscription and the next that Antoninus had to use his authority to settle the dispute. A passage from Ulpian, already cited on p. 152, states that Caracalla had to intervene later with a rescript requiring the proconsul invariably 'per mare Asiam applicare καὶ τῶν μητροπόλεων Ἐφεσον primam attingere.' Antoninus had confirmed the right of Ephesos to a precedence in rank—*ἡ πρώτη καὶ μεγίστη μητρόπολις τῆς Ἀσίας*. On the other hand Smyrna certainly gained from Antoninus some new distinction. Philostratos (who speaks as if the jealousy were a thing of the past, *Lives of the Sophists*, p. 50 Kayser) says: *ἤριζεν ἡ Σμύρνα ὑπὲρ τῶν ναῶν καὶ τῶν ἐπ' αὐτοῖς δικαίων, ξύνδικον πεποιημένη τὸν Πολέμωνα ἐς τέρμα ἤδη τοῦ βίου ἤκοντα καὶ ἀπῆλθεν ἡ Σμύρνα τὰ πρωτεία νικῶσα*. What Smyrna claimed was that she was the most beautiful of all the cities of Asia, and possessed the most beautiful temple or temples belonging to the *κοινὸν Ἀσίας*. Such seems to be the right interpretation of Philostratos' words, taken in connexion with Aristides (i,

pp. 771-776, Dind.), who claims for Smyrna only the priority of beauty. If Aristides in his letter to M. Aurelius (i, p. 767) is referring to this contention, it was carried before the Emperor and the senate (?). Polemo was selected to plead the claim of Smyrna (Philostratos, l. c.), and that city carried the day by 400 votes to 7. We may take it to be the result of this decision that in inscriptions of the time of Commodus (C. I. 3202 foll.) Smyrna is entitled *ἡ πρώτη τῆς Ἀσίας κάλλι καὶ μεγέθει, καὶ λαμπροτάτη καὶ μητρόπολις τῆς Ἀσίας*. We learn from the present letter that the people of Smyrna had been reproved by the Emperor, at the instance of the Ephesians, for omitting in a decree addressed to Ephesos certain titles belonging to that city; probably they had left out all or part of the words *πρώτη καὶ μεγίστη μητρόπολις τῆς Ἀσίας*. The people of Smyrna pleaded that the omission was a mere accident, and the Ephesians are requested to accept this apology (lines 11 foll.). The right of Ephesos to the title had been confirmed by the authority of the Emperor (line 10).

There are no means of learning what was the occasion of the *συνθυσία* (line 11), or joint sacrifice on the part of the Asiatic cities. It may perhaps refer to the celebration of the *κοινὰ Ἀσίας* at Smyrna: or it may have been a common rejoicing at the victory of Antoninus in Britain at the end of A. D. 139, after which he assumed the title of Emperor II (see line 5).

Line 15 informs us that the Ephesian *ψήφισμα*, to which the Emperor is replying, had been forwarded to him by his procurator Sulpicius Julianus, (Procurator Cæsaris in the Proconsular Province of Asia): it had been drawn up and moved originally (line 17)

by the *γραμματεὺς* of Ephesos, P. Vedius Antoninus, of whom the following documents will say more. He is also mentioned in an honorary inscription 'From the city and suburbs' of Ephesos (Wood, Ephesos, Appendix, No. 9): *Πόπλιον Οὐήδιον Παπιδανὸν Ἀντωνεῖνον τὸν κράτιστον κληρονόμῳ χρησάμενον τῇ ἀγιωτάτῃ θεῇ Ἐφεσείᾳ Ἀρτέμιδι ἡ πατρίς ἀνενώσατο*. Also *ibid.* No. 4 ('from a pedestal in a building near the Odeum'): *Πο. Οὐήδιον | Ἀντωνεῖνον, | τὸν κτιστὴν | τῆς Ἐφεσίων | πόλεως, | ἡ συνεργασία | τῶν λαναρίων* (= Hermes vii, p. 31). His grandfather, who was also a Roman citizen, is commemorated in the following (Hermes vii, p. 32), where our Vedius Antoninus is styled *ὁ κράτιστος*: [*Π.*] *Οὐήδιον Π. υἱὸν | Κυρ[ε]ῖνα | [Ἀ]ντωνεῖνον, πάππον | Οὐηδίου | Ἀντωνεῖνον | [τ]οῦ κράτιστου, | [οἱ] κ[λ]ηρόνομοι | . . . ἀμένον | . . . αθ . . .* In the following (Hermes vii, pp. 32, 33 = *Μουσείον καὶ Βιβλιοθήκη τῆς Εὐαγγελικῆς Σχολῆς*, iii, 1880, p. 179) we seem to read both of his father and his grandfather: . . . *Οὐήδιον Ἀντωνεῖνον συνκλη(τ)ικὸν, | [ύ]διν Μ. Κλ. Πο. Οὐηδίου Ἀντωνεῖνου Φαίδρου Σαβεινιανοῦ συνκλητικοῦ, | ἕκγονον Μ. Κλ. Πο. Οὐηδίου Ἀντωνεῖνου | Σαβεῖνου ἀρχιερέως τῆς Ἀσίας ἐν | πολλοῖς καὶ ἀναγκαίοις χρησίμου*. See also on No. DV.

M. Waddington suggests that the reconciliation effected by this Imperial letter gave occasion to the coin struck by the Ephesians as follows (Mionnet, *Ionie*, Nos. 289, 1291):

Obv. Τ . ΑΙ . ΚΑΙCΑΡ . ΑΝΤΩΝΕΙΝΟC. Head of Antoninus with bay-wreath.

Rev. ΖΜΥΡ . ΠΕΡΓ . ΕΦΕCΙΩΝ . ΟΜΟΝ. Ephesian Artemis standing between Asklepios and Nemesis.

CCCCXC.

Two fragments of a white marble stelè, unpublished. A measures 8½ in. by 2 ft. 8 in.; B measures 5½ in. by 15 in. Discovered by Mr. Wood at Ephesos.

a.

ΜΕΝΟΥC . ΙC . ΝΟΜΑCΙΝ . ΟΙCΕΙC
Ν . ΤΗΝ . ΥΜΕΤ . ΙΝ . ΑΠΕΦΗΝΑΜΗΝ .
ΝΑΙΟΥC . Κ . ΤΥΧΗΝ . ΠΑΡΑΛC

b.

ΡΟCΗΚΕΙΤΡΟΤ
ΝΦΑΙΝΗCΘ

Obviously fragments of the original inscription of which the preceding (No. CCCCLXXXIX) was a copy. It is not necessary to reproduce the whole in cursive characters again.

From the proscerium of the Odeum; see *ante*, p. 151. Published by M. Waddington, Sur la vie du rhéteur Aristide, p. 8; Wood, Ephesus, Appendix, Inscriptions from the Odeum, No. 3. On the same slab of crustæ with the left half of No. ccccxci.

5 Κ ΓΟΗΑ ΒΥΠΑΙΟΥ
 ΤΗΡΠ ΛΝΤΟΙΣ ΛΟΥΣΙΚΑΙ ΒΟΥΛΗΚΑΙ
 ΜΙΡΕ ΗΝΦΙΛΟΦΙΜΙΑΝΗΝΦΙΛΟΤΙΜ
 ΑΣC ΤΑΝΤΩΝΕΙΝΟΣΕΜΑΘΟΝΟΥΧΟΥΙC Κ
 10 ΙΩΝΥΜΕΤΕC ΜΑΤΩΝΩΣΕΚΤΩΝ ΕΙΝΟΥΒΟΥΛC ΙΕ
 ΝΟΣΓΑΡΠΑΡΕΜΟΥΓΥΧΕΙΝΒΟΗΘΕΙΑC ΙΚΟΣΜΟΝΤΩΝ
 ΕΡΓΩΝΩΝΥΜΕΙΝΕΠΗΝΓΕΙΛΑΤΟΕΔΗΛ ΣΙΗΛΙΝΑΟΙ
 ΚΟΔΟΜΗΜΑΤΑΠΡΟΣΤΙΘΗΣΙΝΤΗΠΟC ΕΙΣΟC ΟΡ
 ΘΩΣΑΠΟΔΕΧΕΣΘΕΑΥΤΟΝΚΛΓΩΚΑΙC ΥΤΟC C
 15 ΑΗΤΗΣΑC ΑΙΑΠΕΔΕΞΑΜΗΝΟΤΙ ΓΟΝΙ ΝΠΟ
 ΛΕΙΤΕΥΟΜΕΝΩΝΤΡΟΠΟΝΟΙΤΟΥ ΑΧΡΗC ΕΙΝΧΑ
 ΙΝΕΙΣΘΕΑ ΑΙΔΙΑΝΟΜΑΣΚΑΙΤΑΤΩ CΣ
 ΝΦΙ ΙΑΝΑΛΛΑΔΙΟΥΠΡΟΣΤΟ ΕΜΝΟ
 ΣΕΙΝΤΗΝΠΟΛΙΝΠΡΟΗΡ ΜΨΕΝ
 ΑΙΑΝΟΣΟΚΡΑΤΙΣΤCΣΑΝΘC C

Αὐτοκράτωρ Καῖς[α]ρ θε[οῦ] Ἀδ[ριαν]οῦ
 υἱός, θεοῦ Τραῖ[αν]οῦ Παρθ[ικοῦ] υἱὸς υἱόν,
 θεοῦ Νερούα ἐκγον[ος, Τίτος] Ἀλίο[ς] Ἀδριανὸς
 Ἀντωνείνος Σεβα[σ]τὸς[ς, ἀρχιερεὺς] μ[έγιστος, δη]μαρ-
 5 χι[κ]ῆς ἐξουσίας] τὸ ἦ, αὐτοκράτωρ τ[ὸ] β[ασιλ]εύς, ὑπάτος [τὸ δ, πα-
 τὴρ π[ατρίδος, Ἐφεσί]ων τοῖς [ἄρ]χουσι καὶ [τῇ] βουλῇ καὶ
 τῷ δήμῳ χ[αί]ρειν. Τῇ φιλοτιμίαν ἣν φιλοτιμ[εῖται]
 πρὸς ὑμ[ᾶς] Ο[ὐ]διδιος Ἀντωνείνος ἔμαθον οὐχ οὕτω[ς] ἐκ
 τῶν ὑμετέρων γραμ[μα]τῶν ὡς ἐκ τῶν [ἐκ]είνου βουλόμε-
 10 νος γὰρ παρ' ἐμοῦ τυχεῖν βοηθείας [εἰς τὸ]ν κόσμον τῶν
 ἔργων ὧν ὑμεῖν ἐπηγγείλατο, ἐδήλ[ω]σεν ὅσα καὶ ἡλικία οἱ
 κοδομήματα προστίθουσιν τῇ πόλ[ει], ἀλλ' ὑμ[εῖς] ο[ὐκ] ὁρ-
 θῶς ἀποδέχεσθε αὐτόν· καὶ σὺν[ε]λάβον αὐτὸς ὅσ-
 15 α ἡτήσατ[ο] καὶ ἀπεδέξαμην ὅτι [οὐ] τὸν [πολλῶν τῶν] πο-
 λειτενομένων τρόπον, οἱ τοῦ [παρ]αχρη[μα] εὐδοκίμ[ου] εἰν χά-
 ριν εἰς θέα[ς] καὶ διανομὰς καὶ τὰ τῶν ἀγώνων θέματα? δαπαν[ῶ]σιν?
 τῇ φιλοτιμίαν, ἀλλὰ δι' οὗ πρὸς τὸ μέλλον συνοίσει?, σ[υ]μνο-
 τέραν ποιῆ[σ]ειν τὴν πόλιν προήρ[ηται]. Τὰ γράμματα ἐπε[μ]ψεν
 Κλ. Ἰουλιανὸς ὁ κράτιστος ἀνθύπατος. Εὐτυχεῖτε.

A letter of the Emperor Antoninus Pius to the boulè and demos of the Ephesians.

The date of the letter is A. D. 145. Its subject is the same Veditus Antoninus who was named in No. cccclxxxix as γραμματεῦν, i. e. probably γραμματεὺς τοῦ δήμου: on that passage I have noted other references to the same man. It appears that he was encouraged by the Emperor to spend large sums on the improvement and erection of public buildings at Ephesus, receiving help for the purpose from his Imperial patron whose name he bore (lines 10-11, 13-14). It is possible that the Odeum, in which this series of letters was inscribed, was one of the buildings reared by Veditus Antoninus. But his

munificence apparently was not welcomed by the Ephesians with the gratitude it deserved; he was obstructed in his work, and both Veditus and the Ephesian authorities laid the matter before the Emperor (lines 12-13, 8-9). I follow M. Waddington in restoring ἀλλ' ὑμ[εῖς] ο[ὐκ] in line 12; we might also read ἀλλ' ὑμ[εῖς] ο[ὐ]ν and make ἀποδέχεσθε imperative, but the meaning would be much the same. The Emperor accordingly sends this letter to strengthen the hands of Veditus against the obstructives. Five years later we find the Ephesians writing to the Emperor to acknowledge the bounty of Veditus, a tardy gratitude which the Emperor very coldly acknowledges (No. ccccxci). The last seven lines

are so mutilated that only the general drift can be recovered. Of this I am pretty confident, although the precise words cannot be certainly restored.

In those days, as now, any alterations in public buildings were liable to be received with much criticism and some strong opposition. Dio Chrysostom gives an amusing account of the opposition made to his schemes of improvement at Apamea (Oratio XL, De Concordia, p. 162 Reiske): λόγοι δὲ ἐγίνοντο πολλοὶ μὲν, οὐ παρὰ πολλῶν δὲ, καὶ σφόδρα ἀηδεῖς, ὥς κατασκάπτω τὴν πόλιν, ὥς ἀνάστατον πεποίηκα σχεδὸν ἐξελαύνων τοὺς πολίτας, ὥς ἀνῆρηται πάντα, συγκέχυνται, λοιπὸν οὐδὲν ἔστι· καὶ τινες ἦσαν οἱ σφόδρα ὀδυρόμενοι τὸ χαλκεῖον τὸ τοῦ δεινός, χαλεπῶς ἔχοντες, εἰ μὴ μενεῖ ταῦτα τὰ ὑπομνήματα τῆς παλαιᾶς εὐδαιμονίας, ὥσπερ τῶν Ἀθήνησι Προπυλαίων κινουμένων ἢ τοῦ Παρθενῶνος ἢ τὸ Σαμίων Ἡραίων ἡμᾶς ἀνατρέποντας ἢ τὸ Μιλησίων Διδύμειον ἢ τὸν

νέων τῆς Ἐφεσίας Ἀρτέμιδος κ. τ. λ. If I am at all right in the suggested restorations of lines 14-18, it is interesting to find the Emperor deprecating the popular rage for *θεὰς καὶ διανομάς*, which is a Greek equivalent for 'panem et Circenses.' For the nomen gentilitium and date of the proconsul Julianus see Waddington, *Fastes*, p. 211. In the last line of our inscription, the name can be clearly read [...'lou]-λιανός: the marble has been injured since its first discovery.

A glance at the correspondence between Pliny and Trajan will further illustrate our inscription, by showing how common was the custom of founding games, and giving shows, or endowing doles, and also what a personal interest the Emperors took in the material improvement and public buildings of the Asiatic cities.

CCCCXCII.

From the proscenium of the Odeum; see Diagram, p. 151. Published by M. Waddington, *Sur la vie du rhéteur Aristide*, p. 8 δ; Wood, *Ephesus*, Appendix, *Inscriptions from the Odeum*, No. 4. There is a joint in the marble slab down the middle of this letter: the left portion is on the same marble with No. cccxcxi, the right portion is on the same marble with No. cccxciii.

ΓΟΚΡΑΤΩ ἘΡΘ
ΑΔΡΙΑΝΟΥΥ ΟΥ ΤΕΟΥΤΡΑΙ
Π ΘΙΚΟΥ ΙΩΝΟΣΟΕΟΥ
ΟΥΑΕΚΓΟΝΟΣΥ ΔΡΙΑΝΟΣ
5 ΑΝΤΩΝΕΙΝΟΣΣΕΒΑΣ ΡΧΙΕΡΕΥΣ
ΜΕΓΙΣΤ ΗΜΑΡΧΙΚΗ ΟΥΣΙΑΣΤΟ
ΙΓΑΥΤΟ. ΙΑΤΟΡ ΣΤΟΛ
ΠΑΤΗΡΠΑΤΗΡ
ΑΡΧΟΥΣΙΚΑΙΤΗΒ ΤΩΔΕ Ι
10 ΧΑΙ
ΕΙΔΟΤΙΜΟΙΔΗΛΟ ΙΟΤΙ
ΗΝΟΥΗ ΤΟΣΑΝΤ ΙΙ ΦΙΛΟΤΙΜΕΙ
ΤΑΙΠΡΟΣΥΜΑΣΟ ΓΕΚΑ ΠΑΡΕΜΟΥ
ΧΑΡΙΤΑΣΕΙΣΤΟΝ ΜΟΝΑ ΗΣΠΟ
15 ΛΕΩΣ ΤΕΟΕΤΟ
ΟΥ ΦΙΛ ΜΨΕΝ ΦΛ
ΤΙ ΤΟΣ ΧΕΙ

Αὐτοκράτωρ Καῖσαρ θεοῦ
Ἀδριανοῦ υἱὸς, [θεοῦ] Τραῖα[νοῦ]
Π[ατρ]ικοῦ [υἱ]ωνος, θεοῦ [Νερ-
ούα] ἐκγονος Τ[ίτος Αἰλῖος Ἀ]δριανὸς
5 Ἀντωνεῖνος Σεβασ[τὸς, ἀ]ρχιερεὺς
μέγιστος δημαρχικῆς ἐξουσίας τὸ
ἰγ, αὐτοκράτωρ [τ]ὸ [β, ὑπατο]ς τὸ δ,
πάτηρ πατρίδος, Ἐφεσίων τοῖς
ἀρχουσὶ καὶ τῇ β[ουλῇ καὶ] τῷ δήμῳ
10 χαίρειν
Εἰδοῦναι μοι δηλοῦντε τὴν φιλοτιμίαν
ἣν Οὐλή[δ]ιος Ἀντ[ων]εῖνος φιλοτιμεῖ-
ται πρὸς ὑμᾶς ὁ[ς] γε καὶ τὰς παρ' ἐμοῦ
χάριτας εἰς τὸν κόσμον ἀπάσης πό-
15 λεως κατέθετο.
Τὸ ψήφισμα ἐμψεν Φλ
... τι ἐπίτροπος. [Εὐτυ]χεῖτε

A letter from the Emperor Antoninus Pius in acknowledgment of a decree (line 16) of the Ephesians respecting Vedius Antoninus; addressed to the magistrates, boulè and demos.

The mention of the 13th year of the tribunicia potestas of Antoninus fixes the date of the letter, viz. A. D. 150 (line 7). I have been able by patiently piecing together a number of tiny fragments, to

present this letter in a more complete state than previous editors; the only doubt is about the position of the fragment containing ΧΕΙ at the end of line 17. Unfortunately the name of the ἐπίτροπος, or Procurator Cæsaris in Asia, is mutilated: cp. No. CCCCLXXXIX fin., and Pauly's Real-Encyclop. s.v. Procurator. For the subject of this letter see the preceding, No. CCCXCII.

CCCCXCIII.

From the proscenium of the Odeum, see on p. 151. Referred to by Wood, Ephesus, Appendix, Inscriptions from the Odeum No. 5, as 'too fragmentary for publication.' The end of the inscription containing the date is given by Waddington, Fastes Asiatiques, p. 225, but I question the certainty of his restoration: see below.

	ΥΤΟΚΡΑ	ΣΑΡΘΕΟΥ ΜΛ	ΙΑΝC	
	ΤΟΥΤΡΑΙΑ	ΤΑΡΘΙΚΟΥΥ	Ν	
	ΘΕΟΥ ΕΡC	ΝC	(b)	(d)
	ΑΔΡΙΑΝΟΣΑΝΤΩΝΕ	ΒΑΣΤ	(c)	ΕΥC
5	ΜΓΙΣΤΟΣΔΗΜΑΡΥΙΚΗΣ	ΑΣΤC	ΥΤΟΛ	Τ
	ΟΔΠΑΤΙ	ΤΡΙΔ	ΠΙΤΗΣΑ	
	ΓΝΚΑ	ΑΕΝ		
	ΕΦΕΛΙC	ΝΚΑΙΣΕΜΗ	Ι	
	ΑΥΤΗΠΟΛΕ	ΙΛΟΝΓ	ΩCΠ	
10	ΑΝΔΡΑΣΙΝΤΟΥΛΥΠΕ	CΙNC		
	ΑΙΕΠΙΤΑΙCΠΟΛΕCΙΝ	CΠΡΟΕ		
	Π	Ν	ΕΙΚΟCΗCΘΗΝΑΙΤΗC	
	ΠΡ	CΕΦCΙΟΙCΜΕΓΑΛΟΨΥΧΙΑ		(e)
	ΝΙΛΝΕΙΝ	ΕΡΓΕCΙ	ΑΙΕΙ	
15	ΕΠΡΑΞΑΥΤ	ΝΕΛΑ	CΑ	(f)
	Uninscribed	ΤΗC	ΚΑΙΚΟ	ΙΤΗ
	ΥΗΦΙCΜ	ΝΠΟΠΙΑ	ΕΙCΚΟCΟ	(g) ΤΙC
	ΤΟ	ΤΟC	Uninscribed	ΤΥΧΕΙΤΕ

(e) Entire only on right: measures 5 in. by 5 in. (f) Broken all round: but vacant at bottom: measures 8 in. by 8½ in. (g) Broken all round: measures 3 in. by 4 in.

Α]ὐτοκρά[τωρ Καί]σαρ θεοῦ Ἀδ[ρ]ιανοῦ υἱὸς,
 θεοῦ Τραῖα[νοῦ] Παρθικοῦ υἱῶν[ος],
 θεοῦ [Ν]ερούα[ρου] ἐκγ[ό]νος, [Τίτος Αἰλίου
 Ἀδριανὸς Ἀντωνεῖνος Σε]βαστ[ὸς, ἀρχιερ]εὺς
 5 μέγιστος, δημαρχικῆς ἐξουσί[ας] τὸ ἄντοκ[ράτωρ] τ[ὸ] ὑπατος τ[ὸ] δὲ πατ[ὴρ] πατρίδ[ος, τοῖς ἐ]πὶ τῆς Ἀ[σίας] Ἑλ-
 λησιν χαίρ[ει] καλὸν μὲν
 Ἐφεσίων καὶ σεμν[ὸν] τοι-
 αύτη πόλε[ι] φ[ίλον] γ[ὰρ] ἴσ[ως] π[ο] ὥσπερ
 10 ἀνδράσιν τοῖς ὑπε[ρέχου]σιν οὔτω
 καὶ ἐπὶ ταῖς πόλεσιν [ταῖς] προεχ[ούσαις]
 π η νη εἰκὸς ἡσθῆναι τῇ τε δ[ι]νομασθείσῃ? ἐν τοῖς
 πρ[ωτέρου]ς Ἐφεσίοις μεγαλοψυχία [καὶ τῇ Ποπλίου Οὐη-
 δίου Ἀ]ντωνεῖνου ἐν τῷ παρόντι χρόνῳ? καὶ ἐ[γ]-
 15 ὠ συν]έπραξα αὐτ[ῷ] καὶ σ[υν]έλαβον ὧς α[νέ]ξοντι τὸ κάλλος
 τῆς [πόλεως] καὶ κό[σμου] τῇ[ς] Ἀσίας?
 Τὸ ψήφισμα ἐπ[ε]μψεν Ποπίλλ[ιος] Πρ[ο]είσκος ὁ [κρά]τισ-
 το[ς] ἀνθύπα[τος]. [Ε]ὐτυχεῖτε.

A letter from Antoninus Pius, dated in his fourth consulate (line 6), but the year of the tribunicia potestas is lost (line 5), so that the exact date is doubtful. The fourth consulship of this Emperor was in A. D. 145, and he must have written the letter

between A. D. 145 and 161, the year of his death. Assuming it to be later than the preceding, dated A. D. 150, we may limit the present document to A. D. 150-161. This inscription, like the others from the Odeum,

is pieced together from a number of fragments. The position of these is made quite certain by the exact tallying of the fractured edges; except only in the case of the fragments marked in the uncial text as *b, c, d, e, f, g*. Of these there is little doubt about *b, c, d*. Although we cannot be mechanically sure of their position, yet they read on with perfect ease, and their general appearance is in favour of the arrangement assigned to them.

My restoration of the address of the letter (line 6): [*τοῖς ἐπὶ τῆς Ἀσίας Ἑλλησιν*], is amply justified by C. I. 3957 (a decree from Apamea, temp. Augusti) which begins: *Ἐδοξεν τοῖς ἐπὶ τῆς Ἀσίας Ἑλλησιν*,—and by C. I. 3187 (a decree from Smyrna, temp. Neronis, see Waddington, *Fastes*, p. 133), which also begins: *Ἐδοξεν τοῖς ἐπὶ τῆς Ἀσίας Ἑλλησιν*. I imagine that the friends of Vadius Antoninus in the chief cities of the province of Asia, had endeavoured to strengthen his hands in carrying out his plans at Ephesos by addressing a vote of thanks to the Emperor (*τὸ ψήφισμα*, line 17) for his bounty in assisting Vadius (compare Nos. cccxcxi, cccxcii, *ante*). The purport of their address was to congratulate the Emperor on the improvements which had been effected by Vadius at Ephesos, through the Emperor's assistance, improvements which rejoiced the whole province. The Emperor's reply (lines 7 foll.) is so much mutilated that we can hardly divine its drift. He may have expressed pleasure at seeing the whole province interested in the improvement of its capital (*Ἐφεσίων* . . . [*τοῖς αὐτῇ πόλεϊ*]), especially in view of the rivalry between the three chief cities (see on No. cccclxxxix). There certainly was a comparison drawn in lines 10, 11 between the mutual sentiments of great men and the feelings entertained for each other by great cities. The remainder (lines 12 foll.) is less obscure: 'I quite understand your gratification,' the Emperor goes on (*εἰκὸς ἡσθῆναι*). This phrase is a sort of formula in this connexion. It recurs in an imperial

letter (C. I. 2743) ascribed by Böckh to Diocletian and Maximian, and assigned to A. D. 286; it is in reply to the congratulations of the people of Aphrodisias: *εἰκὸς ἦν ὑμᾶς . . . ἡσθῆναι μὲν ἐπὶ τῇ καταστάσει τῆς βασιλείας τῆς ἡμετέρας, θυσίας δὲ καὶ εὐχὰς ἀποδοῦναι δικαίας*.

The fragment *e* certainly came at the end of a line, and seems to read easily into the place assigned to it; but its position is quite conjectural. The position of *f* and *g* is equally conjectural, for the edges of the fragments do not fit into the rest of the slab. It must be confessed however that we are led by strong general indications to place them as suggested. M. Waddington (*Fastes*, p. 225) cites the last lines thus: *Τὰ γράμματα ἐπεμψε]ν Ποπίλλ[ιος Πέδων | ὁ κρά-τιστος ἀνθύπα]τος*. For this we may certainly restore: *Τὸ ψήφισμα ἐπ[εμψε]ν Ποπίλλ[ιος ὁ κρά]τισ | το[ς ἀνθύπα]τος*. But what was the name of the proconsul? M. Waddington, led by the gentile name Popillius, identifies him with the Popillius Carus Pedit of No. cccclxxxii, and assigns his proconsulate to A. D. 161. On the other hand the fragments *f* and *g* appear to read into the letter very satisfactorily where I have placed them, and if so we must assume another proconsul, Popill[ius Pr]iscus. In a private letter on this subject M. Waddington reminds me that several years about this time are still vacant in the proconsular fasti; there is therefore no difficulty in supposing Popillius Priscus, a man otherwise unknown, to have been one of the many consules suffecti of this period, and afterwards proconsul of Asia. He may have been a brother of Popillius Pedit.

In lines 12 foll. I would not place too much reliance on the suggested restorations, but of the general drift we may be fairly certain. Observe that *μεγαλοψυχία* (line 13) was used in later Greek as an equivalent for *μεγαλοπρέπεια* 'magnificence.

CCCCXCIV.

The following fragments, discovered by Mr. Wood at Ephesos, appear to have come from the Odeum; all but the last (No. 9) may be unidentified portions of the five imperial letters noticed p. 151; each is about $\frac{3}{4}$ of an inch in thickness. The characters especially resemble No. cccxciii. It is possible however that some or all of these fragments belong to a sixth letter; and if so, M. Waddington may be right in relegating to this sixth letter the fragment marked *f* in No. cccxciii.

I.

Broken all round: measures 4 in. by $4\frac{3}{4}$ in.

ΥΙ
ΚΑΙΤΗ
ΤΑΝ

If we assumed a sixth letter, we might conjecture:— . . . ὑπ[ατος τοῦ πατρὸς πατρίδος, Ἐφεσίων τοῖς ἀρχουσι] καὶ τῇ [βουλῇ καὶ τῷ δήμῳ χαίρειν] κ. τ. λ.

2.

Broken all round: measures 3 in. by $2\frac{1}{2}$ in.

ΑΙ
ΤΗ

3.

Broken all round: measures 3 in. by $3\frac{1}{2}$ in.

ΣΤΗ
ΙΣ

4.
Broken all round: measures $2\frac{1}{2}$ in. by $2\frac{3}{4}$ in.

ΥΣΥ

5.
Broken all round: measures $1\frac{3}{4}$ in. by 3 in.

ϸΙΙ

6.
Broken all round: measures $1\frac{1}{2}$ in. by 2 in.

Πϸ

7.
Broken all round: measures 2 in. by $2\frac{1}{2}$ in.

ΣϷ

8.
Broken all round: measures $2\frac{1}{2}$ in. by $3\frac{1}{2}$ in.

Νϸ

Space uninscribed.
Characters rather larger than preceding.

9.
From the top right hand corner of a slab; measures 3 in. by $3\frac{3}{4}$ in.

ΑΕ

The last fragment (No. 9) is thicker than the others, being $\frac{1}{8}$ inch thick; the characters are also smaller. I have no proof that it came from the Odeum, but for convenience I place it here. Perhaps it is from

the heading of a letter: [Αὐτοκράτωρ Καῖσαρ θεοῦ Ἀδριανοῦ υἱός, θεοῦ Τραϊανοῦ Παρθικοῦ υἱανός, θεοῦ Νεροῦ] α ἔ[[κγονος] κ. τ. λ.

CCCCXCV.

White marble stele, broken on all sides. Height 2 ft. 8 in.; width 1 ft. Excavated by Mr. Wood at Ephesos. Unpublished.

ΙΜΑΙΙΙΙ
ΟΥΕΥΣΕΦ
ΚΟΥΚΑΙΘ
ΣΠΕΡΤΙΝΑΞ
5 ΣΜΕΓΙΣΤΟΣΑ
ΑΤΡΙΔΟΣΑΝΘ
ΒΟΥΣΠΕΡΤ
ΕΟΥΜΑΡΚΟ
ΝΤΩΝΙΝΟΥ
10 ΙΚΟΥΚΑΙΘΕC
)ΣΕΥΣΕΒΗΣ
ΥΠΑ

[Αὐτοκράτωρ Καῖσαρ θεοῦ Μάρκου Ἀντωνείνου Εὐσεβοῦς]
Γερμανικοῦ Σαρ]ματι[κοῦ υἱός, θεοῦ Κομμόδου ἀδελφός,
θεοῦ Ἀντωνείνου Εὐσεβ[οῦς υἱανός, θεοῦ Ἀδριανοῦ ἐγγονος,
θεοῦ Τραϊανοῦ Παρθι]κοῦ καὶ θ[εοῦ Νεροῦ ἀπόγονος, Λούκιος
5 Σεπτίμιος Σεούηρος] Περτίναξ [Εὐσεβῆς Σεβαστὸς Ἀραβικοῦ
Ἀδιαβηνικοῦ ἀρχιερε]ὺς μέγιστος, [δημαρχικῆς ἐξουσίας τὸ ἰ, αὐτο-
κράτωρ τὸ ια, πατὴρ π]ατρίδος, ἀνθ[ύπατος, ὑπατος τὸ γ, καὶ Α.
Σεπτιμίου Σεούηρου Εὐσε]βοῦς Περτ[ίνακος Σεβαστοῦ Ἀραβικοῦ
Ἀδιαβηνικοῦ υἱός, θ]εοῦ Μάρκο[υ Αὐρηλίου Ἀντωνείνου
Εὐσεβοῦς υἱανός, θεοῦ Ἀ]ντωνείνου [Εὐσεβοῦς καὶ θεοῦ Ἀδριανοῦ
10 καὶ θεοῦ Τραϊανοῦ Παρθ]ικοῦ καὶ θεο[ῦ Νεροῦ ἀπόγονος, Μάρκος
Αὐρήλιος Ἀντωνείν]ος Εὐσεβῆς, [Εὐτυχῆς Σεβαστὸς,
ὑπα[τος, κ. τ. λ.

Probably the heading of a letter from Septimius Severus and Caracalla in the year of their joint consulship, A. D. 202.

The name of Septimius Severus (Lucius Septimius Severus Pertinax) occurs in lines 4 and 7. The earlier portion may be restored by comparison of other documents relating to this Emperor, e. g. C. I. 2878, 3878, Add. 3837, 5891. It was a weakness of this great man to covet the distinction of imperial

lineage. Accordingly, A. D. 195, he asserted a fictitious claim to be the adopted son of Marcus Aurelius, and having deified Commodus in 196, he thenceforward styled himself 'son of M. Aurelius and brother of Commodus:' see Böckh on C. I. 1736; Eckhel, Doct. Num., vii, 173; De Ceuleneer, Essai sur la vie et règne de Sept. Sévère, p. 108. In line 6 ὑπατος τὸ γ would be expected to precede πατὴρ πατρίδος: but the stone does not seem to admit of it

Either the lapidary made a slip, or else ὑπατος τὸ γ is placed last by way of emphasis, to indicate the joint consulship with Caracalla; see line 12.

The latter portion (lines 7 foll.) refers to Caracalla (Marcus Aurelius Antoninus Pius; compare C. I. 353, etc.). In a letter of Severus and Caracalla to the people of Minoa (Mittheilungen i, p. 349), the lineage of Caracalla is rehearsed just as here, in deference to the taste of Severus. In A. D. 202 Caracalla was his father's colleague in the consulship, hence ὑπα[τος] in line 12. To this year we may

therefore assign our inscription. It is probably part of an imperial letter, in answer perhaps to some letter of compliment from the boulè and demos of Ephesos. C. I. 3178 is another letter jointly addressed by 'the Emperors' Severus and Caracalla to the people of Smyrna, which Böckh assigns to about 200 A. D. (compare C. I. 2971). The reader may also refer to Klein, Fasti Consulares, p. 89 reff.; and C. I. L. vi, Pt. i, 1031; and especially vi, Pt. i, 896, from the Pantheon at Rome, which was restored by Severus and Caracalla when colleagues in 202.

CCCCXCVI.

Fragment of white marble wall-stone; broken at the left and bottom, but at the top and at the right edge are joints. Height 5 in.; width 1 ft. 5 in. Discovered by Mr. Wood. Unpublished.

ΕΑΥ. . . ΤΩΝΜΕΝ
ΤΗΚΟΤΩΝΑΠΟΕ
ΕΙΚΟΣ

. . . ἐαυτῶ τῶν μὲν
ἀφ' ἐσ]τηκότων ἀπὸ ε-
. . . εἰκὸς . . .

The inscription so much resembles the fragments of imperial letters Nos. CCCCLXXXVIII and CCCXC, that it probably should be placed here. The characters are those of the Antonine age.

CCCCXCVII.

A block of white marble, the surface having at each edge a slight rebate of one inch in width; the joints are entire on all sides, showing that the block fitted on to other wall-stones from the same building. Height 9 in.; width 1 ft. $\frac{3}{4}$ in. Discovered by Mr. Wood. Unpublished.

ΕΓΕΙΚΩΣ ΝΙ.ΟΔΙΚΝΥΕΙΠΑΡΑΣΤΑΙΗ,
Γ ΚΕΙΝΚΕΛΕΥΣΘΗΝΑΙΤΑΚΑΚΩΣΑΠΟΔΕ
ΔΟΣΕΙ ΑΙΔΕΣΥΝΕΧΕΙΣΑΝΑΒΟΛΑΙΤ.
Ν ΟΠΑΠΠΟΣΑΥΤΟΥΣΑΒΕΙΝΟΣΩΣΦΗΣΕΝΕΛ
5 ΤΙ ΩΝΑΣΧΕΔΟΝΑΝΑΓΚΑΙΟΝΠΡΟΥΣΙΚΑΙΣΟΙΤΟΧΙ
ΤΟΣΥΝΧΩΡΕΙΝ ΔΣΠΕΡΓΑΡΑΙΔΩΠΟΛΛΗΝΑΝ/
ΤΙΝ Φ ΟΥΤΩΣΕΠΙΔΑΝΑΥΤΟΙΤΙΝΕΣΑΙΤΙΑΝΙ

. [δικαίως μὲν ἂν τὰ χρήματα,
ἀ τ]ετικῶς ἀποδεικνύει, παρασταίη, [καὶ οὐ δεῖ αὐτὸν προσε-
νε]γχεῖν κελευσθῆναι τὰ κακῶς ἀποδο[θέντα οὐδὲ προσθεῖναι
τ]ῇ δόσει· αἱ δὲ συνεχεῖς ἀναβολαὶ τ[ῶν
ᾧ]ν ὁ πάππος αὐτοῦ Σαβεῖνος, ὡς φῆς, ἐνε
5 . ιωνα, σχέδον ἀναγκαῖον ποῦσι καὶ σοι τὸ χρ[ηζόμενον κατὰ τὸ
αὐ]τὸ συνχωρεῖν ὥσπερ γὰρ αἰδῶ πολλὴν ἀνα[βολαὶ παρέ-
χου]σιν, οὕτως ἐπειδὴ αὐτοὶ τινες αἰτίαν ἔ[χουσι] . . .

Fragment of a letter, perhaps addressed by the Emperor to the proconsul of Asia (lines 4, 5; ὡς φῆς, καὶ σοι). The subject is the recovery of certain debts; and unless these debts were owing to some public body, the letter would hardly have been inscribed on a public building, as it appears to have been. It is possible that it refers to the same affair which occasioned the letter of Hadrian to the Ephesian Gerousia (No. CCCCLXXXVI, ante). If so, the writer of the present letter is Hadrian, and it may be addressed to Mettius Modestus, proconsul of Asia, shortly before A. D. 120.

We must suppose that Sabinus (line 4) had borrowed moneys of the Gerousia, and his grandson, who is now his representative, is slack in making repayment (see on No. CCCCLXXXVI, lines 7 foll.).

If my restorations are at all right, the drift of the letter is somewhat as follows: 'Whatever the debtor in question can prove that he has paid, must be reckoned to his credit (παρασταίη, compare παράστασις in L. and S.), however irregularly it was repaid (κακῶς ἀποδοθέντα); it must not be charged to him again. It would be best to compel an immediate settlement; but such perpetual adjournments have been previously allowed, that you are practically compelled to grant this request for postponement also. I know such delays are embarrassing, and make the creditor appear as if in the wrong, but yet there are cases where the creditor has only himself to blame for the necessity of delay,' etc.

SECTION III.

HONOURS TO THE IMPERIAL FAMILY, AND TO PUBLIC BODIES.

CCCCXCVIII.

Stèle of white marble in good preservation, 'from the Castle at Ephesus.' Presented by Mr. Purser of Smyrna, 1870. Height 3 ft. 11 in.; width 2 ft. Journal of Philology, vii, 1876, p. 145; Waddington, Bulletin de Corr. Hellénique, vi, 1882, p. 286.

ΤΟΚΡΑΤΟΡ
ΘΕΩΙ
ΚΑΙΣΑΡΙ
ΣΕΒΑΣΤΡΙΟΥΕΣΠΑΣΙΑΝΩ
5 ΕΠΙΑΝΟΥΠΑΤΟΥΜΑΡΚΟΥ
ΦΟΥΛΟΥΙΟΥΓΙΛΛΩΝΟΣ
ΟΔΗΜΟΣΟΚΑΙΣΑΡΕΩΝ
ΜΑΚΕΔΟΝΩΝΥΡΚΑΝΙΩΝ
ΝΑΩΙΤΩΙΕΝΕΦΕΣΩΙΤΩΝΣΕΒΑ
10 ΣΤΩΝΚΟΙΝΩΙΤΗΣΑΣΙΑΣΔΙΑ
ΤΕΙΜΟΘΕΟΥΤΟΥΤΕΙΜΟΘΕΟΥΚΑ
ΜΗΤΡΟΔΩΡΟΥΤΟΥΜΗΤΡΟΔΩΡΟΥ
ΑΡΧΟΝΤΟΚΑΙΔΙΑΜΝΟΦΙΛΟΥΤΟΥ
ΑΠΟΛΛΩΝΙΟΥΚΑΙΜΗΝΟΓΕΝΟΥΣ
15 ΜΗΤΡΟΦΑΝΟΥΚΑΙΜΕΝΕΚΡΑΤΟΥΣ
ΙΟΥΚΟΥΝΔΟΥΕΠΙΜΕΛΗΤΩΝ
ΕΠΙΑΡΧΙΕΡΕΩΣΤΗΣ
ΑΣΙΑΣΤΙΒΕΡΙΟΥΚΛΑΥΔΙΟΥ
ΑΡΙΣΤΙΩΝΟΣ

Αὐ]τοκράτορ[ι
θεῶ
Καίσαρι
Σεβαστῶ Οὐεσπασιανῶ
5 ἐπὶ ἀνθυπάτου Μάρκου
Φουλουλίου Γίλλωνος
ὁ δῆμος ὁ Καισαρέων
Μακεδόνων Ὑρκανίων,
ναῶ τῶ ἐν Ἐφέσῳ τῶν Σεβα-
10 στῶν κοινῶ τῆς Ἀσίας, διὰ
Τειμοθέου τοῦ Τειμοθέου κα[ὶ
Μητροδώρου τοῦ Μητροδώρου
ἀρχόντων καὶ διὰ Μηνοφίλου τοῦ
Ἀπολλωνίου καὶ Μηνογένους
15 Μητροφάνου καὶ Μενεκράτους
Ἰουκούνδου ἐπιμελητῶν.
Ἐπὶ ἀρχιερέως τῆς
Ἀσίας Τιβερίου Κλαυδίου
Ἀριστίωνος.

Dedication in honour of the deified Vespasian, set up at Ephesus in 'the temple of the Augusti belonging to the community of Asia' (lines 9, 10). This temple must be the Augusteum, the ruins of which were discovered by Mr. Wood within the peribolos of the Artemision, and to the north of the great temple. (Wood's Ephesus, p. 153.) Κοινῶ here agrees with ναῶ, and means 'belonging to τὸ κοινὸν τῆς Ἀσίας.' This was a confederation of the cities of the province for the worship of the Cæsars, on which something has been said on No. CCCCLXXXIX. An association of the kind existed in every province of the Empire, especially in the Eastern provinces (so τὸ κοινὸν τῶν Γαλατῶν, in No. DLVIII). At its head was an ἀρχιερεύς, whose office was an annual one, and therefore served to fix the date (line 17). His wife also had the right to be styled ἀρχιέρεια; and the title of ἀρχιερεύς was retained by a man after his year of office had expired. Every fourth year he had to furnish the funds for the celebration of the provincial games in honour of the Cæsars, κοινὰ

Ἀσίας: owing to this last duty, the ἀρχιερεύς was also styled Ἀσιάρχης, Λυκιάρχης, Γαλατάρχης, etc., as the case might be. The annual festival of τὸ κοινὸν τῆς Ἀσίας was held in turn in one of the principal cities, e.g. Ephesus, Smyrna, Pergamon, Sardes, Kyzikos and Philadelphia, each of which contained one or more temples dedicated to the worship of the Cæsars, and therefore styled itself νεωκόρος τῶν Σεβαστῶν; hence in lines 9, 10, ναὸς ὁ ἐν Ἐφέσῳ τῶν Σεβαστῶν; compare No. CCCCLXXXI, line 155. The ἀρχιερεύς τῆς Ἀσίας or Ἀσιάρχης, whose office extended to the whole province, is further to be distinguished from the local high-priest of Cæsar-worship appointed annually in every town wherein there was an Augusteum; at Ephesus this local high-priest was termed Ἀρχιερεύς (or Ἀσιάρχης) ναῶν τῶν ἐν Ἐφέσῳ (see No. DCIV, DCV). The office and title of the ἀρχιερεύς and the Ἀσιάρχης have been discussed by Waddington-Le Bas, Part iii, No. 885; he considers them to be distinct offices. I follow Marquardt, Röm. Alt. iv, 374 foll. (compare Ephemeris Epigraph. i, p. 200 foll.) in identifying

them, notwithstanding the inscription found by Benndorf at Sidyma (Reisen in Lykien und Karien, i, p. 71); see Monceaux, *De Communi Asiæ Provinciæ*, p. 55.

This dedication is made during the proconsulship of M. Fulvius Gillo (lines 5, 6), who is also mentioned in an Ephesian inscription published in the *Μουσείον καὶ Βιβλ. τῆς Εὐαγγελικῆς Σχολῆς*, Smyrna, iv, 1880, p. 180, and by M. Waddington (see heading). That also is a dedication to Vespasian at Ephesos from the people of Aphrodisias in Gillo's year. A Latin inscription of Vespasian's reign dated Dec. 2, A. D. 76, shows M. Fulvius Gillo to have then been consul suffectus (C. I. L. iii, part 2, p. 853). M. Waddington would make him proconsul of Asia under Domitian. Timotheos and Metrodoros (lines 11-13) are magistrates of the dedicating city; Menophilos, Menogenes and Menekrates are commissioned to assist them in the erection of the monument.

The interest of the inscription centres in the name of the city: ὁ δῆμος ὁ Καισαρείων Μακεδόνων Ὑρκανίων (lines 7, 8). It was situated in Lydia in the Hyrkanian Plain, so named from a colony settled there by the Persians from the shores of the Caspian

sea: εἴτα τὸ Ὑρκάνιον πεδίον, Περσῶν ἐπονομασάντων καὶ ἐποίκους ἀγαγόντων ἐκείθεν (Strabo, xiii, p. 629). The site of the town was until lately unknown; its composite name is due to the planting of a colony of Macedonians here, probably a military colony, to serve as a buttress against the Gauls (see Droysen, *Hellenismus*, iii, 2, p. 278). Pliny, N. H. v, 29, § 120, assigns the town to the Conventus of Smyrna: Zmyrnæum conventum magna pars Æoliæ quæ mox dicitur frequentat, præterque Macedones Hyrcani cognominati et Magnetes a Siplylo. Tacitus names it among the duodecim celebres Asiæ urbes destroyed by earthquake in one night, A. D. 17 (Ann. ii, 47; compare C. I. 3450). It was relieved of tribute for the time, and otherwise helped. It is possible that this was the occasion on which the inhabitants assumed the additional name *Καισαρεῖς* (line 7). Coins of the town are extant, see Head, *Hist. Num.* p. 550. C. I. 3181 is a dedication from the same town in honour of the Emperor Gallus and his son Volusianus, A. D. 252 or 253, and appears to have been set up at Smyrna. A similar dedication (to Caracalla?) is given in the *Μουσείον καὶ Βιβλ.*, v (1885-6), p. 19 (= Bull. de Corr. Hell. xi, p. 91). A Menekrates son of Menophilos is named as one of the strategi.

CCCCXCIX.

Statue-base of white marble; height 3 ft.; width 2 ft. 3 in. Wood, Ephesus, Inscriptions from the site of the Temple, No. 12; compare Waddington, Bull. de Corr. Hell. vi, 1882, p. 287.

ΝΚΛΗΤΟΝ
 ΞΟΚΟΡΟΣ Φ ΣΙΩΝ
 ΪΣΚΑΘΙΕΡΩΣΑΝΘΟΣ
 ΠΕΔΑΝΙΟΥΦΟΥΣΚΟΥ
 5 ΣΑΛΕΙΝΑΤΟΡΟΣΑΝΘΟΥ
 ΔΙΑΠΡΕΣΒΕΥΤΟΥΚΑ
 ΤΙΣΣΤΡΑΤΗΓΟΥΓ
 ΑΡΜΙΝΙΟΥΓΑΛΛ
 ΨΗΦΙΣΑΜΕΝΟΥΤΙΒΕ,
 10 ἸΛΑΥΔΙΟΥΙΟΥΛΙΑΝΟΥ
 ΙΛΟΠΑΤΡΙΔΟΣΚΑΙΦΙΛΟ
 ΕΒΑΣΤΟΥΤΟΥΓΡΑΜΜΑ
 ΕΩΣ ΤΟΥ ΔΗΜΟΥ

Τὴν ἱερὰν σύγκλητον
 ἢ νεῖοκóρος Ἐφεσίων
 πόλις, καθιερώσαντος
 Πεδανίου Φούσκου
 5 Σαλεινάτορος ἀνθιπάτον
 διὰ πρεσβευτοῦ καὶ ἀν-
 τι(σ)στρατήγου Γ[αίου
 Ἀρμινίου Γάλλου,
 ψηφισαμένου Τιβερίου
 10 Κλαυδίου Ἰουλιανοῦ
 φιλοπάτριδος καὶ φιλο-
 σ[εβάστου τοῦ γραμμα-
 τ[έως τοῦ δήμου.

The inscription records the erection of a statue (?) in honour of the Roman Senate (understand ἐτίμησεν in lines 1, 2), by decree of the Ephesian people, and upon the motion of Ti. Cl. Julianus, secretary of the demos. The statue however was actually dedicated (line 3) by Pedanius Fuscus Salinator the proconsul of Asia, his legatus pro prætore C. Arminius Gallus acting as his proxy. Pedanius is known as the colleague of Hadrian in the consulship A. D. 118 (see C. I. 1732). But M. Waddington (*Fastes*, p. 168), shows that his proconsulship must have been before the end of A. D. 102, as one of his coins of Trajan omits the title Dacicus. Trajan began his reign A. D. 98, so that our inscription falls between A. D. 98-102.

The γραμματεὺς τοῦ δήμου Ti. Cl. Julianus is repeatedly mentioned in the Salutaris inscription (No. CCCCLXXXI *ante*, lines 7, 305), A. D. 104, as γραμματεὺς τὸ β. If, as seems probable, he filled the office in two successive years, then his first year would be A. D. 102-3; and this would fix both the date of our dedication and the proconsulship of Fuscus (see Waddington, Bull. de Corr. Hell. l. c.).

This dedication to the Senate, which I thought it best to place amongst the dedications to Emperors, receives illustration from the Asian coins of this period. After observing that the proconsular province of Asia underwent little or no change either in its limits or in its government from the time of Augustus to the reign of Diocletian, M. Waddington

(Fastes, pp. 23, 24) goes on to say that on the coins of Asia proper during this period the effigy of the reigning Emperor is often exchanged for a symbolic head with the legend *ΙΕΡΑ CYNKAHTOC*, the head representing the Roman Senate. By placing this

device upon their coins the towns of Asia rendered homage to the Senate, under whose government they lived in so far that Asia was always a senatorial province. This custom, he observes, was peculiar to the province of Asia.

D.

Stele of white marble; height 3 ft. 1½ in.; width 2 ft. 11½ in.; broken at the bottom and on the lower portion of the right side. Wood's Ephesus, Appendix, Inscriptions from the site of the Temple, No. 13. Compare Waddington, Bull. de Corr. Hell. vi, 1882, p. 288.

ΑΥΤΟΚΡΑΤΟΡΑΚΑΙΣΑΡΑ
ΘΕΟΥΝΕΡΟΥΑ·ΥΙΟΝ·ΝΕΡΟΥΑΝ
ΤΡΑΙΑΝΟΝΣΕΒΑΣΤΟΝ·ΓΕΡΜΑ
ΝΙΚΟΝΔΑΚΙΚΟΝ·ΗΦΙΛΟΣΕ
5 ΒΑΣΤΟΣΕΦΕΣΙΩΝ·ΒΟΥΛΗ
ΚΑΙΟΝΕΟΚΟΡΟΣ ΔΗΜΟΣ·ΚΑ
ΘΙΕΡΩΣΑΝ·ΕΠΙ·ΑΝΟΥΠΑΤΟΥ
ΒΙΤΤΙΟΥ·ΠΡΟΚΛΟΥ
ΨΗΦΙΣΑΜΕΝΟΥ·Τ·ΦΛΑ
10 ΑΡΙΣΤΟΒΟΥΛΟΥΑΣΙΑ
ΓΡΑΜΜΑΤΕΩΣ·ΤΟ
ΥΙΟΥΠΥΘΙΩΝΟΣ·ΑΡ
ΓΥΜΝΑΣΙΑΡΧΟΥΝΤΩ
ΓΥΜΝΑΣΙΑΡΧΙΑΣΕΝ
15 ΔΟΣΤΟ·Φ
ΑΣΜΥΡΤ

Αὐτοκράτορα Καίσαρα
θεοῦ Νερούα υἱὸν, Νερούαν
Τραϊανὸν Σεβαστὸν Γερμα-
νικὸν Δακικὸν, ἡ φιλοσέ-
5 βαστος Ἐφεσίων βουλῇ
καὶ ὁ νεοκόρος δῆμος κα-
θιέρωσαν, ἐπὶ ἀνθυπάτου
Βιττίου Πρόκλου,
ψηφισαμένου Τ. Φλα[βίου
10 Ἀριστοβούλου Ἀσιά[ρχου, τοῦ
γραμματέως τοῦ [δήμου,
υἱοῦ Πυθίωνος Ἀρ[ιστοβούλου?
γυμνασιάρχουντῶν τούτων τὰς
γυμνασιαρχίας ἐν [λόγῳ? τῆς Ἀρ-
15 τέμει?]δος τὸ 5· φ[ιλοσεβάστων?
... ιας Μυρτ

Dedication in honour of the Emperor Trajan by the boulè and demos of the Ephesians. The date is fixed within certain limits by the imperial titles employed. The epithet *Δακικός* (line 4) was not assumed by Trajan till the close of A.D. 102; and the title *Παρθικός* is here omitted, which he adopted A.D. 116. These limits are narrowed still further by the mention of the proconsul Vettius Proculus (line 8), whose year M. Waddington would place about A.D. 112. A coin of Hyrcanis in Lydia (see on No. cccxcviii) struck in his year is in M. Waddington's possession, and it appears to omit the title of Optimus which Trajan received A.D. 114 (Fastes, p. 180; Bull. de Corr. Hell. vi, 288).

The epithet *νεοκόρος* which formerly had described the Ephesian city and people in relation to Artemis (comp. Acts xix) was regularly employed by Ephesos and other cities of Asia under the Empire to express their devotion to the Cæsars (see on No. cccxcviii). The form *νεοκόρος* is not a lapidary's blunder (comp. No. dxvii), but a debased spelling, like *νεοσιός* or *Ἀντο-νείνος*. Marquardt (Cyzicus und sein Gebiet, p. 86) observes that *ΝΕΟΚΟΡΟΣ* is more common upon the coins of that city than *ΝΕΩΚΟΡΟΣ* down to the reign of Heliogabalus. The form in which this dedication is drafted resembles closely No. cccxcix (probably A.D. 102) and still more two dedications to Sabina the consort of Hadrian, C. I. 2966 (about A.D. 127) and C. I. 2965 (A.D. 135 or 136). In each of these, after the name of the proconsul, the document proceeds *ψηφισαμένου τοῦ δέιμος τοῦ γραμματέως τοῦ*

δήμου. The reader is referred to p. 81 *ante* for some remarks on the importance of this officer; it is clear that he had considerable authority in the proposing of motions, and was generally a man of rank and wealth.

T. Fl. Aristobulos was not only secretary of the demos, but also was or had been an Asiarch (line 10; compare note on No. cccxcviii), and apparently in conjunction with his father (if I understand aright lines 13-14) was for the sixth year discharging the costly duties of gymnasiarch of certain of the gymnasia in Ephesos. How great the expense of this office was, is abundantly proved by inscriptions (Menadier, *Qua condicione Ephesii* etc., p. 94); thus at Kibyra (Waddington-Le Bas, No. 1213 A, B) a gymnasiarch who had munificently fulfilled his office, bequeathed a large sum (400,000 Rhodian drachmas, or nearly £16,000) for the perpetual endowment of the gymnasiarchy; if however any *γυμνασιαρχῆσαι θελήσωσιν ἐκ τῶν ἰδίων ἀναλωμάτων* and let the endowment accumulate, they can do so. Menadier (p. 91) restores *γυμνασιάρχουντῶν [τῆς] γυμνασιαρχίας* in the inscription before us (lines 13-14) but the syntax requires the accusative. The plural may perhaps be explained as follows: there were several gymnasia at Ephesos, (see p. 82 *ante*), and the heavy burthen of their cost was supported by more than one gymnasiarch: at Miletos (C. I. 2885) it is mentioned as something remarkable that one man was *γυμνασιάρχος πάντων τῶν γυμνασίων*. One of the Ephesian gymnasiarchs seems to have been appointed from the Gerousia

(No. DLXXXVII); perhaps others represented other bodies in the State. It is moreover conceivable that a grant was made annually from the temple funds towards the expenses of certain gymnasia, and I have suggested ἐν [λόγῳ τῆς Ἀρτέμι]δος as meaning that Pythion and his son were at this time relieving Artemis of her share in the cost, and contributing the sums which otherwise would have been charged upon the temple. Thus ἐν [λόγῳ τῆς Ἀρτέμι]δος means 'on account of Artemis.' The phrase ἐν λόγῳ is somewhat similarly used in some of

the Prienè decrees (*ante*, No. ccccxv *fin.*, No. ccccxix, line 30); so εἰς τὸν λόγον τῆς δέϊνος, in a dedication from Phrygia (Hellenic Journal, 1887, viii, p. 233). This burthen Pythion and his son had undertaken on behalf of the goddess six times. Line 16 appears to have contained a proper name. The dedications already cited (C. I. 2965, 2966; compare 2963 *c.* and No. dxxix *post*), after naming the γραμματεὺς τοῦ δήμου, mention who it was who superintended the erection of the monument. Perhaps we might restore line 16: *ias Μυρτ* . . . [ἡργεπιστάτησεν.

DI.

Base of white marble, entire only at the bottom and in the lower portion of the right side: height 2 ft. 3½ in.; width 2 ft. 5¼ in.
Discovered by Mr. Wood at Ephesos, but not published by him; C. Curtius, *Hermes* iv, 182.

ΝΑΔΡΙ,
ΣΕΒΑΣΤΟΝ
ΙΟΝΚΑΙΠΑΝΕΛΛΗΝΙΟΝ
ΚΑΙΠΑΝΙΩΝΙΟΝ
5 ΓΔΙΟΣΔΗΜΟΣΤΡΑΤΟΣΚΑΙΛΙΑΝΟϚ
ΩΝΤΕΚΝΩΝΤΟΝΙΔΙΟΝΕΥΕΡΓΕΤΗ
ΚΑΙΣΩΤΗΡΑ

[Αὐτοκράτορα Καίσαρα]

Τραϊανὸν Ἀδρια[νὸν]

Σεβαστὸν

Ὀλύμπιον καὶ Πανελλήνιον

καὶ Πανιώνιον

5 Τιβ. Κλαύδιος Δημόστρατος Καίλιανος
ὑπὲρ αὐτοῦ καὶ τῶν τέκνων τὸν ἴδιον εὐεργέτην
καὶ σωτήρα.

Dedication in honour of the Emperor Hadrian by a certain Ephesian on behalf of himself and his children. He styles Hadrian his benefactor and saviour, having received from him some substantial marks of favour (compare a similar dedication at Athens, C. I. A. iii, No. 488).

The date is probably A. D. 129, when Hadrian visited Ephesos on his way from Athens eastward: see Hadrian's own reference to this visit in No. CCCCLXXXVII. The titles Ὀλύμπιος and Πανελλήνιος (lines 4-5) were commonly applied to Hadrian. His object in visiting Athens in the winter of A. D. 128 was to dedicate the newly-built Olympieion: ad orientem profectus per Athenas iter fecit atque opera quæ apud Athenienses cœperat dedicavit, ut Jovis Olympii ædem et aram sibi, eodemque modo per Asiam iter faciens templa sui nominis consecravit (Spartian, *Vita Hadr.* 13). The coins and inscriptions of many States from this time entitled Hadrian "Olympius: compare the singular series of dedications in the Olympieion itself (C. I. 331-335; C. I. A. iii, No. 471 foll.) from a number of cities, including Ephesos. These were probably placed there A. D. 132 (C. I. A. iii, No. 471). We may connect with the visit of Hadrian to Ephesos the agonistic festival Ἀδριανὰ Ὀλύμπια (p. 79 *ante*). The epithet Πανελλήνιος is ap-

plied to Hadrian in inscriptions from Æzani, Megara and Tegea (C. I. 3833, 1072, 1521) and is supplied by Dittenberger in the Ephesian dedication at the Olympieion (C. I. A. iii, No. 485), by comparison of the document before us. It occurs again *post*, No. DC, line 3. The name has reference to another building of Hadrian at Athens, the temple of Hera and Zeus Panhellenios (Pausan. i, 18, § 9); in memory of its dedication Hadrian founded a festival at Athens, (Πανελλήνια) mentioned in the agonistic lists, Nos. DCXI, DCXV *post*. The title Πανιώνιος is not found elsewhere applied to Hadrian. It needs no explanation; but we may remember in connexion with it, that the old Ionic League of Thirteen Cities survived until late times—a κοινὸν Ἰωνίας side by side with the κοινὸν Ἀσίας described in the commentary on No. CCCXCVIII *ante* (Marquardt, *Röm. Alt.* iv, 187).

Curtius edits Αἴλιος in line 5, but the reading is certain. The prænomen is supplied from a comparison of C. I. 2955: Ἐπὶ πρυτάνεως Τι(β). Κλαυδίου Τιτιανοῦ, Δημοστράτου υἱοῦ κ. τ. λ., with No. DIII *post*. Apparently the Tib. Cl. Demonstratos of the present inscription and of No. DIII is the same man, who in A. D. 129 (or near it) made this dedication to Hadrian, and between A. D. 138-161 was πρύτανις, and who was the father of Tib. Cl. Titianus, afterwards πρύτανις.

DII.

Stèle of white marble, entire at the top, right, and part of bottom. Height 2 ft. 6 in.; width 1 ft. 11 in. Discovered by Mr. Wood, but not published by him: compare, however, his *Ephesus*, Appendix, Inscriptions from the Great Theatre, No. 7; C. Curtius, *Hermes* iv, p. 184 foll.

ΤΟΚΡΑΤΟΡΑΚΑΙΣΑΡΑ
 ΤΟΝΑΙΛΙΟΝΑΔΡΙΑΝΟΝ
 ΤΩΝΕΙΝΟΝΣΕΒΑΣΤΟΝ
 ΕΥΣΕΒΗ
 2 ΤΗΣΚΑΙΜΕΓΙΣΤΗΣ
 3 ΙΕΩΣΤΗΣΑΣΙΑΣ
 4 ΟΡΟΥΤΩΝΣΕΒΑΣΤΩΝ
 5 ΑΕΟΣΗΒΟΥΛΗΚ
 6 ΟΝΚΤΙΣΤΗΝ
 7 ΜΕΛΗ
 8 ΥΦΛΑ
 9 ΔΙΜΟΥ
 10 ΑΝΗΣ

Αὐτοκράτορα Καίσαρα
 Τίτον Αἴλιον Ἀδριανὸν
 Ἀντωνεῖνον Σεβαστὸν
 Εὐσεβῇ,
 5 τῆς πρώτης καὶ μεγίστης
 μητροπόλεως τῆς Ἀσίας
 καὶ δις νεωκόρου τῶν Σεβαστῶν
 Ἐφεσίων πόλεως ἡ βουλὴ καὶ
 ὁ δῆμος, τὸν κτιστὴν
 10 ψηφισαμένου καὶ ἐπιμελη-
 θέντος Γερελλανῶν Φλα-
 βιανοῦ τοῦ γραμματέως τοῦ δήμου,
 φυλῆς Τηίων Ἀδριανῆς.

Dedication to the Emperor Antoninus Pius by the *boulè* and *demos* of Ephesos: the date is therefore between A. D. 138–161.

The phrase employed in lines 5–6 has already been explained in the notes on No. CCCCLXXXIX. Also in the notes on No. CCCXCVIII, DIII, the expressions *νεωκόρος τῶν Σεβαστῶν* and *δις νεωκόρος* have been discussed: Ephesos is styled *β νεωκόρος* on coins and inscriptions of Hadrian's reign onwards. The title *κτιστής* (line 9) was very commonly ascribed to Emperors by cities which had received favours from them: compare the series of dedications to the Emperors Hadrian, Antoninus Pius and M. Aurelius at Athens (C. I. A. iii, No. 472 foll.). Antoninus, however, had earned the title in this case by his gifts towards the buildings at Ephesos reared by Vedius Antoninus (see Nos. CCCXCII–CCCXCIII). Vedius himself is saluted as *τὸν κτιστὴν τῆς Ἐφεσίων πόλεως* in a dedication given by Wood (Appendix, Inscriptions from the City, etc., 4; C. Curtius, *Hermes* vii, p. 31). The Emperor is styled *σωτήρ καὶ κτιστής* in No. DIV *post.* Line 8: *πό*λεως may be compared with *τάξ*εως in the Salutaris decree No. CCCCLXXXI, line 15. It is clear that there was a growing confusion in pronunciation between *Ω* and *Ο*: we shall find *πώ*λεω[s] in No. DIV, and we have already noticed *νεοκόρος* in No. D, and *παιδωνόμος* in No. CCCCLXXXI, line 174. It is well known that a similar confusion occurs in the oldest Greek MSS. The restoration of line 10 is taken from C. I. 2961 *δ*, 2972, and No. DXXXIII *post.*

The restoration of the last three lines as given in the text, is suggested on independent grounds, but is partly confirmed by Mr. Wood's inscription referred to in our heading. This is identical with

the one before us down to the word *Σεβαστῶν*. Then it reads on: *Ἐφεσίων ἡ πόλις καὶ ἡ βουλὴ | καὶ ὁ δῆμος [ἐπὶ Πεδ. Πρεισκέινου] | ἀνθυπάτου, ψήφισμα προβου[λεως] θέντος Πο. Γεμελλίνου Φλαβιανοῦ γραμματέως τοῦ δήμου | φυλῆς Ἀδριανῆς*. I was at one time inclined to think this an inaccurate copy of the present dedication, made perhaps from a blurred paper-impression, in which the editor accidentally had confused his own restorations with the readings still extant on the marble. Mr. Wood assures me that this is impossible. There are however various peculiarities in the text as given by Wood. Instead of *Ἐφεσίων ἡ πόλις καὶ ἡ βουλὴ κ. τ. λ.* we must of course read *Ἐφεσίων πόλεως ἡ βουλὴ κ. τ. λ.* Next, the order of words in *Ἐπὶ τοῦ δέινος ἀνθυπάτου* is unusual; the name of the proconsul far more commonly follows his title when employed as a date, at all events in inscriptions, thus: *Ἐπὶ ἀνθυπάτου τοῦ δέινος*. Again *προβουλευθέντος* is a very unusual expression. Then Wood's *Πο. Γεμελλίνου Φλαβιανοῦ* is curiously similar to No. DXXXIII, DXLVI, DLXXXIII. Lastly the tribe *Ἀδριανῆς* is not otherwise known at Ephesos. On the whole we may conclude that the dedication published by Mr. Wood is distinct from the one before us, but certainly not very accurately copied. I have therefore endeavoured to restore this document independently, without reference to Mr. Wood's inscription. From No. DXXXIII we recover the name of Gerellanus Flavianus and find him to be of the Teian tribe. It is very possible, however, that *ΑΝΗΣ* in line 13 is the termination of *Ἀδριανῆς*, and that this epithet was occasionally affected by the Teian tribe in the days of the Antonines; see p. 69 *ante*. Curtius suggests *δαπ[αν]ῆς*, which is unlikely, and restores the line differently.

DIII.

A small column of white marble (βωμός? line 12), 'found near the City Port': height 2 ft. $\frac{3}{4}$ in.; diameter 1 ft. $4\frac{1}{2}$ in. C. Curtius, *Hermes* iv, p. 186 foll.; Wood, *Ephesus*, Appendix, Inscriptions from the City, etc. 12.

ΚΑΙΑΥΙ Ω
 ΑΔΡΙΑΝΩ ΑΝΤΩΝΕΙΝΩ
 ΚΑΙΣΑΡΙΣΕΒΑΣΤΩΕΥΣΕΒΕΙ
 5 ΚΑΙΤΗΠΡΩΤΗΚΑΙΜΕΓΙΣΤΗ
 ΜΗΤΡΟΠΟΛΕΙΤΗΣΑΣΙΑΣ
 ΚΑΙΔΙΣΝΕΩΚΟΡΟΥ·ΤΩΝΣΕΒΑΣΤΩΝ
 ΕΦΕΣΙΩΝΠΟΛΕΙ·ΚΑΙΤΟΙΣΕΠΙ
 ΤΟΤΕΛΩΝΙΟΝ·ΤΗΣ·ΙΧΘΥΙΚΗΣ
 10 ΠΡΑΓΜΑΤΕΥΟΜΕΝΟΙΣ
 ΚΟΜΙΝΙΑ·ΙΟΥΝΙΑ
 ΣΥΝΤΩΒΩΜΩΤΗΝΕΙΣΙΝ
 ΕΚΤΩΝΙΔΙΩΝΑΝΕΘΗΚΕΝ
 ΠΡΥΤΑΝΕΥΟΝΤΟ ΗΜ - ΑΤ

A dedication to [Artemis], the Emperor Antoninus Pius, and the city of Ephesus and the farmers of the 'fishery toll-house' (τὸ τελώνιον τῆς ἰχθυϊκῆς): the date is A.D. 138-161.

It is clear from καί in line 2 that another name preceded the Emperor's; this could only be the name of the goddess, as in C. I. 2958: Ἀρτέμιδι Ἐφεσίᾳ καὶ Αὐτοκράτορι Καίσαρι Σεβαστῷ, καὶ Τιβερίῳ Καίσαρι Σεβ. υἱῷ, καὶ τῷ δήμῳ τῶν Ἐφεσίων, κ. τ. λ.

In line 7 ΝΕΩΚΟΡΟΥ is a lapidary's error. The epithet νεωκόρος has been discussed already on Nos. cccxcviii, d. Originally claimed by the city of Ephesus in 'proud humility' as the 'Sacristan' of Artemis (Acts xix, 35) it was afterwards usually employed in relation to the Cæsars, whose temple, or Augusteum, stood within the temenos of Artemis. In the time of Hadrian it was granted to the Ephesians to style themselves δις νεωκόροι τῶν Σεβαστῶν, a privilege granted κατὰ τὰ δόγματα τῆς ἱερωτάτης συγκλήτου (see the inscription in the *Hermes*, vii, p. 29 foll. = Wood, *Ephesus*, Inscriptions from the Great Theatre, No. 6). From the time of Severus we find τρις νεωκόρος. In the last line I have restored the name of the prytanis by comparison of No. di ante (where see note) and C. I. 2955. The worship of Isis at Ephesus (line 12) is also referred to in the latter inscription.

By τοῖς ἐπὶ τὸ τελώνιον τῆς ἰχθυϊκῆς (sc. προσόδου) πραγματευομένοις C. Curtius very properly understands the farmers of the fishery customs: τὸ τελώνιον is their office, and πραγματεύεσθαι ἐπὶ τι is equivalent to περὶ τίνος (see Winer, *Grammar of N. T.* Part iii, § 49, 1). Just as the Abbey of St. Hilda had in old days a tithe from the Whitby fisheries, and a toll from every vessel that passed the town bridge, so Artemis was sole owner of certain fisheries at the mouth of the Kaÿster. A passage of Strabo (xiv, p. 642) illustrates this point: μετὰ δὲ τὴν ἐκβολὴν τοῦ Καύστρου λίμνη ἐστὶν ἐκ τοῦ πελάγους ἀναχεομένη (καλεῖται δὲ Σελινούσια) καὶ ἐφεξῆς ἄλλη σύρρους αὐτῇ μεγάλας ἔχουσι

[Ἀρτέμιδι Ἐφεσίᾳ],
 καὶ Αὐτ[οκράτορι Τ. Αἰλί]φ
 Ἀδριανῷ Ἀντωνεινῷ
 Καίσαρι Σεβαστῷ Εὐσεβεῖ,
 5 καὶ τῇ πρώτῃ καὶ μεγίστῃ
 μητροπόλει τῆς Ἀσίας
 καὶ δις νεωκόρ(φ) τῶν Σεβαστῶν
 Ἐφεσίων· πόλει, καὶ τοῖς ἐπὶ
 τὸ τελώνιον τῆς ἰχθυϊκῆς
 10 πραγματευομένοις,
 Κομινία Ἰουνία
 σὺν τῷ βωμῷ τὴν Εἰσιν
 ἐκ τῶν ἰδίων ἀνέθηκεν
 Πρυτανεύοντος Τιβ. Κλ. Δ.]ημ[οσ]τ[ρ]άτ[ου].

προσόδους, ἃς οἱ βασιλεῖς μὲν ἱερὰς οὖσας ἀφείλοντο τὴν θεὸν, Ῥωμαῖοι δ' ἀπέδοσαν· πάλιν δ' οἱ δημοσιῶναι (the Roman publicani) βιασάμενοι περιέστησαν εἰς ἑαυτοὺς τὰ τέλη, πρεσβεύσας δὲ ὁ Ἀρτεμίδωρος (the geographer of Ephesus, fl. 100 B. C.), ὥς φησι, τὰς τε λίμνας ἀπέλαβε τῇ θεῷ . . . ἀντὶ δὲ τούτων εἰκόνα χρυσὴν ἀνέστησεν ἡ πόλις ἐν τῷ ἱερῷ. The 'great revenues' produced by these λίμναι or lagoons were from their fisheries. The temple authorities let out these fisheries at a certain rental, and the farmers of them are the persons called in the inscription οἱ ἐπὶ τὸ τελώνιον τῆς ἰχθυϊκῆς πραγματευόμενοι. It was usual for mines, fisheries, salt-works, and the like, to be the property of the state. But in this and some other instances a fishery is the property of a temple: see Böckh, *Staatsh.* i, p. 414. In a report of the board of treasurers who managed the property of the Delian temple we find a fishery (τὴν θάλατταν) let out, just as sacred lands and other property were let out, to be farmed (C. I. A. i, No. 283; Hicks, *Manual*, No. 38, fin.). Similarly Pausanias (i, 38, § 1) tells us that the salt streams called Ῥεῖτοί on the way to Eleusis were sacred to Demeter and Korè, and the priests of those divinities were alone permitted to take fish from these waters. The same writer also mentions a sacred lake (λίμνη) belonging to Poseidon at Ægiæ in Lakonia, which men were afraid to fish (iii, 21, § 5); and at Pharæ (vii, 22, § 2) he says: ὕδωρ ἱερὸν ἐστὶ· Ἑρμοῦ νᾶμα μὲν τῇ πηγῇ τὸ ὄνομα, τοὺς δὲ ἰχθύς οὐχ αἰροῦσιν ἐξ αὐτῆς, ἀνάθημα εἶναι τοῦ θεοῦ νομίζοντες (compare Schömann, *Gr. Alt.* ii, p. 189). It will be remembered that when Xenophon dedicated his shrine and temenos to the Ephesian Artemis at Skillus, among other points of similarity between his Artemision and its great prototype he is careful to mention the stream and its fishing: *Anab.* v, 3, § 8: ἔτυχε δὲ διὰ μέσου ῥέων τοῦ χωρίου ποταμὸς Σελινούς, καὶ ἐν Ἐφέσῳ δὲ παρὰ τὸν τῆς Ἀρτέμιδος νεῶν Σελινούς ποταμὸς παραρρεῖ, καὶ ἰχθύες δὲ ἐν ἀμφοτέροις ἐνεῖσι καὶ κόγχα ('and there is salmons in both').

DIV.

Stèle of white marble, entire, but broken at the edges; height 1 ft. 6 in.; width 9 in. Discovered by Mr. Wood, but unpublished.

Ν · Ϟ
ΔΡΙΑΝ
ΙΩΝΕ
ΑΣΤΟ
5 ΤΟΝΣΛ
ΑΙΚΤΙΣΤ
ΗΣ·ΕΦΕ,
ΠΩΛΕΙ

ϞΟΙΝΤΟΣ
10 ΤΙΟΣΓΑΙΟ
ΕΚΤΩΝΙΑΙ
Ϟ ΔΝΕΘΗ

[Αὐτοκράτορα Καίσαρα]
[Τίτο]ν [Αἴλι]ο[ν]
'Α]δριαν[όν]
'Αν]τωνε[ῖνον]
Σεβ]αστό[ν Εὐσεβῆ,
5 τὸν σω[τήρα
κ]αὶ κτιστ[ήν
τ]ῆς 'Εφε[σίῳν]
π(ό)λεω[ς].

Κοῖντος . . .
10 τιος Γάιο[ς]
ἐκ τῶν ἰδι[ῶν]
ἀνέθη[κεν].

Dedication in honour of the Emperor Antoninus Pius, A. D. 138-161. He is styled not only the *κτιστής* but also the *σωτήρ* of the city; this was a frequent combination of epithets: see the series of dedica-

tions to Hadrian and to Antoninus at Athens, C. I. A. iii, No. 472 foll. Compare No. *DI* *ante*, where I have referred to the barbarism ΠΩΛΕΩΣ in line 8.

DV.

Plinth of statue in white marble, 'found near the central doorway of the Odeum' by Mr. Wood, together with the statue (see below): height of the plinth 3½ in.; diameter 3 ft. 2 in. Wood, Ephesus, Inscriptions from the Odeum, No. 6, and *ibid.* p. 47: C. Curtius, *Hermes* iv, p. 189; compare *Archäol. Zeitung*, 1868, p. 82.

ΛΟΥΚΙΟΝΑΙΛΙΟΝΑΥΡΗΛ ΚΟΜΜΟΔΟΝΤΟΝΥΙΟΝΤ
ΑΥΤΟΚΡΑΤΟΡΟΣ·ΟΥΗΔΙΟΣΑΝΤΩΝΕΙΝΟΣ

Λούκιον Αἴλιον Αὐρήλ[ι]ον Κόμμοδον τὸν υἱὸν τ[οῦ]
Αὐτοκράτορος· Οὐήδιος Ἀντωνεῖνος.

From a statue of Lucius Verus, set up in the lifetime of Antoninus Pius, and after that Emperor had adopted him along with M. Aurelius, Feb. 25, A. D. 138.

A good article upon Lucius Verus will be found in Smith's Dict. of Biogr. s. v. L. Ceionius Commodus: such was his original name. Upon his father's adoption by Hadrian he became a member of the Ælian gens, and was styled L. Ælius Aurelius Commodus.

The dedication is made by Vedius Antoninus, whose munificence in adding to the public buildings of Ephesos was the subject of several letters from Antoninus Pius to the Ephesian authorities (Nos. ccccxci-ccccxciii *ante*). Some time between A. D. 140-144 Vedius held the office of *γραμματεὺς τοῦ δήμου*: see on No. cccclxxxix, where other notices of Vedius are cited. All these Imperial letters just quoted were found inscribed in the Odeum (see

p. 151 *ante*). If we are justified in supposing the Odeum itself to have been one of the buildings erected by Vedius, then it is obvious to conclude that as soon as the Odeum was completed, about A. D. 150 or a little later, Vedius placed in it this statue, in compliment to his patron Antoninus.

The statue, of which this was the inscribed base, has had an unfortunate history since its excavation. The legs and part of the trunk of the figure are with the base in the British Museum. The upper portion (excepting the head) was put on board a sailing vessel together with other antiquities from the Odeum; the vessel was wrecked on the coast near Syra, and these marbles never reached England. The head of the statue had been appropriated by a man at Smyrna, by whom it is said to have been since transferred to the Museum of the Evangelical School (Wood, Ephesus, pp. 47, 50, 78).

DVI.

Part of an altar of white marble, surmounted by a plain moulding, but broken on all sides. Height 1 ft. 11 in.; width 7½ in. From Mr. Wood's excavations; unpublished.

ΘΕΟΙΣΣΕΒ
ΜΥΣΤΑΙΣΑ
ΣΕΡΑΠΙΩΝΟ
ΠΟΥΔΗΣ ΣΥ
5 ΎΑΥΤΟΥΤΕΚ
ΖΜΟΝΑΦΙ
ΥΡΟΤΑΜ
Ω-ΟΥΤ
ΥΚΟΣΤ

Θεοῖς Σεβ[αστοῖς καὶ
μύσταις 'Α
Σεραπίωνο[ς υἱὸς
Πούδης σὺ[ν καὶ τοῖ-
5 σ αὐτοῦ τέκ[νοις τὸν
β]ωμόν ἀφι[έρωσεν
ἀρ]γυροταμ[ιεύσας,
ἐπὶ] Πο. Οὐη[δ. 'Αντωνείνου
κῆρυ]κος τ[ῶν μυστῶν?

Dedication of an altar (line 6) to the 'Divine Augusti' and the mystæ. For the formula Θεοῖς Σεβαστοῖς compare C. I. 480, 2747, etc. The monument belongs to the reign of Antoninus Pius, if I am right in recognizing in line 8 the Vedius Antoninus of the preceding inscription: see also on No. CCCCLXXXIX *ante*. Already on p. 80 of the Introductory Notice I have pointed out that there was at Ephesos a yearly celebration of the Eleusinian Mysteries, not indeed conducted by the State, but in the hands of a private religious society (θείας) of Demetriasts. In this body Pudens (line 4), who dedicated the altar, had served as treasurer (line 7); and the date of the dedication is given by naming P. Vedius Antoninus who appears to have accepted the office of κῆρυξ (see Xen. Hell. ii, 4. § 20) this particular year among the Ephesian Demetriasts, and to have helped them with his well known wealth and influence. The restoration κῆρυ[κος] in line 9 is fairly certain, as a portion of Υ seems visible. Compare No. DNCV, which refers to the same society.

But the best illustration of this subject is afforded by an inscription from Ephesos of which the original appears to be lost but which was published from the copy of Cyriacus of Ancona in the Bull. de Corr. Hell. i, p. 289. It is a letter addressed to the proconsul of Asia, Lucius Mestius Florus (A. D. 83-84: see Waddington, *Fastes*, p. 155), requesting permission to celebrate the Mysteries. It begins thus:—

Λουκίῳ Μεστίῳ Φλώρῳ ἀνθυπάτῳ παρὰ
Λουκίου Πομπηίου Ἀπολλωνίου Ἐφεσίου
Μυστήρια καὶ θυσίαι, Κύριε, καθ' ἕκαστον
ἐνιαυτὸν ἐπιτελοῦνται ἐν Ἐφέσῳ Δήμητρι
5 Καρποφόρῳ καὶ Θεσμοφόρῳ καὶ θεοῖς
Σεβαστοῖς ὑπὸ μυστῶν μετὰ πολλῆς
ἀγνείας καὶ νομίμων ἐθῶν σὺν ταῖς
ιερίαις ἀπὸ πλείστων ἐτῶν συντετηρημένα
ἀπὸ βασιλέων καὶ Σεβαστῶν καὶ τῶν
10 κατ' ἐνιαυτὸν ἀνθυπάτων κ.τ.λ.

DVII.

Fragment of moulding, probably from the top of a stèle: white marble. Measures 9½ in. by 5 in. From Mr. Wood's excavations; unpublished.

ΑΥΡΙ

ΩΝΕΙ

ΙΑΝC

Α'

The occurrence of Αὐρή[λιος] in line 1 and Σαρ-
μ]ατ[ικός] in line 4, connects the inscription either
with M. Aurelius or with Commodus. The restora-
tion of the lines becomes easy if we understand the
inscription to have been in honour of Commodus,
erected during the lifetime of M. Aurelius. We
may read as follows:—

Αὐτοκράτορα Καίσαρα Λούκιον] Αὐρή[λιον Κόμμοδον Αὐτοκράτ-

ορος Καίσαρος Μάρκου Αὐρηλίου Ἀντ]ονεί[νου Σεβαστοῦ
υἱόν,
θεοῦ Ἀντωνείνου υἱόν, θεοῦ Ἀδρ]ιαν[οῦ] ἑγγον, θεοῦ
Τραϊαν[οῦ]
Παρθικοῦ ἀπόγονον, Γερμανικόν, Σαρμ]ατ[ικόν κ.τ.λ.

Compare C. I. 1319: the date will be between
A. D. 177-180. O for Ω in line 2 is an instance of
late spelling.

DVIII.

Fragment of white marble, broken on all sides, height $7\frac{3}{4}$ in.; width $10\frac{1}{4}$ in. From Mr. Wood's excavations; unpublished.

ΟΥΛΙΑΣ
ΤΟΙΗΣΑ
Τ.Κ.ΥΟΣ

Ἰουλίᾳ Σ[εβαστῇ
νεο]ποιήσα[ς εὐσεβῶς
. . . . Κο(ῖντου) υἱὸς [ἀνέθηκεν.

Dedication to Julia Domna, consort of the Emperor Severus, erected in her lifetime. Another dedication in her honour at Ephesos is given in C. I. 2972; compare 2971. The name of the giver is mutilated, but he had served the office of temple-warden (*νεοποιός*, *ante* p. 81); and I have therefore restored line 2 after the model of the numerous dedications from *νεοποιοί* given in section vii (see Nos. DLXVI-DLXXI). It is highly probable that this marble, like most of those just referred to, was found by Mr. Wood in the Augusteum. The date would be between A. D. 175-217.

DIX.

Three fragments of white marble *crustæ*, a little over $\frac{1}{2}$ an inch thick. From the sameness of the moulding on the left, and the similarity of the letters and material, it is clear they belong to each other. *a* is entire at top and left; measures 8 in. by $8\frac{1}{4}$ in. *b* entire on left only, measures $2\frac{1}{2}$ in. by $5\frac{1}{2}$ in. *c* entire on left only, measures 4 in. by 4 in. From Mr. Wood's excavations; unpublished.

a.
ΑΙ
ΑΥΤΟΚΡΑ
ΡΟΑ

a.
Ἀγ[αθῇ τύχῃ?]
Αὐτοκρά[τορι Καίσαρι Μ. Αὐρ. Σεουή-
ρῳ Ἀ[λεξάνδρῳ Σεβαστῷ κ. τ. λ.

b.
ΤΙΒ. Α
ΙΩ

b.
Τιβ. [Κλ. ? . . .
.....

c.
ΑΥΡ
ΟΡΔΙ

c.
Αὐρ.
Ὁρδ[εων? . . .

The restoration of the name of Alexander Severus in *a* is all but certain. The inscription appears to have been erected in his honour by a person or persons whose names were given below (see *b* and *c*).

DX.

Fragment of white marble: broken on all sides. Height $3\frac{3}{4}$ in.; width $8\frac{3}{4}$ in. From Mr. Wood's excavations; unpublished.

ΣΕΒΑΣ

. . Σεβασ[τὸν .
.....

There remain traces of a lower line: the characters are firm and chaste enough for the Augustan age.

DXI.

Fragment of a white marble stelè, entire on right and at top only, surmounted by a moulding; height 6½ in.; width 2½ in. From Mr. Wood's excavations; unpublished. Probably from the Augusteum.

~~erasure~~ ΚΑΙΣΑΡΙ
 ΠΟΙΗΣΑΝΤΕΣ ~
 ΝΟΣ Θ

 Σεπτιμίω Γέτα] Καίσαρι
 οἱ νεο]ποιήσαντες
 ονος (ογ . . . ωνος)

The name is intentionally erased from the earlier portion of line 1, and there is much probability that we should restore as I have suggested. It is well known that after the murder of Geta in A. D. 212, Caracalla ordered his name to be obliterated from all public monuments. Sometimes however

the name can still be read in spite of the erasure, see C. I. 2091 b (from Olbia): Ἀγαθὴ τύχη, Σεπ[τίμιον] Γέταν Καίσαρα ἡ βουλὴ καὶ ὁ δῆμος ὁ Ὀλβιοπολιτῶν. Perhaps a companion stelè originally commemorated Caracalla also (Μάρκος Αὐρήλιος Ἀντωνεῖνος). Lines 3 foll. may have read: ἐπὶ ωνος | καθιέρωσαν.

DXII.

Fragment of blue-veined marble, entire at the top only; height 7 in.; width 8½ in. From Mr. Wood's excavations; unpublished. Probably from the Augusteum.

ΚΑΙΤΟΙ
 ΚΟΥΥΙΟ

Ἀρτέμιδι Ἐφεσίᾳ] καὶ τοῖς Σεβαστοῖς
 Μάρ]κου υἱὸς ἀνέθηκεν?

Compare Nos. DIII, DVI, DXIII. I suppose the monument to have been dedicated to Artemis and the Augusti (M. Aurelius and L. Verus?).

DXIII.

Part of a circular base of white marble; height 2¼ in.; length 1 ft. 2½ in. From Mr. Wood's excavations; unpublished.

ΑΡΤΕΜΙΔΙΕΦΕΣΙΑΙΚΑ'

Ἀρτέμιδι Ἐφεσίᾳ καὶ [Αὐτοκράτορι Καίσαρι Σεβαστῷ κ.τ.λ.

A dedication in honour of Artemis and one of the Emperors, like C. I. 2958 and 2959; compare the preceding inscription.

DXIV.

Fragment of white marble, entire only on the right and bottom edge; probably part of a statue-base. Height 3¼ in.; length 1 ft. 9½ in. Wood, Ephesus, Inscriptions from the Augusteum, No. 10.

ΠΑΥΛΟΣ ΣΕΒΑΣΤΩ
 ΖΗΝΑΓΝΕΙΑΝΚΑΘΙΕΡΩΣΑΝ

Μάρκω Αὐρηλίῳ Ἀντωνεῖ]νι Καίσαρι Σεβαστῷ
 οἱ νεοποιοὶ? τηρήσαντε]ς τὴν ἀγνείαν καθιέρωσαν.

I have restored line 1 as if it referred to Marcus Aurelius. But we might equally well read Αὐτοκράτορι Τραϊανῷ Ἀδρια]νῷ Καίσαρι Σεβαστῷ, and understand Hadrian; or Τ. Αἰλίου Ἀντωνεῖ]νι Κ. Σ., i. e. Antoninus Pius; or Μ. Αὐρηλίου Κομμόδω Ἀντωνεῖ]νι Κ. Σ. i. e. Commodus; or again, Μ. Αὐρηλίου Ἀντωνεῖ]νι Κ. Σ.

i.e. Caracalla (see on No. D XI *ante*). Mr. Wood's editor translates *ἀγνείαν* 'an expiatory offering,' and makes it depend directly upon *καθιέρωσαν*. I prefer to understand the monument itself as the object dedicated, while *ἀγνεία* in all the inscriptions where it occurs (see Röhl's index to C. I.) signifies personal

and ceremonial purity. Indeed *ἀγνός* and *ἀγνεία* are equivalent to the Latin integer, integritas; and often, as here, refer to the strict discharge of official duty (Waddington, *Fastes*, p. 96). Nos. DLXXVIII, DLXXXVIII *post*, are dedications couched in similar terms to this.

DXV.

Fragment of blue marble moulding, evidently from the top of a *stelè*: measures 6 in. by 6 in. Entire only at top. From Mr. Wood's excavations; unpublished.

ΤΥΧΗΙ

ΑΙΣΑ

Ἀγαθῇ] τύχῃ

Αὐτοκράτορα Κ]αίσα[ρα

κ. τ. λ.

The iota adscriptum, and the style of the letters, betoken a comparatively early date; probably 1st century A. D.

DXVI.

Fragment of white marble *crusta* $\frac{3}{4}$ in. thick: entire at top only: height 2 in.; width $12\frac{1}{2}$ in. From Mr. Wood's excavations; unpublished.

ΑΤΟΝ·ΤΟ·Β

..... ἔπ]ατον τὸ β̄.....

From an inscription in honour of an Emperor, set up during his second consulship.

DXVII.

A fragment of white marble wall-facing, $1\frac{3}{4}$ in. thick, height $4\frac{1}{2}$ in., width 7 in. Broken on all sides. From Mr. Wood's excavations; unpublished.

ΙΕΙΙΣΙΗ.

ΙΔΙΣΝΕΟΚΟΡΟΝ

ΝΑΣΙΑΝΟΙΚΟΥ

Ι·ΤΗΝ

Τὴν πρώτην καὶ] μεγίστη[ν μητρόπολιν
τῆς Ἀσίας καὶ] δις νεοκόρον [τῶν Σεβασ-
τῶν οἱ κατὰ τῇ]ν Ἀσίαν οἰκοῦ[ντες Ῥωμαῖοι?
..... τὴν.....

We may append to the preceding dedications in honour of the Imperial family, a dedication in honour of the city of Ephesos. The form ΝΕΟΚΟΡΟΣ is not an accidental blunder, but a degenerate form,

which occurs in No. D; so Ἀντ]ονεί[νος, No. DVII. The 'second neokorate' of Ephesos began in the reign of Hadrian, and lasted till the reign of Severus who granted the title of *τῆς νεοκόρος*; see on No. DIII.

SECTION IV.

PUBLIC WORKS AND BUILDINGS.

DXVIII.

Five fragments of torus-mouldings from the bases of columns, of reddish-coloured marble. Discovered by Mr. Wood in his excavations at Ephesos. A careful examination of these marbles proves that *a b* probably are from the same column, *c d* from another, and *e* from a third. Hicks, Manual, No. 4; Röhl, Inscriptiones Antiq., No. 493 (compare p. 183) gives a good facsimile.

<i>a.</i>	<i>b.</i>	<i>c.</i>	<i>d.</i>	<i>e.</i>
Height $2\frac{1}{4}$ in.; length $5\frac{1}{4}$ in.	Height $5\frac{1}{2}$ in.; length $6\frac{1}{2}$ in.	Height $2\frac{1}{2}$ in.; length 3 in.	Height $2\frac{1}{4}$ in.; length $4\frac{3}{4}$ in.	Height $2\frac{1}{2}$ in.; length $3\frac{1}{4}$ in.
K R	CHK	B A	A N I	E Λ
Βασιλεὺς] Κρ[οῖσος ἀνέ]θηκε.	Βα[σιλεὺς Κροῖσος] ἀνέ]θηκε.	..... ἀνέθηκε]εν		

There can be little doubt that these fragments are from the columns of the former temple of the Ephesian Artemis, of which Chersiphron was the architect (Strabo, xiv, p. 640: τὸν δὲ νεῶν τῆς Ἀρτέμιδος πρῶτος μὲν Χερσίφρων ἡρχιτεκτόνησεν. Pliny, N. H. xxxvi, 14, § 95: Græcæ magnificentiæ vera admiratio exstat templum Ephesiæ Dianæ cxx annis factum a tota Asia . . . operi præfuit Chersiphron). That temple owed much to the munificence of Kræsos, and Herodotos says that he gave most of the columns (i, 92): Κροίσῳ δὲ ἔστι καὶ ἄλλα ἀναθήματα ἐν τῇ Ἑλλάδι πολλὰ, καὶ οὐ τὰ εἰρημένα μούνα. ἐν μὲν γὰρ Θηβῆσι τῇσι Βοιωτῶν τρίπους χρύσεος, τὸν ἀνέθηκε τῷ Ἀπόλλωνι τῷ Ἰσμηνίῳ· ἐν δὲ Ἐφέσῳ αἱ τε βόες αἱ χρύσεαι καὶ τῶν κίωνων αἱ πολλαί· ἐν δὲ Προνηΐτης τῆς ἐν Δελφοῖσι ἀσπίς χρυσῆ μεγάλη. ταῦτα μὲν καὶ ἔτι ἐς ἐμὲ ἦν περιέοντα. These last words read as if Herodotos had himself seen the name of King Kræsos upon the Ephesian columns. We know that the names of the donors were inscribed upon the columns of the restored temple (see on No. DXIX); if, therefore, the present fragments are from the older temple (which seems nearly certain), then it is more likely than not that they should bear the name of Kræsos.

Only one objection could be made to this conjecture, viz. that the characters are not archaic enough for the middle of the sixth century B. C. But we may reply (1) that these characters are decidedly more archaic than those of the Augury-rules (No. DCLXXVIII *post*), which Kirchhoff places 'about Ol. 80' or earlier, that is, in the middle of the fifth century B. C. (Studien zur Gesch. d. gr. Alphab., 4th ed., p. 13 ff.). So that these fragments are, at the lowest estimate, dated back into the sixth century. (2) It is not necessary, though it would be more natural, to suppose that the inscriptions were actually engraved upon the columns during the reign of Kræsos. The temple was 120 years in building, according to Pliny, i. e. about B. C. 580–460 (Brunn, Gesch. der griech. Künstler ii, p. 345). There seems however no reason why these inscriptions should not be considered contemporary with Kræsos (Kirchhoff, Studien, 4th ed., p. 22). Traces of the older temple were found by Mr. Wood (Ephesus, pp. 174, 261, 263), especially portions of archaic reliefs (Murray, Hist. of Greek Sculpture, i, 111 foll.).

DXIX.

A number of fragments of white marble from the base-mouldings (tori) of the columns of the Artemision. Röhl, Schedæ Epigraphicæ 1876, p. 1; Wood, Ephesus, Inscriptions from the site of the Temple, No. 17.

<i>a.</i>			
1.	2.	3.	4.
Γ'	ΣΑΡΔΙΗΝΗΑΡ	ΔΙ	ΟΥΔΑ
(1) Height 5 in.; width $10\frac{1}{2}$ in.	(2) Height 8 in.; length 2 ft. $2\frac{1}{2}$ in. (4) Height $4\frac{1}{2}$ in.; width $8\frac{1}{4}$ in.	(3) Height $4\frac{1}{2}$ in.; width $3\frac{3}{4}$ in.	
.... γ... Σαρδιηνή Ἀρτ[έμι]δι τ[ὸν] οὐδὲν ἀνέθηκεν.			

The letter following Γ was either Ι or Η. The letters of *a* are all between two and three inches in height, and beautifully inscribed; their forms precisely suit the date of the restoration of the temple in the second half of the fourth century B. C. The rebuilding is thus described by Strabo (xiv, 640): *ὡς δὲ τοῦτον (the older temple) Ἡρόστρατος τις ἐνέπρησεν, ἄλλον ἁμείνω κατεσκεύασαν συνενέγκαντες τὸν τῶν γυναικῶν κόσμον καὶ τὰς ἰδίας οὐσίας, διαθέμενοι δὲ (selling) καὶ τοὺς προτέρους κίονας* (see on No. DXXVIII) *τούτων δὲ μαρτύριά ἐστι τὰ γενηθέντα τότε ψηφίσματα.* Perhaps the enactments referred to by Strabo as illustrating the way funds were raised for the rebuilding are what are mentioned by Pseud. Aristot. (Æcon. ii, 20): *Ἐφέσιοι δεσθέντες χρημάτων νόμον ἔθεντο μὴ φορεῖν χρυσὸν τὰς γυναῖκας, ὅσον δὲ νῦν ἔχουσι δανείσαι τῇ πόλει τῶν τε κίωνων τῶν ἐν τῷ νεῷ τάξαντες ἀργύριον δὲ δεῖ καταβαλεῖν*

(i. e. defining the estimated cost of each column), *εἴων ἐπιγράφεσθαι τὸ ὄνομα τοῦ δόντος τὸ ἀργύριον ὡς ἀνατεθεικότος.* The statements of both writers however refer to the women of Ephesos only. Our inscription shows that other cities of Asia afforded munificent donors, and thereby confirms the expression of Pliny (N. H. xvi, 40, § 213), *tota Asia exstruente*, concerning the restored temple, which he proceeds to say, was built 400 years before his own day. The Ionic forms *Σαρδιηνή* and *οὐδό[ν]* are interesting. This lady of Sardes appears to have presented not only the column which bore her name, but also the marble step (*λάϊνος οὐδός*, Il. ix, 404, etc.) upon which the column stood. This column, Mr. Wood writes to me, stood in the outer rank on the north side, a little to the east of the centre.

b.

I have grouped under *b* eleven fragments of torus inscribed with letters very similar to each other, well formed and two inches high. We have no information as to the exact quarter of the temple-site where they were found.

1.

Height 6 in.; length 1 ft. 1½ in.

ΠΙΣΤΔ

Ἀριστοά[ναξ? ἀνέθηκε].

This name is found in No. CCCLXXVII, line 98 (*ante* Pt. ii) under the form Ἀριστῶναξ: compare Πλειστοάναξ. The stone is made up of two fragments, recently found to belong to each other.

2.

Height 4½ in.; width 8 in.

ΕΘΤ

[ἀν]έθη[κε].

3.

Height 3½ in.; width 7 in.

ΡΟΛ

... ρος [ἀνέθηκε].

Fragment No. 3 is made up of two smaller bits recently joined together.

4.

Height 3½ in.; width 6 in.

ΤΕΔ

Ἀρ[τ]έμ[ιδι].

5.

Height 5½ in.; width 10 in.

ΑΝΤ

Ἀντ ...

6.

Height 5½ in.; width 6½ in.

ΕΜ

[Ἀρτ]έμ[ιδι].

7.

Height 6 in.; width 10 in.

ΑΡΟΥ

... δρον.

8.

Height 5¾ in.; width 8 in.

ΑΝΕ

ἀνέ[θηκε].

9.

Height 2¾ in.; width 6 in.

ΡΥ

... ρυ ...

10.

Height 3¾ in.; width 3½ in.

ΤC

... το ...

11.

Height 2¾ in.; width 4¾ in.

ΑΙ

[Ἀρτ]έμ[ιδι].

c.

The fragments grouped under *c* are inscribed in characters similar to *b* in form and size, and are said to have been found in the north corner of the temple site.

1.

Height 2¾ in.; width 6¼ in.

ΕΥΣ

... ευσ ...

2.

Height 2¾ in.; width 4½ in.

ΕΙ

Ἀρτ[?] έμ[ιδι?]

3.

Height 3 in.; width 5 in.

ΚΕ

[ἀνέθη]κε.

4.

Height 3¾ in.; width 7 in.

ΕΟΗ

ἀν[έθη]κε.

d.

The following 4 fragments are said to come from the south corner of the temple site: inscribed with letters very similar to *b*, *c*.

1.	2.	3.	4.
Height $4\frac{1}{2}$ in.; width $6\frac{1}{2}$ in.	Height 4 in.; width 7 in.	Height $2\frac{3}{4}$ in.; width $8\frac{1}{2}$ in.	Height $3\frac{1}{4}$ in.; width $6\frac{1}{2}$ in.
OP	IEC	TOI	IK E
.. θρ ..	ά]νέθ[ηκε.	... τομ? ...	άνέθ[ηκε.

e.

This fragment has a smaller moulding, and different letters, though of the same size as the preceding.

Height $2\frac{1}{4}$ in.; width $2\frac{1}{2}$ in.
 A
 ... θα ...; or perhaps 'Αριστ]οά[ναξ, compare *b* 1.

f.

Two fragments closely alike, but in decidedly smaller letters than the rest.

1.	2.
Height $2\frac{3}{4}$ in.; width 3 in. Letters $1\frac{1}{4}$ in. high.	Height $2\frac{3}{4}$ in.; width 3 in. Letters 1 in. high.
Π	ΝΑ
'Αρτ[έμιδι?.	... ονα ...

g.

This fragment is said to come from the north-west portion of the temple site. Compare *a*.

Height 3 in.; width 4 in. Letters 2 in. high.
 Η
 ή δεινα]νῆ [άνέθηκε.

h.

Discovered by Mr. Wood in 1884.

Letter $1\frac{3}{4}$ in. high.
 Λ

i.

It is doubtful whether this is really a fragment from a column: it certainly differs from the torus-mouldings that have preceded.

Height $3\frac{1}{2}$ in.; width 5 in. Letters about $1\frac{1}{2}$ in. high.
 ΜΙΔC
 'Αρτε]μιδο[s.

Six columns at Euromos in Karia, of Roman times, inscribed with the names of their donors, are described C. I. 2713, 2714 (= Waddington-Le Bas, Nos. 313-318). A curious parallel may be found in some mediæval churches; thus at Whitby Abbey an inscription, now partly obliterated, upon one of

the columns in the north transept formerly read thus (date about 1200): Johannes de Brumpton quondam famulos (*sic*) domino de la Phe has columnas erexit in metum et honerum (*sic*) Beate Marie. The Minstrel Pillar in St. Mary's Church, Beverley, is another instance. Compare also No. DCXVIII, *b*, lines 16 foll.

DXX.

Wall-stone of white marble; entire on all the edges, except the right which is broken. Height 11½ in.; present length 1 ft. 4 in. Discovered by Mr. Wood; unpublished. On the left return-face of the stone is inscribed No. DCLXXXVII, *d*, *post*.

ΤΟΤΕΜΕΝΟΣΤΗΣ
ΠΑΝ ΟΣΟΝΕΣΛΠ
ΠΑΡΑΒΑΙΝΗΙΑΥΤΟΣ

Τὸ τέμενος τῆς Ἀρτέμιδος ἄσυλόν ἐστι τὸ
πάν. Ὅσον ἔσω περὶ βόλου, μὴ ἀδικεῖν δὲ δ' ἀν
παραβαίῃ, αὐτὸς ἀπόλοιτο καὶ τὸ γένος.

Part of an inscription from the temenos of a goddess, warning persons who enter it against certain transgressions. The restorations are merely conjectural.

The letters belong to the later Hellenistic period i. e. the second century B. C. The iota adscriptum is inserted in ΠΑΡΑΒΑΙΝΗ. The inscription was completed in three lines, as the marble both above and below is uninscribed. Also a glance at the marble suffices to show that it was a wall-stone. Such are the only indications afforded by the monument itself. Mr. Wood has made no note of the spot where it was discovered. We are left to conjecture its origin, and why the left return came to be inscribed with No. DCLXXXVII *d*.

The restorations suggested in the cursive text will show that I believe this marble to have stood originally in the temenos of Artemis, either as part of the peribolos-wall, or else as part of the wall of some building within the temenos. In line 1 I think the foot of Α or Λ is visible after ΤΗΣ: if so the conjecture is made the more probable. It was a common practice to place some kind of caution at the entrance of a sacred precinct; so Lucian, *de Sacrificiis* iii, p. 536 (ed. Lehmann): καὶ τὸ πρόγραμμά φησι, μὴ παριέναι εἰσω τῶν περιβραντηρίων, ὅστις μὴ καθαρὸς

ἐστι τὰς χεῖρας. Compare the stelè, set up by Xenophon at Skillus (*Anab.* v, 3, § 13): ἱερὸς ὁ χώρος τῆς Ἀρτέμιδος κ.τ.λ.; Dittenberger, *Syll.* No. 378: ἱερὸν τὸ τέμενος[ς] τοῦ Ἀσκληπιοῦ καὶ τῆς Ὑγίειας κ.τ.λ. My restorations are merely intended to suggest the probable drift of the meaning. With line 3 compare C. I. 2919 (see Hermann, *Gottesd. Alt.* 10, 16): Ὅρος ἱερὸς ἄσυλος Διονύσο[υ] Βάκχου· τὸν ἱκέτην [μὴ] ἀδικεῖ[ν] μὴδὲ ἀδικούμενον [περι]ορᾶν· εἰ δὲ μὴ, ἐξώλη εἶναι καὶ αὐτ[ὸν] καὶ τὸ γένος α[ὐ]το[ῦ]. Some interesting illustrations of the sanctity of Greek τεμένη are afforded by the lease of τεμένη belonging to the deme of Peiræus, Pt. i, No. xiii *ante* (compare the similar lease of the deme Æxoneis, C. I. 93); and by the decree from Ialysos in Rhodes, Pt. ii, No. CCCXLIX *ante*.

The history of the asylum of the Artemision, and the successive alterations of the peribolos-wall, are so well known (see on No. DXXII *post*), that one is tempted to connect the present inscription with one of these changes in the extent of the temenos. Strabo (xiv, p. 641) names Alexander the Great, Mithridates, and Augustus. But our document is certainly later than Alexander, and probably earlier than Mithridates. It is therefore best to refrain from conjecture.

DXXI.

A wall-stone of white marble, beautifully inscribed with letters 1½ in. high, entire at the top and left: mutilated at the right and at bottom, the marble having been used for some purpose irrespective of the inscription. Height 1 ft. 8½ in.; width 4 ft. 11½ in. C. Curtius, *Hermes*, iv, 194 foll.; Waddington, *Fastes*, p. 84.

ΜΑΡΚΟΣ ΕΡΕΝΝΙΟΣ ΠΙΚΗΣ ΗΣ ΑΝΘ
ΑΦΑΝΟΥΣ ΓΕΓΕΝΗΜΕΝΟΥ ΤΟΥ Π,
ΜΑΤΟΣ Ο ΠΕΡ ΔΗΜΟΣΙΑΙΚΑ ΤΑΣΚΕ
ΕΦΕΣΙΩΝ ΜΕΤΑΞΥ ΤΗΣ ΑΓΟΡΑΣ ΚΑΙ
5 ΝΟΣ ΓΕΓΟΝΕΝ ΑΙΣΥΝΕΦΩΝΕΙΤΟ ΤΩ
ΤΩΝ ΚΑΙ ΡΩΝΗΤΟΥ ΠΟΛΕΜΟΥ ΠΕ
ΤΡΑΙΑ ΤΥΝ ΤΟΥ ΤΩΝ ΑΜΕΛΙΑΝΟΙΤ

Μάρκος Ἐρέννιος Πίκης ἀνθ[ύ]πατος λέγει
'Αφανοῦς γεγενημένου τοῦ πα[ροικοδομή-
ματος, ὅπερ δημοσίᾳ κατασκε[ύη] ὑπὸ τῶν
'Εφεσίων μεταξὺ τῆς ἀγορᾶς κα[ὶ] τοῦ λιμέ-
5 νος γεγονέναι συνεφωνεῖτο, εἴτε ἐν τινι
τῶν καιρῶν ἢ τοῦ πολέμου περὶ στάσει, εἴ-
τε διὰ τὴν τούτων ἀμέλιαν, οἱ τεταγμένοι? κ.τ.λ.

A proclamation of the proconsul Marcus Herennius Picens, concerning the restoration of an old building once existing near the agora, which had entirely disappeared. Picens was consul suffectus Nov. 1, B. C. 34 (Ephemeris Epigr. iii, 12), and he was probably sent as proconsul to Asia after his consulship (Waddington, *Fastes*, p. 85).

The surface of the marble is much worn, but with care a completer text has been recovered than was given by previous editors. M. Waddington is right in claiming for the characters and for the general style of the document a date as early as Augustus. For the formula of line 1 compare No. CCCCLXXXII, *a*. It is uncertain what was the structure spoken of in lines 2, 3. Waddington restores πα[λαιοῦ χώ]ματος. I prefer πα[ροικοδομή]ματος or πα[ρατειχίς]ματος, as better filling the space. Line 4: λιμῆνος is fairly certain. This harbour is not the Panormos mentioned by Strabo (xiv, p. 639: εἶτα λιμῆν Πάνορμος καλούμενος ἔχων ἱερὸν τῆς Ἐφεσίας Ἀρτέμιδος), but a basin within the city itself, formed by the enlargement of

the bed of the Kayster, and immediately adjoining the Agora and Gymnasium. The best account of the buildings in the Agora is to be found in Falke-ner's work, *Ephesus and the Temple of Diana*, p. 48 and p. 119: see also the plans in Wood's *Ephesus*, and E. Curtius, *Ephesos, ein Vortrag*, pl. 1. The restoration of the last three lines is merely to suggest the connexion of thought. The building in question had been destroyed either in times of revolution or of war, or else through the mere neglect of the proper authorities. Ἀμέλιαν for ἀμέλειαν in line 7 is precisely parallel with τιχισθῆναι in No. DXXII, and ῥῖθρα in Nos. DXXIII, DXXIV, also of the Augustan age. The impersonal use of συνεφωνεῖτο ('everybody said') in line 5 is curious, and suggests the thought that this document is a too literal translation from a Latin original, which might have run as follows: Pessum dato munimento, quod publico opere ab Ephesiis inter forum portumque factum fuisse consensum est, sive aliqua temporum aut belli calamitate, sive per harum rerum incuriam, etc.

DXXII.

Block of white marble, height 1 ft. 5½ in.; length 5 ft. 9½ in.; found in situ built into the peribolos-wall of the Artemision. Wood, *Ephesus*, p. 133, and Appendix, *Inscriptions from the Peribolos Wall*, No. 1; Waddington, *Fastes*, p. 94; C. I. L. iii, 6070. The lapidary divides ΣΕΒΑΣ ΤΟΣ in line 5, to allow for a hole in the surface of his marble.

IMP · CAESAR · DIVI · F · AVG · COS · XII · TR · POT · XVIII · PONTIFEX
MAXIMVS · EX · REDITV · DIANAE · FANVM · ET · AVGVSTEV · MVRO
MVNIENDVM · CVRAVIT · C · ASINIO (Ancient erasure.) · CVRATORE ·
(Ancient erasure.) SEX · LARTIDIO · LEG ·

5 ΑΥΤΟΚΡΑΤΩΡ ΚΑΙΣΑΡ ΘΕΟΥ ΥΙΟΣ ΣΕΒΑΣ ΤΟΣΥΠΑΤΟΣ ΤΟΙΒΔΗΜΑΡΧΙΚΗΣ ΕΞΟΥΣΙΑΣ ΤΟΙΗ
ΩΝΙΕΡΩΝΤΗΣ ΘΕΟΥ ΠΡΟΣΘΑΝΤΟΝ ΝΕΩΚΑΙ ΤΟΣΕΒΑΣΤΗΟΝΤΙΧΙΣΘΗΝΑΙ ΠΡΟΕΝΟΗΘΗ
ΕΠΙΜΕΛΗΑΣΕΣΤΟΥ ΛΑΡΤΙΔΙΟΥ ΠΡΕΣΒΕΥΤΟΥ

Imp(erator) Cæsar, divi f(ilius), Aug(ustus), cōs(ul) XII., tr(ibuniciæ) pot(estatis) XVIII., pontifex
maximus, ex reditu Dianæ fanum et Augusteum muro
muniendum curavit, C(aio) Asinio [Gallo procōs(ule)], curatore
Sex(to) Lartidio leg(ato).

5 Αὐτοκράτωρ Καῖσαρ θεοῦ υἱὸς Σεβαστὸς ὑπάτος τὸ ἰβ, δημαρχικῆς ἐξουσίας τὸ ἰη,
ἐκ] τῶν ἱερῶν τῆς θεοῦ προσόδων τὸν [τε] νεὼ καὶ τὸ Σεβαστήον τιχισθῆναι προενοήθη,
ἐπὶ ἀνθυπάτου Γαίου Ἀσινίου Γάλλου,] ἐπιμελήσας ἐστὸν Λαρτιδίου πρεσβευτοῦ.

Tablet recording the rebuilding of the peribolos of the Artemision by order of Augustus, B. C. 6.

This document is of interest in connexion with the proconsulate of C. Asinius Gallus, lines 3, 6. He was consul B. C. 8, having three years previously married Vipsania, whom Tiberius had divorced B. C. 11, in order to marry Julia. This arrangement, which was due to the commands of Augustus, proves how high Gallus stood in his favour; but Tiberius never forgave the man who had thus married the wife he had loved. M. Waddington (*Fastes*, p. 96) thinks it may have been by favour of Augustus that Gallus was sent as proconsul to Asia only two years after his consulate. A law of Pompey B. C. 52 had

ordained that consuls and prætors might not obtain the government of a province until five years after the resignation of their civic office (Dio Cassius, xl, chs. 30, 56). This law, which was not strictly observed, was re-enacted by Augustus B. C. 27 (Dio Cassius, liii, ch. 14; Suetonius, Octavian, ch. 36) M. Waddington, (*Fastes*, p. 12) who has made the subject of provincial government his study, can only point to two instances in which Augustus broke through this rule; one is the case of Asinius Gallus. Our inscription is dated by means of the 12th consulate of Augustus, and his 18th tribunitian power. He was consul XII from January to December B. C. 5; and his 18th tribunitian power lasted from June 27 B. C. 6 to

June 26 B.C. 5. Moreover it is well known that the proconsuls of Asia entered upon their office in the spring (about May) of each year. These facts enable us to determine the date of our inscription within the first four or five months of the year B.C. 5.

In this, as in the two next documents (Nos. DXXIII–DXXIV) the name of C. Asinius Gallus has been anciently obliterated from the marble. In line 3, however, the lapidary has done his work carelessly, and the names C. Asinio remain untouched, while beneath the erasure the words GALLO · PROCOS can still be faintly traced. This erasure took place A.D. 30, when the senate sentenced him to death. Dio Cassius tells the story (lviii, 3): τῷ δὲ δὴ Γάλλῳ ὁ Τιβέριος, τῷ τὴν τε γυναῖκα αὐτοῦ ἀγαγομένῳ καὶ τῇ περὶ τῆς ἀρχῆς χρησαμένῳ παρρησίᾳ, καιρὸν λαβὼν ἐπέθετο . . . ἐν γὰρ τῇ αὐτῇ ἡμέρᾳ παρὰ τε τῷ Τιβερίῳ εἰσιτάθη καὶ φιλοτησίας ἔπαιε, καὶ ἐν τῷ βουλευτηρίῳ κατεψηφίσθη, ὥστε καὶ στρατηγὸν τὸν δῆσοντά τε αὐτὸν καὶ πρὸς τὴν τιμωρίαν ἀπάγοντα πεμφθῆναι. How Tiberius kept him in prison for three years until death by starvation put an end to his sufferings, is well known to us from the pages of Tacitus (Ann. vi, 23, 25).

We learn from our inscription that the Ephesians had already built an Augusteum, or temple to Augustus, within the precinct of the Artemision. The site of this building was thought by Mr. Wood to be indicated by some Roman ruins discovered by him not far from the s. w. corner of the Temple (Ephesus, p. 153; see note on No. CCCXCXVIII *ante*).

This rebuilding of the peribolos has an interesting connexion both with the history of the Artemision, and with the policy of Augustus. We are informed by Strabo (xiv, p. 641) that the limits of the sanctuary had frequently been changed: αὐτὸν δὲ μένει τὸ ἱερὸν καὶ νῦν καὶ πρότερον τῆς δ' αὐτοῦ τοὺς ὁρους ἀλλαγῆναι συνέβη πολλάκις. Alexander extended the limit to the radius of $\frac{1}{8}$ of a mile from the temple. Mithridates rewarded the Ephesians for their support by slightly enlarging this limit (*ibid.*: Μιθριδάτου δὲ τόξευμα ἀφέντος ἀπὸ τῆς γωνίας τοῦ κεράμου καὶ δόξαντος ὑπερβαλέσθαι μικρὰ τὸ στάδιον). Next Antony, whose stay at Ephesus with Cleopatra is described by Plutarch (Anton. § 56, 58), doubled the limit, thereby including within the range of the sanctuary 'a certain portion of the city' (μέρος τι τῆς πόλεως). As the city and the city wall were a mile distant from the Artemision, the extension of the sanctuary to a radius of $\frac{1}{4}$ mile from the temple cannot literally have embraced a portion of the city. Strabo must therefore be understood to be speaking of the public road from the city to the temple from the Magnesian gate, and perhaps of the suburbs of the city. Such an enlargement however was detrimental to public order, for criminals would plead sanctuary and escape from arrest, even in the public streets; and

accordingly Augustus annulled the grant of Antony (ἐφάνη δὲ τοῦτο βλαβερὸν καὶ ἐπὶ τοῖς κακούργοις ποιοῦν τὴν πόλιν, ὥστ' ἠκύρωσεν ὁ Σεβαστὸς Καῖσαρ). The sanctuary underwent a further revision under Tiberius, A. D. 22 (Tac. Ann. iii, 61). The statement of Strabo is confirmed by this inscription, which proves that Augustus not only defined the sacred precinct afresh, but also surrounded it with a peribolos.

Augustus, the restorer of temples and of religion at home, made a point of restoring also to the shrines of Asia the treasures which Antony had carried off to gratify Cleopatra. In many ways the victory of Actium introduced an era of order and comfort to the Greek towns which had suffered a century of Roman misgovernment, and had of late been alternately pampered and plundered by Antony. Strabo speaks of his carrying off a statue from a shrine of Ajax at Rhæteum in the Troad (xiii, p. 595), and three more statues from the Heraion at Samos (xiv, p. 637). A similar robbery at Ephesus is recorded by Pliny (N. H. xxxiv, 8, § 58): Fecit (Myro) et Apollinem, quem ab triumviro Antonio sublatum restituit Ephesiis divus Augustus admonitus in quiete. To this and similar acts of restitution Augustus refers in the Monumentum Ancyranum, chap. xxiv (Mommsen, Res gestæ divi Aug. pp. lxxxx, lxxxix, 95–96): In templis omnium civitatum pr[ovinci]æ Asiæ victor ornamenta reposui, quæ spoliatis tem[plis] is] cum quo bellum gesseram privatim possederat: [Ἐν ναοῖς] π[α]σῶν πόλεων τῆς [Ἀ]σί[α]ς νεικήσας τὰ ἀναθε[μα]τα ἀ[πο]κατέστησα, [ἀ]εὶ ἔχεν [ἰ]δί[α] ἱεροσυλήσας ὁ ὑπ' [ἐ]μοῦ [δ]ι[α]γωνισθεὶς πολέμιος]. It is in keeping with this view of his conduct that Augustus (through the proconsul Gallus) employs the word ἀποκατέστησεν in the next two documents (Nos. DXXIII, DXXIV).

For the accusative νεώ, line 6, see L. and S. s. v., and compare the N. T. forms Ἀπολλώ, accusative of Ἀπολλῶς, and τὴν Κῶ (Moulton's Winer, p. 72). The forms Σεβαστήν and ἐπιμελῆα are noticeable in an inscription of such good date as this: τιχισθῆναι has been noticed on No. DXXI.

A duplicate of this inscription was found near it, similarly built into the peribolos. The Turkish authorities had stipulated in the firman granted to Mr. Wood, that any duplicates he might discover should be handed over to the Ottoman government. Accordingly Mr. Wood had one of these inscribed stones (the fellow to the present one) conveyed to Smyrna, and formally handed over to the Turkish commissioner who was appointed to watch his proceedings (Ephesus, p. 132). It has now passed into the possession of the German government (Ephem. Epigr., v, p. 60: 'Hodie adservatur Berolini in museo n. 969, 9 septem versibus disposita; ex deletis Latinis apparent hæc; / ASINI / GALLO · PRO · COS et LEC; Græca deleta non leguntur.*

* In the Mittheilungen, x, 1885, p. 401, and the Bull. de Corr. Hell. x, 1886, p. 95, an inscription from Ephesus is published which records the repair of the peribolos-wall (ἀποκατεστάθη τὸ βλαβὲν περιτείχιμα τοῦ Αὐγουστήου) in the time of the Emperor Titus, A.D. 79–80.

DXXIII.

A stelè of white marble, height 3 ft. 11 in.; width 1 ft. 6 in.; found by Mr. Wood in situ, built into the peribolos of the Artemision. Wood, Ephesus, p. 132 foll.; Appendix, Inscriptions from the Peribolus Wall, No. 2.

ΑΥΤΟΚΡΑΤΩΡΚΑΙΣΑΡ
ΘΕΟΥΥΙΟΣΣΕΒΑΣΤΟΣ
ΥΠΑΤΟΣΤΟΙΒΔΗΜΑΡ
ΧΙΚΗΣΞΟΥΣΙΑΣΤΟΙΗ
5 ΣΤΗΛΑΣΙΕΡΑΣΤΩΝΟ
ΔΩΝΚΑΙΡΙΘΡΩΝΑΡΤΕΜΙ
ΔΙΑΠΟΚΑΤΕΣΤΗΣΕΝ

(Two lines anciently erased.)

10 ΕΠΙΜΕΛΗΑΣΕΞΤΟΥ
ΛΑΡΤΙΔΙΟΥΠΡΕΣ
ΒΕΥΤΟΥ
ΤΟΡΕΙΘΡΟΝΕΧΕΙΠΛΑ
ΤΟΥΣΠΗΧΕΙΣΙΕ

Αὐτοκράτωρ Καῖσαρ,
θεοῦ υἱὸς, Σεβαστὸς,
ὑπάτος τὸ ἰβ, δημαρ-
χικῆς ἐξουσίας τὸ ἰη,
5 στήλας ἱερὰς τῶν ὀ-
δῶν καὶ ῥίθρων Ἀρτέμι-
δι ἀποκατέστησεν

(Two lines anciently erased.)

10 ἐπιμελήα Σέξτου
Λαρτιδίου πρεσ-
βευτοῦ.
Τὸ ῥεῖθρον ἔχει πλά-
τους πήχεις ιε.

Inscription recording that Augustus set up afresh B. C. 5 the sacred stelæ marking the roads and canals pertaining to the temenos of Artemis.

The erased lines 8, 9 can be restored from No. DXXII preceding: ἐπὶ ἀνθυπάτου | Γαίου Ἀσινίου Γάλλου. The notes on No. DXXII will sufficiently explain the purport of this inscription. The date is the same, viz. B. C. 5.

It was ascertained by Mr. Wood, in the course of his excavations, that there were two principal roads leading from the city to the temple and its precinct, one from a gate at the north-eastern corner of the city wall, and the other from the Magnesian gate, more to the south-east of the city. Both roads are clearly marked upon Mr. Wood's 'Plan' (Ephesus, p. 1). He assumes that the final portions of these two are the ὁδοί mentioned in this and the next inscription (No. DXXIV); and he has represented both roads as flanked by a canal along their latter portion as they drew within the temenos. These canals would be the ρεῖθρα of our inscriptions. It is doubtful, however, whether we are as yet in a position to define the topographical details so closely as this. Mr. Wood himself discovered that the width of the road leading out from the Magnesian gate was 35 feet (p. 114). On p. 129 he describes the same road when it turned to N. E. towards the temenos, as widening to 45 feet. Now the width of the canal is stated in this inscription to be 15 πήχεις, or 22½ English feet. In No. DXXIV the combined width of road and canal is given at 30 πήχεις, or 45 English feet. The water-

way therefore and the road were of equal width; and they must have been so closely side by side as to constitute one thoroughfare, or else they would not thus have been measured together. It is possible that the latter portion of the road from the Magnesian gate, when it crossed the bed of the stream called by Mr. Wood the Selinus, and as it neared the temenos, was reduced to half its former width, the other half being occupied by a canal. It is singular at all events that the width of the undivided road as excavated by Mr. Wood is 45 feet, the combined width of road and canal together as given in No. DXXIV. Mr. Wood, however, tells me he did not discover any traces of this road and canal, and his identification of them in the Plan is only conjectural. Equally conjectural is his representation of the other road as flanked by a canal. We can only say that his conjecture is very probable.

Thus much is certain: one or more canals, formed by diverting the waters of the Kaÿster and its tributaries, afforded a water-way to the temple, which thus became accessible to the sea. And that this water-way was in the hands of the temple-authorities we seem to gather from the mention of a priestly college entitled οἱ ναυβατοῦντες, C. I. 2955 (E. Curtius, Beiträge, p. 34 foll., Ephesus, p. 23). Accordingly Mr. Wood and Professor E. Curtius are probably right in supposing that the canal terminated in an ornamental basin, with a landing-quay for pilgrims, before the west front or entrance of the Artemision (see the sketch in Curtius' Ephesus, ein Vortrag, pl. 1).

DXXIV.

Stelè of white marble, height 4 ft. ½ in.; width 1 ft. 6 in.; found by Mr. Wood in situ, built into the peribolos of the Artemision. Wood, Ephesus, p. 132 foll.; Appendix, Inscriptions from the Peribolus Wall, No. 3.

ΑΥΤΟΚΡΑΤΩΡΚΑΙΣΑΡ
ΘΕΟΥΥΙΟΣΣΕΒΑΣΤΟΣ
ΥΠΑΤΟΣΤΟΙΒ ΔΗΜΑΡ

Αὐτοκράτωρ Καῖσαρ
θεοῦ υἱὸς Σεβαστὸς,
ὑπάτος τὸ ἰβ, δημαρ-

5 ΧΙΚΗΣΕΞΟΥΣΙΑΣΤΟΙΗ
 ΣΤΗΛΑΣΙΕΡΑΣ ΤΩΝ
 ΟΔΩΝΚΑΙΡΙΘΡΩΝΑΡ
 ΤΕΜΙΔΙΑΠΟΚΑΤΕΣΤΗ
 ΣΕΝ (This line and
 the next erased.)
 10 ΕΠΙΜΕΛΗΑ ΣΕΞΣΤΟΥ
 ΛΑΡΤΙΔΙΟΥΠΡΕΣΒΕΥΤΟΥ
 ΑΔΟΣΕΧΕΙΣΥΝΤΩΙ
 ΛΙΘΡΩΤΟΥΠΟΤΑΜΟΥ
 ΠΗΧΕΙΣ - Λ

5 χικῆς ἐξουσίας τὸ ἰη,
 στήλας ἱερὰς τῶν
 ὁδῶν καὶ ρίθρων Ἀρ-
 τέμιδι ἀποκατέστη-
 σεν (This line and
 the next erased.)
 10 Ἐπιμελήα Σέξστου
 Λαρτιδίου πρεσβευτοῦ.
 ἡ] ὁδὸς ἔχει σὺν τῷ
 ρ]εῖθρῳ τοῦ ποταμοῦ
 πήχεις λ.

Inscription recording that Augustus set up afresh B.C. 5 the sacred stelæ marking the roads and canals pertaining to the temenos of Artemis.

This is a duplicate of the foregoing (No. DXXIII), with the exception of the last three lines. Here, instead of the width of the watercourse only, the

combined width of the road and of the water-course is set down as '30 cubits,' i.e. about 45 feet. We may infer from this that the road and canal were each of equal width, and lay so near together that it was natural to include them under one measurement. See the notes on Nos. DXXIII.

DXXV.

Three fragments of white marble, found by Mr. Wood 'at the junction of the roads near the Coressian gate, three or four stadia from the Peribolus; but not *in situ*.' Probably they are parts of a wall-stone from the peribolus itself, like Nos. DXXIII-DXXIV. Wood, *Inscriptions from the City and Suburbs*, No. 2; compare E. Curtius, *Beiträge zur Gesch. und Topogr. Kleinasiens*, p. 28.

a.

Broken on all sides, except bottom 'bed.' Measures $4\frac{1}{2}$ in. by 1 ft. 2 in.

ΕΚΑΙΔΕΚΑΤΗΝΣ
 ΛΗΝΠΡΟΣΙΟΛΙΕΡΟΙΣΩΣΗΑΙΜΑΣΙΑΑΝ
 ΣΤΗΣΑΜΕΝΕΠΤΑΚΑΙΔΕΚΑΤΗΝΣΤΗΛΗ
 5 ΙΠΡΟΕΛΘΟΝΤΕΣΟΜΟΙΩΣΕΣΤΗΣΑΜΕΝΟ
 ΩΣΔΕΠΡΟΕΛΘΟΝΤΕΣΕΣΤΗΣΑΜ
 ΜΕΝΕΙΚΟΣΤΗΝΣΤΗΛΗΝΑΝ
 ΥΤΟΙΣΤΑΥΤΑΔΕΕΥΟ

b.

Broken on all sides except bottom 'bed.' Height $5\frac{3}{4}$ in.; width 8

ΟΣΙΗΙΕΡΑΙΧΩ
 ΟΝΤΗΣΣΤΑΘΕΙΣΗ
 ΟΣΤΟΙΣΟΡΙΟΙΣΤΟΙΣΤ
 ΩΚΑΙΔΕΚΑΤΗΝΣΤ
 ΝΝΕΑΚΑΙΔΕΚΑΤΗΝ
 ΝΙ ΦΙΣ

surface broken and defaced.

c.

Broken on all sides; height $4\frac{1}{2}$ in.; width 8 in.

ΔΕΚ.
 ΑΤΑΤΟΓΕΝΕΙΟΝΤΟ
 ΣΕΝΑΤΗΣΣΤΗΛΗΣΚ
 ΩΓΔΟΗΣΣΤΗΛΗΣΟ
 5 ΓΛΕΕΣΤΥΣΑΜΕ

a.

b.

.. ἐστήσαμεν πεντ]εκαδικάτην σ[τήλην πρ]ὸς τῇ ἱερᾷ χώ[ρᾳ] καὶ ἐκκαδικάτην
 στήλην πρὸς το[ί]ς ἱεροῖς, ὡς ἡ αἵμασία, ἀν[ὰ λόγ]ον? τῆς σταθείσ[η]ς στήλης? προελθόντες
 δὲ ἐ]στήσαμεν ἐπτακαδικάτην στήλη[ν πρ]ὸς τοῖς ὁρίοις τοῖς π[ρο]τέροις?
 5 κα]ὶ προελθόντες ὁμοίως ἐστήσαμεν ὁ[κτ]ωκαδικάτην στήλην
 ὁμ]ο[ί]ως δὲ προελθόντες ἐστήσαμ[εν ἐ]ννεακαδικάτην [στήλην] ὁμοίως δὲ προελθόντες
 ἐστήσα]μεν εἰκοστήν στήλην ἀν[ὰ λόγ]ον τ[ῆ]ς σταθ[ε]ίσε[ως] στήλης?
 τοῦτοίς ταῦτα δὲ ἐσ[φ]ω

C.

..... ἀπέναντι? τῆς] δεκά[της στήλης'
 κ]ατὰ τὸ γένειον τοῦ
 ἀπέναντι? τῆς] ἐνάτης στήλης' κ[αὶ
 ἀπέναντι? τῆς] ὁγδόης στήλης' ὁμοίως δὲ ἐστήσαμεν? ...
 5 ὁμοίως] δὲ ἐστήσαμεν[ν

Portions of the report of a commission authorized to set up stelæ marking certain boundaries (line 4). There is little doubt that these are the stelæ mentioned in Nos. DXXIII, DXXIV, as having been 'restored' (ἀποκατέστησεν) by Augustus. The character of the writing points decidedly to that date; the letters are small, but handsome and carefully formed, and the iota adscript is inserted (line 1). Perhaps the report was drawn up by the neopoiæi.

The successive changes made in the limits of the Ephesian asylum have been sufficiently described in the notes on No. DXXII, which records how Augustus (B. C. 6) caused the temenos of Artemis to be enclosed with a wall (τεχισθῆναι). That wall, which was discovered by Mr. Wood, is assumed to have also marked the boundary of the asylum. Antony had doubled its extent, which Augustus reduced to its old limits. The area of the temenos was sufficiently large, as limited by Augustus. According to the actual measurements made by Mr. Wood, it was about half a mile square, having the temple nearly in the centre (Wood, Ephesus, Plan; *ibid.* p. 162). But it is more than likely that some, if not all, of the roads which led from the town to the temple were (at least for a certain distance from the temenos) regarded as *ἱερὰ ὁδοί*, sacred to Artemis. Whichever of these roads are alluded to in Nos. DXXIII, DXXIV as flanked by canals, these roads certainly, with the water-way adjoining them, were under the charge and authority of the Artemision. Only in this way can we explain the expression *στήλας ἱερὰς τῶν ὁδῶν καὶ ρείθρων* Ἀρτέμιδι ἀποκατέστησεν, in the two documents just cited. Accordingly when Augustus reduced the sanctuary to its old boundary, and surrounded it with a wall, it was necessary also to define the limits of the authority of the goddess over the thoroughfares which approached her

temple. This was the purpose of the *ἱερὰ στήλαι*, which stood at intervals along the road, to mark the width and the length of the roadways claimed by the goddess.

It would be hazardous to attempt to identify the spots mentioned in the present inscription. In *a b* we read of the restoration of the fifteenth to the twentieth stelæ. The fifteenth was placed *πρὸς τῇ ἱερᾷ χώρᾳ* (line 2), by which I understand some sacred field near the road, most probably belonging to Artemis. The sixteenth adjoined 'the temples' (*πρὸς τοῖς ἱεροῖς*, line 3), which may be certain small temples standing near the road. Two such temples are marked in Mr. Wood's Plan, on the south of the northern road, near the temenos; whether by conjecture, or from actual discovery, is doubtful. Line 3: *ὡς ἡ αἰμασία*, 'where the rubble-wall stands,' perhaps the peribolos of the *ἱερά* just mentioned. I write here, and in line 7, *ἀνὰ λόγον τῆς σταθείου[ς στήλης]*, i. e. at similar distance from the stelè last set up. By *ὁρίοις τοῖς* [ροτέροις, line 4, I understand the boundary fixed by Antony.

I suppose *c* to be a continuation of the report. The enumeration of the stelæ proceeds in the reverse order, from the tenth to the eighth. I imagine that the commissioners are reporting upon their return journey; having restored the stelæ further and further from the temple on one side of the road, up to the limit of the authority of the goddess, they cross the road and set up stelæ on the other side of the way, opposite (ἀπέναντι?) to each of the aforesaid stelæ. By *κ]ατὰ τὸ γένειον τοῦ* ... (line 2) some well-known slope was indicated.

The form of this report is not unlike that of the Rhodian commissioners at Prienè, appended to their Award, No. CCCIII *ante*, lines 158 foll.; compare Nos. CCCCVI–CCCCVIII.

DXXVI.

Fragment of white marble, entire only on left. Height $5\frac{1}{2}$ in.; width 8 in. Discovered by Mr. Wool, but unpublished.

ΑΠΟΔΕΤΟΙ.
 ΤΟΝΕΥΔΗΜΟΥΤΑΦ
 ΜΕΝΟΙΤΑΟΡΙΑΔΙΑΛΕΙΠΕ
 ΠΡΟΣΑΙΓΑΕΙΣΕΙΤΕΝΕΓΚ
 5 ΚΕΙΜΕΝΟΙΣΕΛΣΤΑΝΟΡΑΝ
 ΤΟΙΣΑΙΓΑΕΛΝ ΟΣ

ἀπὸ δὲ τοῦ . . .
 τὸν Εὐδήμου τάφ[ον . . .
 μενοὶ τὰ ὅρια διαλείπειν . . .
 πρὸς Αἰγαεῖς, εἴτ' ἐνέγκ[αιτες . . .
 5 κειμένοις ὥς τῶν ὁρῶν . . .
 τοῖς Αἰγαέων . . .

Evidently part of a report of some commission appointed to survey certain boundaries; compare No. DXXV, which it somewhat resembles in its letter-

ing, though its characters are smaller. There is no record of the spot where the fragment was found, nor can we identify the locality called *Αἰγαεῖς* (lines

4, 6), nor the 'tomb of Eudemos' (line 2). It should be noted that the roads outside the city, leading from the Magnesian and from the north-western gates in the direction of the temenos, abounded in sepulchral monuments (Wood, Ephesus, pp. 114-125, 128-129). One such was the tomb of Androklos, the founder of Ephesos (Pausanias, vii, 2, § 6: 'Εφέσιοι

δὲ ἀνελόμενοι τοῦ Ἀνδρόκλου τὸν νεκρὸν ἔθαψαν τῆς σφετέρας ἔνθα δέικνυται καὶ ἐς ἐμὲ ἔτι τὸ μνήμα κατὰ τὴν ὁδὸν τὴν ἐκ τοῦ ἱεροῦ παρὰ τὸ Ὀλυμπίειον καὶ ἐπὶ πύλας τὰς Μαγνήτιδας· ἐπίθημα δὲ τῷ μνήματι ἀνὴρ ἔστιν ὠπλισμένος). The foundations of this monument Mr. Wood believed himself to have discovered (Ephesus, p. 127).

DXXVII.

Fragment of a block of white marble, broken on all sides. Height $4\frac{1}{2}$ in. by $3\frac{1}{2}$ in. Discovered by Mr. Wood; unpublished.

ΤΩ
ΥΤΟΠΟΥ
ΩΡΑΣΚΟ
ΣΤΑΠΡΟΣ
5 ΕΜΒΗΝΗΞ
ΑΣΜΑΡ
ΛΕΝΗΞ

.... τω
... το]ῦ τύπου
χ]ώρας κο
.... s τὰ πρὸς
5 Β]εμβήνης?
..... as μαρ
.... μένης?

Apparently part of a specification of boundaries; compare Nos. DXXV, DXXVI, which the present fragment much resembles in its lettering, though the lines do not range exactly with them. In line 5

B]εμβήνης may be a local name connected in some way with the tribal name Βεμβίνης, Βεμβειναῖοι (*ante*, pp. 69, 70).

DXXVIII.

Fragments of a white marble stèle, of which *a* and *c* are in the British Museum, discovered by Mr. Wood in the Ephesian Theatre. It is doubtful however whether this was the original place of the marble, or whether it was brought thither in the 3rd century A. D. from the Artemision, after its destruction by the Goths (see note p. 89 *ante* on the decrees from the Artemision, Nos. CCCXLVIII foll.). Wood has printed *a* in a complete form, giving the endings of the lines; the marble has been injured since then (Ephesus, Inscriptions from the Theatre, No. 23). The additional portions taken from Wood are marked *b* in the cursive text, and are indicated by a bar |; *c* is not given by Wood. Measurements:—*a*, entire at top only, 1 ft. $3\frac{1}{2}$ in. high, 1 ft. 4 in. wide: *c*, broken on all sides, $5\frac{1}{2}$ in. high, 5 in. wide. Wood calls his text of *a*, *b* 'uncertain,' but tested by the original of *a* it is shown to be trustworthy.

a.

ΑΝΔΡΟΥΠΑΣΣ
ΜΕΤΑΓΕΙΤΟΝΙΩ
40ΥΤΟΥΣΩΠΑΤ
5 ΞΤΟΥΔΗΜΟΥC
ΣΚΑΙΟΙC
ΥΞΙΛ
.....

c.

ΥΡ.
ΙΛΑΕΣ
10 ΓΑΞΕΙΣ
Γ

a.

b.

Ἐπὶ πρυτάνεως Ἀλεξ]άνδρου, Πασσ|αλάτ[υ

ἐνιαυτῷ, μηνὸς]Μεταγειτονιῶ]νος ιβ

.. ὁ δεῖνα]ῆου τοῦ Σωπάτ|ρου Σιμώ-

νης ὁ γραμματε]ὺς τοῦ δήμου, ὁ | καὶ αὐτὸς βασιλεὺς

5 ἐκ προγόνων? καὶ ἱερε]ῦς, καὶ οἱ στ|ρατηγοὶ τῆς πόλεως

..... ρυσιν | τὰς περὶ τῶν ὑδάτων
 | περὶ αὐτῶν ἔνγραφα
 c. ... κ]υρω[θῆναι ? ... τὰ] | ψηφίσματα ὑπὸ τοῦ δ[ήμου
 δσα ἀ]λλα ἐσ[τι ... κ] | ατὰ τὰς προῦπαρχούσα[ς
 10 δια]τάξεις ? | ἔνγραφα
 ε | ἀπομερισμὸν τῶν
 | στε

A public document issued by the γραμματεὺς τοῦ δήμου and the στρατηγοὶ τῆς πόλεως (line 4), and dealing with the construction or repair of certain water-courses (τῶν ὑδάτων, line 6).

Line 1 is in rather larger letters than the rest. The position of c is conjectural; it belongs to the lower portion of the document, since the letters are rather more crowded, and the lines closer together. Wood reads in line 1 Πασσαλατοβ, and in line 6 .. ρυσιν .. The letter before Υ was almost certainly Ρ. In c, line 8, the broken letters before and after ΥΡ can hardly be other than Κ and Ω.

The ὑδατα of line 6 might well be some of those canals in connexion with the bed of the Kaÿster and its tributaries, which formed a striking feature in the ground-plan of ancient Ephesos (see E. Curtius, Ephesos, p. 25; and Nos. DXXIII, DXXIV, DXXX). Whether the inscription merely recorded certain alterations or repairs of the canals (compare No. DXXI *ante*), or whether it dealt with contracts (δια]τάξεις, line 10) for their repairs, we cannot tell, in the existing state of the document. The mention of written documents (ἔνγραφα, lines 7, 10) and of decrees (line 8) does not reveal much. Ἀπομερισμός (line 11) is given by Hesychios as a synonym of ἀπονομή (Ἀπονομή, ἀπομερισμός). And ἀπονομή (Harporation s. v.) was used by Deinarchos for the letting out of public mines to contractors who farmed each his portion: so that our document may refer to contracts for making or repairing canals. In line 6 we might restore π[ε]ρυσιν, or ρύσιν, or ῥ[ε]ρυσιν.

Happily the heading can be restored and the date probably recovered, by help of a dedication copied by Mr. Wood from a marble found in the Augusteum (Inscriptions from the Augusteum, No. 11: it was not sent to England). The copy is imperfect, but may be restored somewhat as follows:—Γαῖον Καίσαρα Γερμανικὸν Ἰούλιον Τιβερίου, Δροῦσον Ἰούλιον Τιβερίου υἱὸν Καίσαρα, Τιβερίου Ἰούλιον Σεβαστοῦ υἱὸν Καίσαρα

..... οἱ νεοποιήσαντες ἰον Καίσαρα ? ἐπὶ πρυτά-
 νεως Ἀλεξάνδρου τοῦ Ἀπολλωνίου, Πασαλλάτου (sic) ἐνιαυτῷ.
 The recurrence of the peculiar name Πασάλατος or Πασάλλατος enables us to identify the name of the prytanis Ἀλέξανδρος. On the Ephesian prytanis as the eponymos see pp. 72, 82 *ante* and reff. Together with the prytanis the name of the first of the college of νεοποιοί is also subjoined to mark the year: Πασα-
 λάτ[ο]ς ἐνιαυτῷ (so No. DLXXVIII a, line 3, Δημητρίου ἐνιαυτῷ). The dedication just cited from Wood's copy was, we may conjecture, originally set up in the Augusteum, A.D. 4, immediately after the adoption of Tiberius by Augustus, when Tiberius at the same time, by the Emperor's request, adopted his nephew Germanicus in addition to his own son Drusus the younger. If that dedication belongs to A.D. 4, the year of Alexander as prytanis and of Passalatos as neopoios is recovered, and our inscription also will be assigned to A.D. 4; this date would exactly suit the style of the characters. The prominent mention of the name of the neopoios would suggest that the transactions referred to in the document were not unconnected with the Temple and its precinct. Line 2 discovers to us the name of an Ephesian month hitherto unknown: the form Μεταγειτονιών is found in Attic inscriptions of the Imperial time (C. I. A. iii, No. 1197); compare *ante* p. 79.

Line 4: this γραμματεὺς of the demos is also βασιλεύς, a title explained by Strabo xiv, p. 633: καὶ ἔτι νῦν οἱ ἐκ τοῦ γένους (of the Ephesian founder Androklos) ὀνομάζονται βασιλεῖς ἔχοντές τινὰς τιμὰς, προεδρίαν τε ἐν ἀγῶσι καὶ πορφύραν ἐπίσημον τοῦ βασιλικοῦ γένους, σκίπωνα ἀντὶ σκήπτρου, καὶ τὰ ἱερὰ τῆς Ἐλευσινίας Δήμητρος. Compare Achilles Tat. vii, 12: ἦν δὲ τοῦ βασιλικοῦ γένους. Menadier (Qua condicione Ephesii, p. 68) remarks that the kingly name survived as a title not only at Athens (ἀρχὸν βασιλεύς) and Ephesos, but in many other cities, e.g. Samothrace (*ante* No. CCCCLIV, line 1). On the Ephesian στρατηγοί, see p. 81 *ante*.

DXXIX.

Two fragments of white marble which read into one another, but do not join: height 6 in., combined width 16 in. Entire on left and at bottom. Discovered by Mr. Wood; unpublished.

ΕΡΙ Λ ΙΣΤΩ
 ΤΟΥΓΙ ΑΜΜΑΓ
 ΜΟΥΠ ΥΓΟΡΟ Ο
 ΘΑΓΟΡΟ ΨΠΥΘΑΓΓ

.....
 ἐργε[π]ιστα[τήσαντος
 τοῦ γραμματ[έως τοῦ δή-
 μου Π[υθ]αγόρου τ[ο]ῦ Πυ-
 θαγόρου τ[ο]ῦ Πυθαγόρου.

Record of the erection of some public monument under the superintendence of the γραμματεὺς τοῦ δήμου, who is similarly mentioned in Nos. DII, DXXXIII.

The word ἐργεπιστασία occurs in C. I. 2779 (Aphrodisias), and 3936 (Laodikeia). Ἐργεπιστατούντων is similarly used in an inscription of Mr. Wood's (From

the Theatre, No. 3) which was not conveyed to England; and in a dedication of a statue of Hadrian at Ephesos (C. I. 2963 c), which ends thus: ἐργεπιστατήσαντος Μάρκου Ἀντωνίου Ἀρτεμιδώρου, πυθογνείκου. Our fragment may be from a similar dedication. The characters appear to belong to the Augustan age.

DXXX.

A pedestal of white marble, surmounted by a moulding: height 1 ft. 2½ in.; width 1 ft. 11½ in. Found near the Magnesian Gate.

Τ Ο Υ Δ Ω Ρ
ΕΚΤΟΥΚΑΙΝΟΥΜΑΡΝΑΝΤΟΣ
ΤΟΥ ΕΙΣΑΧΘΕΝΤΟΣ ΥΠΟ
ΚΛΑΥΔΙΟΥ ΔΙΟΓΕΝΟΥΣ
5 ΕΠΙΜΕΛΗΤΟΥ

Τὸ ὕδωρ
ἐκ τοῦ καινοῦ Μάρναντος
τοῦ εἰσαχθέντος ὑπὸ
Κλαυδίου Διογένους,
5 ἐπιμελητοῦ.

Mr. Wood (Ephesus, p. 112) thus describes the finding of this inscription. 'Near the [Magnesian] gate, and outside of it, was found the inscribed pedestal which had probably supported a figure of the River Marnas, and which informs us that the water of that river was here brought into the City. Before the discovery of this inscription we had only known of the existence of this river in the plain of Ephesus by some ancient copper coins of the time of Domitian, and its whereabouts in the plain was unknown. We can now fix its position with tolerable accuracy. It was probably the river which took its rise in the Ephesus Pass, and fell into the river Selinus, somewhere between the Magnesian gate and Ayasolouk. The figure on the coin is helmeted.' The ἐπιμελητής or commissioner of line 5 is not

otherwise known; he may have been commissioned by the proconsul (compare *ante* Nos. DXXXIII foll.) or by the Ephesian authorities. The Magnesian gate, where the marble was found, was perhaps erected in the reign of Vespasian (Wood, Ephesus, p. 112); and the inscription appears to belong to the age of the Antonines. For ὕδωρ εἰσάγειν compare C. I. 3146 (Smyrna); in C. I. 3147 (Smyrna) we have ὕδατος ἀποκατασταθέντος. The epithet καινός seems to denote the new course given to the Marnas by the aqueduct of Diogenes. In line 1 the dots on either side of Υ are merely decorative, and not like the examples in Part i, No. CXXV, Part ii, No. CCCLXV, and No. CXLIX *post*. But see Scrivener, Introduction to the Criticism of the N. T. p. 35, for the custom of placing dots over Ι and Υ in early uncial MSS.

DXXXI.

Fragment of white marble, entire at top, otherwise broken all round. Height 6 in.; width 11 in.; letters nearly 2 in. high. Discovered by Mr. Wood; unpublished.

ΤΗΜΗΤΡΟ
ΚΟΡΟ

Ἡ πρώτη καὶ μεγίστη μητρό[πολις
τῆς Ἀσίας καὶ δις νεω[κόρο]ς τῶν
[Σεβαστῶν κ.τ.λ.]

The heading of an inscription to commemorate some public act of the Ephesian city; like that given by Wood, Inscriptions from the Theatre, No. 3, in

which the Ephesians restore the theatre at the public expense.

DXXXII.

Fragment of blue marble, broken on all sides. Height 1 ft. 1 in.; width 8 in. Discovered by Mr. Wood; unpublished.

Ι ΜΗΤ
ΔΙΣΑ
ΗΤ

Ἡ πρώτη καὶ μεγίστη μητ[ρό-
πολις τῆς Ἀσίας καὶ] δις ν[εωκ-
όρος τῶν Σεβαστῶν] ν τ

Similar to the preceding (No. DXXXI).

DXXXIII.

Fragment of a white marble stelè, entire at bottom and on the right. Height 1 ft.; width 1 ft. 3½ in. Discovered by Mr. Wood; unpublished.

ΟΣ
 ΨΗ
 ΑΙΕΠΙΜΕΛΗΘΕΝ
 ΕΛΛΑΝΟΥΦΛΑΒΙ
 5 ΜΜΑΤΕΟΣΤΟΥΔΗΜΟΥ
 ΙΣ ΤΗΙΩ

Record of the erection of some public monument at the proposal and under the superintendence of the γραμματεὺς τοῦ δήμου. Compare Nos. cccxcix, D, DII, *ante*. Perhaps the monument was in honour of

..... ος
 α΄ ψη-
 φισαμένον] καὶ ἐπιμεληθέν-
 τος — Γερ]ελλανού Φλαβι-
 5 ανού τοῦ γρα]μματέος τοῦ δήμου,
 φυλ]ῆς Τηϊώ[ν.

one of the Antonines. The restorations are suggested by a comparison of Nos. DII, DXLVI, DLXXIII, from which we recover the name Γερελλανός. For γρα]μματέος, see note on πό]λεος, No. DII, line 8.

DXXXIV.

A block of white marble, injured at the top; but the inscription appears to be perfect. Height 1 ft.; width 2 ft. ½ in. The letters are from 3 in. to 3½ in. in height. Discovered by Mr. Wood at Ephesos, but not referred to in his account of his discoveries. Inaccurately published by C. Curtius, *Hermes* iv, p. 214.

+ ΧΜΓ +
 ΦΟΡΟΣ
 ΘΕΟΔΟΣΙΑΝΟΣ Σ

+ [Χ]ΜΓ +
 Φόρος
 Θεοδοσιανός.

This stone was probably placed over the entrance of a building called 'The Forum of Theodosius.' Suidas *s. v.* Φόρος informs us that the word was a late Greek equivalent for the Latin forum; indeed it is often used in this sense by the geographer Ptolemy, see *reff.* in Pape-Benseler *s. v.* Φόρος. Nothing is known of this Forum, which we may conjecture to have been a work of Theodosius the Great (A.D. 379–395). Unfortunately Mr. Wood has made no note of the spot where he found the marble, so that we cannot identify the site of the building. C. Curtius wrongly understands φόρος in the sense of tribute.

In line 1 one leg of X is visible, and we may certainly restore the monogram ΧΜΓ, which is usually found united (as here) with some Christian emblem. Its meaning however is not certainly known. It occurs not unfrequently on Syrian Christian tombs: see C. I. 9144; Waddington-Le Bas, iii, 2145, 2299, 2660, 2663, 2674, 2691. Another instance from Syria is given by Mordtmann, *Archäol.-Epigr.* Mittheil. aus Oesterr. viii (1884), p. 192: + ΧΜΓ. [Κ(ύρι)ε] βοήθι τοῦ δ[ου]λου σου Θωδίου(?). ἔτους αὐ̅ω̅. ἰνδ. γ̅ = 1 Sept. A. D. 539/40. Two more examples from Syria are given by the Rev. G. Williams, in his introduction to Neale's *Patriarchate of Antioch*, pp. xxxvii–xxxix. One he copied from a house at Dell Louzeh: † Εἰ θεὸς ὑπὲρ ἡμῶν τίς καθ' ἡμῶν ΧΜΓ †. The spelling is barbarous. The other he copied from a tomb at Deir Sambir: Τοῦ Κυρίου ἡ γῆ καὶ τὸ πλῆρωμα αὐτῆς καὶ πάντες οἱ κατοικ(ο)ῦντες ἐν αὐτῇ. † ΧΜΓ. Occa-

sionally it is found elsewhere; as on a Christian tomb at Kyzikos (*Mittheilungen*, vi, p. 126); in Phœnicia (Renan, *Mission de Phénicie*, p. 592); at Aphrodisias in Karia (C. I. 9273); at Syracuse, in a crypt or catacomb (C. I. 9455); in Attika (Kumanudes, *Ἀττικῆς Ἐπιγραφαὶ Ἐπιτύμβιοι*, No. 3622). Again, Ch. Bayet, *Bulletin de Corr. Hell.* ii, p. 32, mentions a brick discovered at Rome in 1870 with ΧΜΓ combined with the name Κασίου: this resembles Ἀθανασίου ΧΜΓ in C. I. 9455. De Rossi suggests the explanation Χ(ριστὸς) Μ(ιχαήλ) Γ(αβριήλ), which is not very likely, although Dittenberger, *C. I. A.* iii, No. 3536, adopts it. M. Waddington interprets Χριστὸς ὁ ἐκ Μαρίας γεννηθείς, and this conjecture is confirmed by another of his inscriptions (No. 2697, from Refâdi in Syria) which exhibits in full: Ἰησοῦς ὁ Ναζωρέως ὁ ἐκ Μαρίας γενν(η)θείς ὁ υἱὸς τοῦ Θεοῦ, as the heading of an epitaph. There is however some difficulty in the omission of ἐκ altogether from the monogram if ΧΜΓ means Χριστὸς ἐκ Μαρίας γεννηθείς, and perhaps Χριστὸς Μαρίας γέννημα is more probable.

Wessely (*Wiener Studien*, ix, 1887, p. 252) calls attention to the occurrence in Egyptian papyri of other forms of ΧΜΓ, viz. χμγ and χμ, which he proposes to explain by χ(εῖρ) μ(ου) ;(ράφει). This may suit the papyri: but the monogram as employed upon the marbles must certainly have a Christian meaning.

SECTION V.

HONOURS TO ROMAN OFFICIALS.

DXXXV.

Fragment of a base(?) of white marble, broken on all sides. The inscribed face, as now preserved, measures 10 in. high, by 11 in. Discovered by Mr. Wood; unpublished.

ΨΔ, Δ, Δ, Δ, Δ
 ΕΒΑΣΤΟΥ, ΔΗΜΑΡ
 ΙΙΚΑΙΑΝΤΙΣΤΡΑΤΗ
 ΡΟΣΣΕΒΑΣΤΟΥ
 5 ΛΕΝΤΙ, ΥΠΑΤ
 ΝΟΜΕΝΟΥ
 ΑΓ

.....
 χιλίαρχω? λεγεῶν]ος δ Σκυθ[ικῆς,
 Σ]εβαστοῦ, δημάρ[χω,
 .. πρεσβευτ]ῇ καὶ ἀντιστρατῆ[γῳ
 Καίσα]ρος Σεβαστοῦ ...
 5 ... ἀποστα]λέντι, ὑπατ[ικῷ ...
 γε]νομένῳ
 αἰ

In honour of a Roman citizen, who had filled offices of distinction in the first century A.D. The iota adscript (line 3) and the style of the letters point to this date; although the Σ has an eccentric form, and is hardly exaggerated by the Ψ as printed.

Line 1: The Legio IV^a Scythica is not seldom mentioned in inscriptions; see C. I. 1186, 4022, 4023, 4029, 4033, 4034, 4238 c, Addenda 4536 g; Waddington-Le Bas, No. 627 (Sardes); and the Indices to C. I. L. *passim*. The best account of this Legion is given by Zumpt, *Commentatio Epigraphica* ii, p. 8. He points out that its name Scythica is at least as old as the reign of Tiberius, under whom it was stationed in Mœsia. Now in B.C. 30 M. Licinius Crassus commanded in Mœsia and conquered the Dacians and Bastarnians (the latter being termed Scythians), inflicting so severe a defeat that in 28 B.C. he was allowed a triumph. As this was about the only time that the Romans did battle with

Scythians, the fourth legion probably gained its title Scythica from this event. The legion remained in Mœsia until the reign of Claudius, when it was summoned to Syria to take part in the Parthian war. It was one of the legions under the command of L. Cæsennius Pætus and Domitius Corbulo in A.D. 62 (Tac. Ann. xv, 6). From that time forward it served in Syria, but without any great distinction. If our inscription had been less mutilated we might perhaps have identified the subject of it by his *cursus honorum*. He had been in command in the Legio IV^a Scythica,—then in some capacity under Augustus (? Σεβαστοῦ, line 2),—then tribunes plebis (δήμαρχος),—then legatus Augusti pro prætore (line 3) in one of the Imperial provinces, the name of which ought to be found at the end of line 4 in the genitive; and for this he was qualified by being a vir consularis (ὑπατικός, line 5; see Marquardt, *Röm. Alt.* iv, p. 408).

DXXXVI.

A fragment of white marble, broken at top and bottom; the left edge moulded, and the right edge cut off like the joint of a wall-stone, without regard to the inscription. Height 10 in.; width 1 ft. 1 in. Discovered by Mr. Wood; unpublished.

ΙΑΙΙΙΕΑΙΟΔΗΜ
 ΤΕΙΜΗΣΑΝ
 ΙΟΝΚΛΑΥΔΙΟ
 (ancient erasure) ΕΠΙΤΡΟΠΗ
 5 ΟΡΟΥΣΕΒΑΣΤΟΥΑΠ
 ΕΤΟΑ

'Η βο]υλή καὶ ὁ δῆμ[ος
 εἰείμησαν
 Γά]ιον Κλαύδιον
 ἐπίτροπον
 5 . ορου Σεβαστοῦ, ἀπ[ὸ
 ἐπι]στολ[ῶν Ἑλληνικῶν? κ.τ.λ.

Honours from the boulè and demos of Ephesos to a Roman official, whose cognomen has been intentionally erased. The letters appear to belong to the first century A.D.

One letter only seems wanting at the beginning of line 5; the other letters are certain: perhaps π]όρου or φ]όρου should be restored. Usually the Latin *ab epistulis Græcis*, a *rationibus Augusti*, etc.

are translated by ἐπί with the genitive; see Wood, *Inscriptions from the Temple*, No. 5 (bilingual): *Τι. Κλ. Ούειβιανδον | Τέρτυλλον τὸν | ἐπὶ [τῶν] Ἑλληνικῶν | ἐπιστολῶν καὶ τῶν | καθόλου λόγων τῶν | μεγίστων αὐτο- κρατόρων κ.τ.λ.*; which is rendered in the Latin '*ab epistulis Græcis et a rationibus Augustorum*'. But ἀπό is sometimes found, see C. I. *Addenda* 1813 δ: ἐπιτρόφῃ ἀπὸ τῶν ἀπο[δημή]σεων? Σεβαστοῦ.

DXXXVII.

A square base of white marble: height of inscribed front 2 ft. 1 in.; width 1 ft. 11½ in. Discovered by Mr. Wood. C. Curtius, *Hermes* iv, p. 190 Wood, *Ephesus*, *Inscriptions from the Great Theatre*, No. 5.

ΟΔΗΜΟΣΕΤΕΙΜΗΣΑ
ΓΑΙΟΝΙΟΥΛΙΟΝΒΑΣΙ
ΛΕΩΣΑΛΕΞΑΝΔΡΟΥ
ΥΙΟΝΑΓΡΙΠΠΑΝ
5 ΤΑΜΙΑΝΚΑΙΑΝΤΙΣΤΡΑ
ΤΗΓΟΝΤΗΣΑΣΙΑΣΔΙ
ΑΤΕΤΗΝΑΛΛΗΝΑΡΕ
ΤΗΝΚΑΙΤΗΝΕΙΣΤΗΝ
ΠΟΛΙΝΕΥΝΟΙΑΝ

[Ἡ βουλὴ καὶ]
ὁ δῆμος ἐτείμησεν
Γάϊον Ἰούλιον, βασι-
λέως Ἀλεξάνδρου
υἱὸν, Ἀγρίππαν,
5 ταμίαν καὶ ἀντιστρά-
τηγον τῆς Ἀσίας, δι-
ὰ τε τὴν ἄλλην ἀρε-
τὴν καὶ τὴν εἰς τὴν
πόλιν εὐνοίαν.

Honours to Gaius Julius Agrippa from the boulè and demos.

As the verb is in the plural (line 1), we must restore [Ἡ βουλὴ καὶ], as in No. DXXXVI, etc. The recipient of the honours may be assumed to belong to the Herodian dynasty from the names Alexander and Agrippa. Gaius Julius Agrippa is described as *quæstor pro prætore* of the province of Asia (Marquardt, *Röm. Alt.* iv, p. 390), and as son of King Alexander. This prince is identified by Mommsen (*Hermes* iv, p. 191) with the Alexander son of Tigranes, King of Armenia, great-great-grandson of Herod the Great, who was invested with the sovereignty of the island Elaiussa in Cilicia by Vespasian, at the time that he united Cilicia Trachea

with the rest of the province of Cilicia (compare Marquardt, *ibid.* p. 227). This took place in A.D. 74, and is referred to by Suetonius (*Vesp.* 8): *item Trachiam Ciliciam et Commagenen, ditionis regiæ usque ad id tempus, in provinciarum formam redegit*; and by Josephus (*Antiq.* xviii, 5, § 4): *γαμεί δ' οὗτος (Ἀλέξανδρος) Ἀντίοχου τοῦ Κομμαγενῶν βασιλέως θυγατέρα Ἰωτάπην, νησιδὸς τε τῆς ἐν Κιλικίᾳ Οὐεσπασιανὸς αὐτὸν ἵσταται βασιλείᾳ*. His son C. Jul. Agrippa, the subject of our inscription, does not seem to be elsewhere mentioned. It is interesting to find a descendant of Herod the Great serving on the staff of the Roman proconsul. The inscription may be assigned to the reign of Trajan.

DXXXVIII.

Lower portion of a broken base of white marble; entire only on the right and at the bottom. Present height of inscribed front 2 ft. 7½ in.; width 2 ft. 5½ in. Discovered by Mr. Wood; unpublished.

ΚΑΙ
ΤΟ ΚΡΑΤΟΡΟΣ
ΛΕΩΣΑΙΑΝΟΥΚΑΙΣΑΡΟΣ
ΤΟΥΓΕΡΜΑΝΙΚΟΥΣΥΡΙΑΣ
5 ΑΛΛΩΝΕΠΑΡΧΕΙΩΝ
ΤΗΣΕΝΕΚΕΝΚΑΙΤΗΣΠΡΟΣ
ΥΙΟΕΝΕΥΣΕΒΕΙΑΣΠΡΟΣΤΕ
ΗΝΠΟΛΙΝΕΥΝΟΙΑΣ vacant
vacant
ΝΑΣΤΑΣΙΝΠΟΛΙΗΣΑΜΕ
10 ΙΟΥΒΑΣΣΟΥ ΕΠΙΤΡΟΠΟΥ
ΙΑΙΟΥΒΑΣΣΟΥΤΟΥ
ΒΑΣ/ΤΩΝΕ

[Ὁ δῆμος?]
[Γ. Ἀντίον Αὐλὸν Ἰούλιον, Αὐλοῦ]
[υἱὸν, Κουοδράτον, δις ὑπάτον,
ἀνθύπατον Ἀσίας, πρεσβευτὴν] καὶ
ἀντιστράτηγον Αὐτοκράτορος
Νερού]α [Τ]ραϊανοῦ Καίσαρος
Σεβαστοῦ Γερμανικοῦ Συρίας
5 καὶ πολλῶν ἄλλων ἐπαρχειῶν
ἀρετῆς ἕνεκεν καὶ τῆς πρὸς
τὴν θεὸν εὐσεβείας πρὸς τε
τὴν πόλιν εὐνοίας.

Τὴν ἀνάστασιν ποιησαμέ-
νων . . .]ίου Βάσσου ἐπιτρόπου ἐ-
παρχείας? καὶ Ποπλίου Βάσσου τοῦ
γραμματέως, φίλο]σεβάστων.

Public honours to an eminent Roman officer under Trajan.

Lines 2 foll., and especially line 5, although mutilated, yet sufficiently inform us that the recipient of the honour had served in various provinces and among others in Syria, as *legatus pro prætore* under Trajan. Moreover as this inscription is set up at Ephesos, we may presume that the subject of it was at the time holding office in Asia, probably as *proconsul*. This surmise is confirmed by a similar inscription from Pergamon, C. I. 3548 (Waddington-Le Bas, No. 1722 *a*; compare C. I. 3532 and 4238 *d'*), in honour of C. Antius Aulus Julius Quadratus, who is described as *δὲς ὑπατον, ἀνθύπατον Ἀσίας, σεπτεμouίρουμ ἐπουλώων, φράτρεμ ἀρουάλε(μ), πρεσβευτήν καὶ ἀντιστράτηγον [Πόντου] καὶ Βειθυνίας, πρεσβευτήν Ἀσίας, πρεσβευτήν Σεβαστο[ῦ] ἐπαρχίας Καππαδοκίας, ἀνθύπατον Κρήτης Κυ[ρήνης], πρεσβευτήν Σεβαστο[ῦ καὶ ἀντι]στράτηγων Λυκίας καὶ Παμφυλίας, πρεσβευτήν καὶ ἀντιστράτηγον Αὐτοκράτορος Νερούα Τραϊανοῦ Καίσαρος Σεβαστοῦ Γερμανικοῦ Δακικοῦ ἐπαρχίας Συρίας* (Marquardt, *Röm. Alt.* iv, pp. 194, 218, 303). It is highly probable that our inscription commemorates the same person; accordingly his name and titles have been restored in the opening lines. The best account of him is given by Waddington, *Fastes*, p. 172 foll. Julius Quadratus was consul suffectus in July, A.D. 93, and ordinary consul A.D. 105. He was a native of Pergamon, probably being one of those distinguished provincials admitted to the senate by Vespasian and Titus A.D. 74 (Suetonius, *Vesp.*, 9). Under Domitian

he was employed in the administration of various provinces (named in the Pergamene inscription just cited), until his first consulate, A.D. 93. After this his promotion appears to have been delayed until the accession of Trajan, who soon after A.D. 102 appointed him to the important province of Syria (line 7). In 104 A.D. he must have returned to Rome to undertake his consulship in the following year. And M. Waddington would place his proconsulship of Asia in A.D. 106. If my restoration of the heading is correct, the present inscription merely singles out the most important distinctions of his career, his two consulships, which, as usual, stand first, his government of Asia and of Syria. His previous appointments are summarily spoken of in line 5 as *πολλῶν* ἄλλων ἐπαρχειῶν.

The restorations in lines 10-12 are doubtful: both *ἐπιτρόπου* ἐ[παρχίας], and τοῦ [γραμματέως] without the addition of τοῦ δήμου, are unusual expressions, but perhaps not more so than the abbreviated description of Quadratus in line 5. The former Bassus would be procurator Asiae, i.e. charged with collecting and managing the dues to the imperial fiscus in the proconsular province of Asia (see Tacitus, *Ann.* iv, 15; C. I. 2977 and 2981; Marquardt, *Röm. Alt.* iv, p. 414). The other Bassus may be the Publius Rutilius Bassus who in A.D. 120 is named as *γραμματεὺς* of the *gerousia* (?): see No. CCCCLXXXVI *ante*. There would be a propriety in associating the procurator of Cæsar with the *γραμματεὺς* of the Ephesian people in erecting a statue to the proconsul.

DXXXIX.

A broken slab of white marble; complete at top, bottom, left and lower part of right. Height of *a*, 1 ft. 3 in.; present width 1 ft. 7 in. Height of *b*, 1 ft. 8 in.; width (original) 1 ft. 10 in. It is doubtful how much is lost between *a* and *b*. Wood, Ephesus, Appendix, Inscriptions from the Temple, No. 7, and postscript to Appendix, *ibid.* p. 43; but Wood's copy is not quite complete; Kaibel, *Epigrammata Græca*, No. 888 *a*, following Wood's text.

a.

ΥΠΑΤΙΚΟΝ
 ὁ ΠΟΝΤΙΦΙΚΑ ... Κ
 ΟΥΜΜΙΔΙΟΥΚΟ
 ΠΑΤΕΡΑΚΗΔΕ
 5 ΤΩΙ ΘΕΙΟΤ
 ΚΡΑΤ

Υ

b.

10 ΠΑΝΤΟΙΗΣ, Η ΙΑΘΜΗΝ ΙΤΟΛΙΝΑΝΔΡΑ
 ΕΞΟΧΟΝΕ ΛΗΝΩΝΠΡΟΚΡΙΤΟΝΑΥΣΟΝΙΩΝ
 ΚΛΕΙΝΟΥΚΟΔΡΑΤΟΙΟΦΙΛΟΝΠΑΤΕΡΩΙΒΑΣΙΛΕΙΟΝ
 ΑΡΜΟΝΙΗΘΑΛΑΜΟΝΠΗΞΑΤΕΠΕΥΓΑΜΙΗ
 ΑΔΡΙΑΝΟΣΜΟΥΣΑΙΣΙΜΕΛΩΝΑΝΕΘΗΚΕΣΕΟΥΗΡΟΝ
 15 ΕΙΚΩΧΑΛΚΕΙΗΝΟΥΝΕΚΑΠΡΟΣΤΑΣΙΗΣ
 ΙΑΝΔΡΕΣΙΩΝΕΣΑΓΑΛΜΑΤΑΚΑΛΟΝΟΡΑΣΘΑΙ
 ΡΤΩ ΙΩΙΕΝΤΕΜΕΝΕΙ

a.

ὑπατικόν,
 ποντίφικα, καὶ ?
 Οὐμμιδίου Κο[δράτου]
 πατέρα, κηδέ[στίην]
 5 τῶν θειοτ[άτων καὶ]

κρατ[ίστων
 ο]ν
 τὸν π[ροσ[τάτη]ν.
 10 Παντοίης [ἀρετ]ῇ[ς σ]τάθμην [ρύσι]πτολιν ἄνδρα,
 ἔξοχον Ἐ[λ]λήνων, πρόκριτον Ἀysonίων,
 κλεινοῦ Κοδράτοιο φίλον πατέρ', ᾧ βασιλείων
 Ἀρμονίη θάλαμον πήξατ' ἐπ' εὐγαμίη.
 Ἀδριανὸς μούσαισι μέλων ἀνέθηκε Σεουήρον
 15 εἰκῶ χαλκείην οὐνεκα προστασίης.
 τοιῶν]δ', ἄνδρες Ἴωνες, ἀγάλματα καλὸν ὁρᾶσθαι
 ἑσταότ' Ἀ]ρτέμ[ιδος πλη]σίφ ἐν τεμένει.

Although the top of the marble is entire, the inscription is incomplete. We have before us a slab from the base of a statue, and several lines are lost from the marble above, which probably ran thus:—

Ἡ βουλὴ καὶ ὁ δῆμος
 ἐτείμησαν
 [Λ. Κατίλιον?] Σεουήρον
 (with his cursus honorum).

Of his titles only two remain, ὑπατικόν, ποντίφικα. The person thus honoured is styled by the Ephesians their *προστάτης* (lines 9, 15), i. e. patronus, it being a common thing under the empire, as under the republic, for foreign cities (and even whole provinces) to place themselves in the relation of client to some distinguished Roman citizen (see Marquardt, Röm. Alt. iv, pp. 400, 505; C. I. 4154, etc.). That his name was Severus we learn from line 14, and Mommsen (see Kaibel, l. c.) identifies him with Lucius Catilius Severus, well known as a trusted administrator under Hadrian (Spartian, Life of Hadrian, 5, 15, 24), and maternal great-grandfather of the Emperor Marcus Aurelius (Capitolinus, Life of M. Antoninus, 2). Our inscription calls him the 'father of Ummidius Quadratus' (lines 4, 12), who is probably the C. Ummidius Quadratus the friend of Pliny the younger (Epp. vii, 24), grandson of Ummidia Quadratilla, and consul A. D. 118. The name of Quadratus' father is nowhere else given, but there is no difficulty in thus understanding the words of our inscription. L. Catilius Severus served his first consulship under Trajan (Waddington, Fastes, p. 204), and therefore had been a consular (*ὑπατικός*, line 1), some time when the death of Trajan found him serving under Hadrian in Syria. Hadrian lost no time in restoring the East to peace, and, leaving Catilius Severus governor of Syria, hastened to Rome A. D. 118. Severus

remained in Syria from the autumn of 117 to the autumn of 119, when he returned to Rome for his second consulship, A. D. 120. As his second consulship seems not to be mentioned in our inscription, it would be earlier than A. D. 120; and probably was put up during his government of Syria. It was very natural for the Ephesians thus to court the patronage of the new Emperor's trusted friend. Moreover the son of Severus had recently married a lady of royal family (lines 12–13), 'Harmony had built him a royal bridal-chamber;' so that Severus is styled (lines 4 foll.) 'father-in-law of divine and noble personages.' We can quite understand how the viceroy of Hadrian in Syria, at a moment when the Emperor's policy was rather to conciliate than to conquer, might marry his son to a daughter of one of the Asiatic royal houses.

While the Ephesians are thus voting honours to Severus as their patronus, his royal master Hadrian (line 14) supplies the Ephesians with funds to rear him a bronze statue in the temenos of the temple of Artemis, which was not far from the city (*πλησίφ*, line 17), and himself composes this epigram to adorn it (line 14).

The subsequent career of Severus is well known. In one of the years 128–130 he was proconsul Asiae (Waddington, Fastes, pp. 203, 204). After which Hadrian made him praefect of Rome. Strong in the royal favour Severus entertained hopes of succeeding to the Empire, and was therefore extremely opposed to the adoption of Antoninus. For this he was dismissed from office and from Imperial favour in 138: Antonini adoptionem plurimi tunc factam esse doluerunt, speciatim Catilius Severus, praefectus urbi, qui sibi praeparabat imperium. qua re prodita successore accepto dignitate privatus est (Spartian, Life of Hadrian, 24).

DXL.

A stèle of white marble, surmounted by a moulding: height 3 ft. 5 in.; width 1 ft. 5½ in. Found in wall on site of the Temple, 8 feet below present surface of ground. Wood, Ephesus, Inscriptions from the Site of the Temple, No. 14.

ΑΤΤΙΔΙΟΝΙΟΥΣΚΟΝ
 ΠΡΑΙΤΟΡΑ
 ΚΑΙ ΠΡΕΣΒΕΥΤΗΝ
 ΓΕΝΕΡΩΣΟΝΚΑΙ
 5 ΕΥΓΕΝΕΣΤΑΤΟΝ

Ἀττίδιον (Φ)οῦσκον
 Πραίτορα
 καὶ πρεσβευτήν
 γενέρωσον καὶ
 5 εὐγενέστατον

ΣΤΕΡΤΙΝΙΟΣΜΑΞΙΜΟΣ
ΕΥΤΥΧΗΣΙΠΠΙΚΟ
ΡΩΜΑΙΩΝ
ΘΥΤΗΣΤΩΝΕΞΗΚΟΝΤΑ
10 ΣΚΡΕΙΒΑΣΛΙΒΡΑΡΙΟΣ
ΚΟΥΑΙΣΤΩΡΙΟΣ
ΤΟΝΙΔΙΟΝΠΑΤΡΩΝΑ

Στερτίνιος Μάξιμος
Ευτύχης, ιππικὸς
'Ρωμαίων,
θύτης τῶν ἐξήκοντα,
10 σκρείβας λιβράριος
κουαιστῶριος,
τὸν ἴδιον πάτρωνα.

In honour of Attidius [F]uscus or [T]uscus, legate of the proconsul of Asia.

In line 1 the lapidary has written I by mistake for T or Φ, or the loop of Φ has been effaced by wear. The letters belong to the Antonine age, and the inscription exhibits an unusual medley of Greek and Latin. Attidius Fuscus, who may be a kinsman of L. Attidius Cornelianus, legatus Syriæ, A. D. 162 (Marquardt, Röm. Alt. iv, p. 265), had been prætor, and at the time of this inscription was *πρεσβευτῆς Ἀσίας*. His proper title was legatus pro prætore, and his duty was to assist the proconsul especially in the administration of justice (Marquardt, *ibid.* p. 410). Thus Julius Quadratus (see No. DXXXVIII) had been *πρεσβευτῆς Ἀσίας β* before his first consulship (C. I. 3532; Waddington, *Fastes*, p. 173), i.e. he had been assessor to two different proconsuls. The monument was erected by Stertinius Maximus,

described as *eques Romanus* (ἱππικὸς 'Ρωμαίων) — *haruspex* (θύτης) de LX (see Marquardt, Röm. Alt. vi, p. 398, who observes that this college of *haruspices Augusti* contained none but those of equestrian rank)—and *scriba librarius quæstorius*, or secretary employed in the service of a quæstor. The title *scriba librarius* appears to be merely the fuller designation of a *scriba* (Pauly, *Real-encycl.* vi, Pt. 1, p. 876). There was a large number of these *scribæ* in the service of the state. The consuls, prætors, censors and higher magistrates selected their own *scribæ* or secretaries from among the number; the inferior magistrates, e.g. quæstors, had their *scribæ* appointed by lot. This rule held good of the provincial quæstors also; see Pliny, Ep. iv, 12: *cum in provinciam quæstor exiisset scribamque qui sorti obtigerat ante legitimum salarii tempus amisisset*, etc.

DXLI.

A stèle of white marble, with moulding at top and bottom: height 4½ ft.; width 1 ft. 11 in. C. Curtius, *Hermes*, iv, p. 191 foll.; Wood, *Inscriptions from the Great Theatre*, No. 15.

ΤΗΣΠΡΩΤΗΣΚΑΙ
ΜΕΓΙΣΤΗΣ
ΜΗΤΡΟΠΟΛΕΩΣ
ΤΗΣΑΣΙΑΣΚΑΙΒΝΕΩΚΟΡΟΥ
5 ΤΩΝΣΕΒΑΣΤΩΝΕΦΕΣΙΩΝΠΟΛΕΩΣ
ΗΒΟΥΛΗ—ΚΑΙΟΔΗΜΟΣ
ΕΤΕΙΜΗΣΑΝ
ΓΙΟΥΛΙΟΝΛΟΥΠΟΝ
ΤΟΥΕΙΒΙΟΝΟΥΑΡΟΝΛΑΙ
10 ΒΙΛΛΟΝ—ΤΑΜΙΑΝΚΑΙΑΝΤΙΣΤΡΑ
ΤΗΓΟΝΤΡΙΩΝΑΝΘΥΠΑΤΩΝ
ΤΗΝΕΙΜΗΝΑΝΑΣΤΗΣΑΝΤΩΝ
Μ·ΑΝΤΩΝΙΟΥ
ΕΠΙΤΥΓΧΑΝΟΥ
15 ΤΗΝΚΑΡΡΩΚΑΙΕΠΙΤΥΓΧΑΝΩ·
ΤΟΙΣΤΕΚΝΟΙΣ
ΤΟΝΕΛΥΤΩΝΕΥΕΡΓΕΤΗΝ

Τῆς πρώτης καὶ
μεγίστης
μητροπόλεως
τῆς Ἀσίας καὶ β νεωκόρου
5 τῶν Σεβαστῶν Ἐφεσίων πόλεως
ἡ βουλὴ καὶ ὁ δῆμος
εἰτείμησαν
Γ. Ἰούλιον Λούπον
Τ. Ουείβιον Ουάρων Λαί-
10 βιλλον, ταμίαν καὶ ἀντιστρά-
τηγον τριῶν ἀνθυπάτων,—
τὴν τειμὴν ἀναστησάντων
Μ. Ἀντωνίου
'Επιτυγχάνου
15 σὺν Κάρρῳ καὶ Ἐπιτυγχάνῳ
τοῖς τέκνοις,—
τὸν ἑαυτῶν εὐεργέτην.

C. Julius Lupus T. Vibius Varus Lævillus—a curious example of that accumulation of names which became fashionable under the Flavian Emperors (see Mommsen, *Hermes* iii, 70 foll.)—had filled the office of quæstor pro prætore under three proconsuls (lines 10 foll.), and is here honoured by the senate and people of Ephesos. The inscription is certainly later than Hadrian, under whom Ephesos was allowed to assume the title of *dis neokoros* (see on No. DIII *ante*). The characters are manifestly of

the Antonine era, and it is observable that not only is the name Epitynchanos (line 14) known from the *Meditations* of M. Aurelius (viii, 25), but also a freedman of that Emperor bore this name (Pauly, *Real-encycl.* s. v.). *Ἐπιτύγχανος* occurs not unfrequently in the Attic lists of *ephebi* of the third century A. D. (see Index to C. I. A. vol. iii); but it is less common than *Ἐπιτυγχάνων*. Lines 12–16 are a parenthesis, and *ἑαυτῶν* refers back to *ἡ βουλὴ καὶ ὁ δῆμος*.

DXLII.

Fragment of white marble stelè, broken on all sides: height 10 in.; width 5 in. Discovered by Mr. Wood; unpublished.

ΞΑΝΤ

ΛΙΚΙΝ

ΡΟΥΦ

Π

5 ΥΠ

[Ἡ βουλὴ καὶ]

[ὁ δῆμος ἐτείμη-]

σαν Τ . . .

Λικίνιον

Ῥουφ[εῖνον]

π . . .

5 ὑπ[ατικόν?]

Honours to T. Licinius Rufinus.

Nothing seems lost from the beginning of the lines, and the space before Π, line 4, is blank. Whether ΥΠ began line 5 is doubtful, as the edge is broken. In an inscription from Thyatira (C. I. 3499, compare 3500) the guild of tanners honour one Μ. Γναῖον Λικίνιον Ῥουφῖνον, τὸν λαμπρότατον ὑπατικόν. As however Τ is certain in line 1, our Rufinus is a

different person. A son of Gnæus is named, C. I. 3502, but without mention of his prænomen, so he may conceivably be the Rufinus of our inscription. Another member of the family is mentioned in an inscription from Phaselis in the reign of Hadrian (C. I. 4335). The other documents, like the one before us, belong to the time of the Antonines.

DXLIII.

White marble stelè, from the Ephesian theatre, entire. Height 3 ft. 11½ in.; width 1 ft. 11½ in. C. Curtius, *Hermes*, iv, p. 216 foll.; Wood, *Inscriptions from the Great Theatre*, No. 13; C. I. L. iii, No. 6076, where an inscription from Italy is cited, in honour of the same man (C. I. L. vi, No. 1435).

SPLENDIDISSIMAL

CIVITATISEPHESIORVM

ΤΗΣ ΠΡΩΤΗΣ ΚΑΙ ΜΕΓΙΣΤΗΣ

ΜΗΤΡΟΠΟΛΕΩΣ ΤΗΣ ΑΣΙΑΣ

5 ΚΑΙ Β ΝΕΩΚΟΡΟΥ ΤΩΝ ΣΕΒΑΣΤΩΝ

Α ΙΥΝΙΥΜ Ρ Φ ΦΑΒΙΑ

ΠΑΣΤΟΡΕΜ Λ ΚΑΙ ΣΕΝΝΙΥΜ

ΣΟΣΠΙΤΕΜ ΛΕΓ ΠΡ ΠΡ ΠΡΟΒΙΝΚΙΑΕ

ΑΣΙΑΕ ΠΡΑΕΤΟΡΕΜ ΔΕΣΙΓΝΑΤΥΜ ΤΡ

10 ΠΛΕΒ ΚΥΑΕΣΤΟΡΕΜ ΑΥΓ ΤΡΙΒΥΝΥΜ

ΜΙΛΙΤΥΜ ΛΕΓ ΧΙΙΙ ΓΕΜΙΝΑΕΤΡΙΥΜ

ΒΙΡΥΜ ΑΕΡΕ ΑΡΓΕΝΤΟ ΑΥΡΟΦΛΑΝΔΟ

ΦΕΡΙΥΝΔΟ ΣΕΒΙΡΟ ΤΥΡΜΑ ΕΞΕΚΥΙΤΥΜ

ΡΟΜΑΝΟΡΥΜ ΡΑΡΙΣΣΙΜΟ ΒΙΡΟ

15 ΣΕΧ ΙΥΝΙΥΣ ΦΙΛΕΤΥΣ

ΕΤ Μ ΑΝΤΟΝΙΥΣ ΚΑΡΠΥΣ

ΗΟΝΟΡΙΣ Δ ΚΑΥΣΑ

Η

C

Splendidissimae

civitatis Ephesiorum,

τῆς πρώτης καὶ μεγίστης

μητροπόλεως τῆς Ἀσίας

5 καὶ β νεωκόρου τῶν Σεβαστῶν,

A(ulum) Iunium P(ubli) f(ilius) Fabia

Pastorem L(ucium) Caesennium

Sospitem, leg(atum) pr(o) pr(aetore) provinciae

Asiae, praetorem designatum, tr(ibunum)

10 pleb(is), quaestorem Aug(usti), tribunum

militum leg(ionis) xiii geminae, trium-

virum aere argento auro flando

feriundo, se viro turmae equitum

Romanorum, rarissimo viro

15 Sex(tus) Iunius Philetus

et M(arcus) Antonius Carpus

honoris causa;

h(onoris) c(ausa).

After line 5 the usual formula *ἡ βουλὴ καὶ ὁ δῆμος ἐτείμησαν* is omitted, perhaps by mere error. Also in line 13 foll. the scribe has written *seviro, rarissimo viro*, in the dative instead of accusative, misled perhaps by the termination of *feriundo* just before.

The inscription is in honour of Aulus Junius Pastor Lucius Caesennius Sospes, whom we may identify with the Pastor who was afterwards consul A.D. 163. On his accumulated names see No. DXLI. The inscription was set up while Pastor was *legatus pro prætore* of Asia, and designated as *prætor* for the next year, by Sextus Junius Philetus and M.

Ant. Carpus, the second of whom may be the Carpus son of Epitynchanos named in No. DXLI. The other appointments held by Junius Pastor are recited as usual in chronological order. Line 12: the 'Triumviri monetales aeri argento auro flando feriundo' (see Pauly, Real-encycl., s. v. and Marquardt) were the Roman masters of the mint, and are often mentioned; *aere* in this connexion was an established spelling for *aeri*. The division of the Equites into six *turmæ* (line 13) was attributed to Servius Tullius, each *turma* had its commander (*sevir*).

DXLIV.

Stèle of white marble: height 3 ft. 6 in.; width 2 ft., by 1 ft. 11 in. deep. Entire, but the surface is worn on right. 'From a basilica near the Odeum.' C. Curtius, *Hermes* iv, p. 215. C. I. L. iii, No. 6078; Wood, *Inscriptions from the City and Suburbs*, No. 7.

TI. CLAVDIO
SECUNDO
VIATORITRIBVNIC
ACCENSOVELATOLICTO
5 RICVRIATOGERVSIAT
NORISCAVSSA SV/
HΓEPOYΣIAETEIMHSEN
TI KΛAYΔIONCEKOYNA
OYIATOPATPIBOYNIK
10 AKKHNSONONHΛATON
ΛEIKTOPAKOYPIATON
EKTONIDION

Ti(berio) Claudio
Secundo
viatori tribunic[io,
accenso velato, licto-
5 ri curiato, gerusia h[
noris caussa, sua [pecunia.
'Η γερουσία ἐτείμησεν
Ti(βέριον) Κλαύδιον Σεκοῦνδ[ον
οὐιάτορα τριβουνί[κ]ιον,
10 ἄκκηνησον οὐήλατον,
λείκτορα κουρίατον,
ἐκ τῶν ιδίων.

A bilingual inscription in honour of Ti. Claudius Secundus, who had filled several subordinate Roman offices. He had been one of the 'viatores' or messengers of the tribunes at Rome. All the higher magistrates seem to have had such viatores in attendance upon them (Pauly, Real-encycl. s. v.), the *tribuni plebis* included (see Tac. Ann. xvi, 12). Next he had been one of the 'accensi velati,' a class who formed part of the Servian constitution, and who still survived as a distinct corporation down to the times of the empire as here. They are mentioned

in many Latin inscriptions, but their precise functions are not clearly ascertained: they appear however to have been connected in some way with the national priesthood, and were very commonly freedmen. The 'lictos curiati,' (line 5) seem to have ranked the highest among the subordinate officers of the priesthood (Marquardt, *Röm. Alt* iii, 218), and formed a 'decuria lictorum curiatis, quæ sacris publicis apparet.' The inscription is erected by the Gerousia (on which see p. 75) and belongs to the times of the Antonines.

DXLV.

square pedestal or column of white marble: height 4 ft. 11 in.; original diameter 1 ft. 3 in., by 1 ft. 2 3/4 in.; pieced together out of two fragments, but the left hand portion is still missing. Present width of inscribed front 11 1/2 in. Inaccurately given by Wood, *Inscriptions from the Augusteum*, No. 9.

ΔION
ΔON
PIBOYNI
HNSON OY
5 ΛEIKTOPA

Ti. Κλαύ]διον
Σεκοῦν]δον
οὐιάτορα τ]ριβουνί-
κ]ιον, ἄκκ]ηνησον οὐ-
5 ήλατον, λ]είκτορα

	ΦΙΛΕΦΕΣΙ	κουρίατον,] φιλεφέσι[ον,
	ΣΕΠΙΣΗΜΟΙΣ	καὶ ἄλλοι]s ἐπισήμοις
	ΟΣΜΗΣΑΝΤΑ	ἔργοις κ]οσμήσαντα
	ΣΙΩΝΠΟΛΙΝ	τὴν Ἐφε]σίῳ πόλιν,
10	ΟΙΚΟΝΚΑΙῚΝ	10 καὶ . . .] οἶκον καὶ τὴν
	ΠΟΙΚΟΥΣΤΟ	ἀγουσαν ἀ]π' οἴκου στο-
	ΤΑ ΛΙΣΚΟΥ	ἀν ἰδρύσαν]τα? . αἰσκου
	ΤΣΑΤΟΥ	. . . . . ως τοῦ
	Θ	. . . . .
15	ΕΡΜΙΑΣ	15 Τιβ. Κλ.] Ἑρμίας
	Ν - ΤΟ	τὴν τειμῇ]ν—τὸ
	ΗΣΑΝΤΩΝ	ψήφισμα ποι]ησάντων
	ΝΕΚΤΑΝ	τῶν Ἐφεσίῳ]ν—ἐκ τῶν
	ΣΤΗΣΕΝ Θ	ιδίῳ ἀνέ]στησεν.

Honours to Tiberius Claudius Secundus, already known from No. DLXIV, by comparison of which the first six lines are restored. It appears however that Mr. Wood had before him only the upper part of our inscription, and that when he made his copy the upper lines were less mutilated than they now are. He certainly prints lines 1-7 with no mark of any lacuna.

Secundus, though not of high birth, and probably no more than a freedman (on his appointments, see No. DLXIV), was evidently a man of wealth, and while residing at Ephesos had adorned the city with various monuments and buildings. With lines 7-9 compare Waddington-Le Bas, No. 1598 *bis*: τοῦ πολλοῖς | καὶ μεγάλοις | ἔργοις | κοσμήσαντος | τὴν πόλιν (Aphrodisias). Ἄλλοι]s, line 7, is from Wood's copy;

and it exactly suits the sense. One especial building was described in lines 10-14 which are broken beyond restoration. It was an οἶκος with a στοά adjoining it. Probably some word in line 10 came before οἶκον to qualify it, perhaps [ἱερὸν] οἶκον: compare an inscription from Naples dated A. D. 71, C. I. 5838, line 2, where Franz points out that οἶκος is not unfrequently used to designate a place for religious worship; so C. I. 2491 c (a document of good age, from Astypalæa): Σωσικράτης Νεομή|νιος Δαμάτριος Θεο|φάνεος ἀνέθηκαν | τῷ Ἀπόλλωνι τὸν | οἶκον κατὰσκευο[ν; and the inscription from Cnidus, Newton, Hist. of Discoveries, ii, Pt. 2, p. 714.

Line 15: it seems possible that Ἑρμίας is identical with the Τιβ. Κλ. Ἑρμίας of No. DLXII *post*.

SECTION VI.

INSCRIPTIONS IN HONOUR OF PRIVATE PERSONS.

DXLVI.

White marble stèle, slightly broken on right. Height 1 ft.; breadth 2 ft. 1 in. Discovered by Mr. Wood; unpublished.

ΟΔΗΜΟΣ ΝΕΜΕΡΙΟΝΙ ΓΕΡΙΛΛΑΜ
ΝΕΜΕΡΙΟΥ ΥΙΟΝ ΦΛΑΜΜΑΝΔΙΑΤΙ
ΤΗΝ ΑΥΤΟΥ ΚΟΣΜΙΟΝ ΑΓΩΓΗΝ ΚΑΙ
ΤΗΝ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ ΠΡΟΣΕΛΤ
5 ΕΥΝΟΙΑΝ

‘Ο δῆμος Νεμέριον Γεριλλα[νόν
Νεμερίου υἱὸν Φλάμμαν, διὰ τε
τὴν αὐτοῦ κόσμιον ἀγωγὴν καὶ
τὴν τοῦ πατρὸς αὐτοῦ πρὸς ἐλτ[όν]
5 εὐνοίαν.

Honours to Numerius Gerillanus, Numerii f., Flamma. The letters appear to belong to the first century A.D. That *Νεμέριος* is the transcription of Numerius is proved by Dittenberger in his essay ‘On Roman names in Greek Inscriptions’ (Hermes, vi, p. 297; compare C. I. A. iii, No. 197). *Ἀτοῦ* and *ἐατοῦ* for *αὐτοῦ* and *ἐαυτοῦ* became recognised by-forms throughout Greece in the first century B.C., and

were extremely common in the Augustan age; see Keil, Sylloge Inscr. Bæot., p. 144; Meisterhans, Grammatik der att. Inscr. 2, pp. 48, 122; Dittenberger, Syll. No. 272. I have restored *ἀτόν* in lines 27 and 54 of the Tenian decree now at Cambridge, C. I. 2335 (Hicks, Manual, No. 204). For the name Numerius Gerillanus compare No. DLXXIII *post*; see also No. DXXXIII *ante*.

DXLVII.

Portion of a base of bluish marble, entire except at the upper edge: height 10 inches; length 4 ft. 2 in. Discovered by Mr. Wood; unpublished.

α.

β.

ΟΝΦΟΝΙΙΙΙ
ΠΕΝΘΕΡΟΝ ΤΟΝ ΜΑΡΚΟΥ ΑΠΠΟΝ Η ΔΙΑΤΗΝΙΓΟΥ ΟΝΙΝΔ
ΙΟΥ ΤΟΥ ΤΑΜΙΟΥ ΔΙΑΤΗΝΕΚ ΤΟΥ ΓΑΜ ΤΗΣ ΜΑΡΚΟΝ ΑΠΠΟΛΗΙΟΝ
ΒΡΟΥ ΑΥΤΟΥ ΠΡΟΣ ΤΗΝ ΠΟΛΙΝ ΕΥ ΣΕΞ ΤΟΥ ΥΙΟΥ ΟΝΕΥΝΟΙΑΝ
5 ΝΟΙΑΝ

α.

β.

[‘Ο δῆμος ?]
... ον Φοντή[ον] ... τὸν
πενθερὸν τὸν Μάρκου Ἀππο[λ]η-
ίου τοῦ ταμίου διὰ τὴν ἐκ τοῦ γαμ-
βροῦ αὐτοῦ πρὸς τὴν πόλιν εὐ-
5 νοίαν.

[‘Ο δῆμος ?]
[τὴν δεῖνα . . Φοντήϊου θυγατέρα]
διὰ τὴν πρὸς [τ]ὸν [ἄ]νδ[ρα] αὐ-
τῆς Μάρκον Ἀππολήϊον
Σέξτου υἱὸν εὐνοίαν.

The base of two statues erected to one Fonteius and his daughter. She had married 'M. Appuleius Sexti f. quæstor', and it is the kindness of Appuleius towards the city of Ephesos and the gratitude with which the Ephesians received this kindness which are assigned as the motive for erecting the statues.

We may identify M. Appuleius with the Appuleius who was quæstor in Asia at the time of Cæsar's

murder, and who gave such important help to Junius Brutus A.D. 43 (see Dict. of Biogr. s.vv. Brutus, Appuleius). Is Fonteius conceivably the Fonteius whom Cicero defended B.C. 69? He may have retired with ill-gotten gains to Asia. This early date is justified by the form of the letters, which resemble No. DXXI, and by the transcription 'Αππο-λῆϊος' (see Dittenberger, *Hermes*, vi, p. 282).

DXLVIII.

A stèle of white marble, broken at the top and on the right; bottom and left entire: height 3 ft. 6½ in.; width 1 ft. 7¾ in. Wood, Inscriptions from the Site of the Temple, No. 11. Kaibel, *Epigrammata Græca*, 877 a.

ΒΟΥΛΗΛΑ
 ΤΩΝ ΜΑΘ
 Τ·ΦΛ·ΥΨΙΚΛΗΣ ΤΙ
 ΡΟΔΙΟΣ (Erasure.)
 5 Τ·ΦΛ·ΠΛΑΓΚΙΑΝΟΣ ΕΦΕΣΙΟΣ
 ΡΟΔΙΟΣ ΠΡΕΙΣΚΟ
 Τ·ΚΛ·ΚΑΛΛΙΞΕΥΣ ΚΙΛΒΙΑΝΟΣ
 ΙΕΡΑΠΟΛΙΤΗΣ·ΚΛ·ΣΑΛΒΙΟΣ
 ΑΥΡ·ΑΤΤΑΛΟΣ ΦΩΚΑΕΥΣ
 10 ΝΕΙΚΑΕΥΣ·ΑΙΛ·ΛΥΚΕΙΝΟΣ
 ΛΕΙ·ΜΑΡΚΕΛΛΟΣ·ΑΝΚΥΡΑΝΟΣ
 ΑΝΤΙΟΧΕΥΣ·ΜΕΤΤΙΑΝΟΣ
 ΚΟΛΩΝ ΚΑΥΝΙΟΣ
 ΔΙΣΜΕΣΟΦΙΣΤΗΝ ΠΡΩΤΟΝ
 15 ΑΘΗΝΗΘΕΝΚΑΛΕΣΑΝΘ
 ΣΩΤΗΡΟΝ ΒΟΥΛΗΣ ΔΟΓΜΑ
 ΣΙΝΑΝΔΡΟΚΛΙΔΑΙ
 ΠΡΩΤΩΔΕΑΝΤΑΡΕΤΗΣΤΕ
 ΒΙΟΥΣΟΦΙΗΣΤΕΛΟΓΟ
 20 ΟΡΙΣΑΝΕΝΤΙΜΑΙΣΜΥΡ
 ΔΩΡΑΤΕΛΕΙΝ

A monument erected to Soteris, a rhetorician, at the cost of his pupils, who append their names, upon the occasion of his being honoured for the second time by a decree of the *boulè*. This must be the Soteris mentioned by Philostratos (*Vit. Soph.* ii, 23) as an Ephesian Sophist of little merit: *ἀγχι με ὁ λόγος ἐπ' ἄνδρα ἐλλογιμώτατον . . . τὸν ἐκ τῆς Ἐφέσου, ὃθεν ἐξηρήσθων Σώτηροί τε καὶ Σῶσοι . . . ἀθύρματα γὰρ τῶν Ἑλλήνων μᾶλλον οὗτοι προσρηθεῖεν ἢ σοφισταὶ λόγου ἄξιοι*. The bombastic quatrain below is vaguely expressed: it seems to mean that Soteris enjoyed the distinction (*πρῶτον*) of having been twice summoned from Athens by the senate of the Ephesians (*Ἀνδροκλίδαι*) to come

[Υψηλισμένης τῆς ?]
 βο[υ]λῆς, καὶ στησάντων
 τῶν μαθητῶν.
 Τ. ΦΛ. Ὑψικλῆς, Τι
 'Ρόδιος, (name erased.)
 5 Τ. ΦΛ. Πλαγκιανός, 'Εφέσιος
 'Ρόδιος, Πρεῖσκο[ς,
 Τ. ΚΛ. Καλλίξενος, Κιλβιανός
 'Ιεραπολίτης, ΚΛ. Σάλβιος,
 Αὐρ. Ἀτταλος, Φωκαεύς
 10 Νεικαεύς, Αἰλ. Λυκείνος,
 Λει. Μάρκελλος, 'Ανκυρανός
 'Αντιοχεύς, Μεττιανός,
 Κόλων, Καύνιος
 15 Δίς με σοφιστὴν πρῶτον | Ἀθήνηθεν καλέσαντο
 Σώτηρον βουλῆς δόγμα'σιν Ἀνδροκλίδαι
 πρῶτῳ δὲ ἀντ' ἀρετῆς τε | βίου σοφίης τε λόγῳ
 ὤρισαν ἐν τιμαῖς μυρί[α] | δῶρα τελεῖν.

and teach at Ephesos. Probably the fragment in C. I. 2998 (= Waddington-Le Bas, No. 158) refers to the first occasion of his receiving public honours: it reads—*Σώτηρο[υ] τὸν σοφιστῆν* κατὰ ψήφισμα. Compare a similar dedication in honour of ΦΛ. Φιλόστρατον Ἀθηναῖον τὸν σοφιστὴν (*Archäol. Zeit.* 1878, p. 102): this was the well-known author of the 'Lives of the Sophists' quoted above.

The letters are manifestly of the time of the Antonines. The lapidary had made some blunder at the end of line 8, which he then erased; consequently the I in *Κιλβιανός* is inscribed upon the remains of an O. So K over B in line 13.

DXLIX.

Fragment of white stèle: height 5½ inches by 10 in.; surmounted by moulded cornice, but broken on all other sides. Discovered by Mr. Wool; unpublished.

ΙΕΡΑΪΕΡΟΚΗΡΥΚΟΣ
 ΕΩΣΤΗΣΑΣΙ

The letters belong to the time of the Antonines. Observe the dots in line 1, to indicate the aspirate; compare No. 1111 *ante*, and the references there given.

Either honorary (τὸν δεῖνα . . . ἡ βουλὴ καὶ ὁ δῆμος); or perhaps from the base of a dedication.

Probably from the heading of an honorary monument like *DXLI ante*, and many others.

..... $\mu\alpha =$

compare C. I. 2961 *b*: τοῦ ἀγωνοθέτου τῶν τοῦ Σεβαστοῦ ἀγώνων, and *ante* p. 79; but my restoration is doubtful. On the ἀγορανόμος (line 5) see p. 81. For line 8 compare Nos. DLXIX, DLXXII, DLXXXIII *post*.

DLIII.

A square altar-like base of white marble; height 3 ft. 5 in.; width 1 ft. 9½ in. Discovered by Mr. Wood, and published by him :
Inscriptions from the Site of the Temple, No. 2.

Ι Λ
ΑΣΙΑΣΝΑΩΝΤΩΝ
ΕΝΕΦΕΣΩ
ΤΗΝΤΕΙΜΗΝ Α
5 ΝΑΣΤΗΣΑΝΤΩΝ
ΟΥΕΤΟΥΛΗΝΙΟΥ
ΣΑΒΕΙΝΙΑΝΟΥ
ΑΠΟΧΕΙΛΙΑΡΧΙΑΣ
ΚΑΙΟΥΕΤΟΥΛΗΝΙΟΥ
10 ΑΥΓΟΥΡΕΙΝΟΥ
ΙΠΠΙΚΩΝ
ΥΩΝ ΑΥΤΗΣ
ΤΗΣΓΛΥΚΥΤΑΤΗΣ
ΜΗΤΡΟΣ

.....
ἀρχ]ιέ[ρε]αν
Ἀσίας ναῶν τῶν
ἐν Ἐφέσῳ
τὴν τειμὴν ἀ-
5 ναστησάντων
Οὐετουληνίου
Σαβεινιανοῦ
ἀπὸ χειλιαρχίας,
καὶ Οὐετουληνίου
10 Αὐγουρείνου
ἱππικῶν,
ὧν αὐτῆς
τῆς γλυκυτάτης
μητρός.

The remaining letters of line 1 are upon the moulding; but the moulding is broken and may have been originally inscribed with two lines e. g. Ἡ βουλὴ τὴν δεῖνα ἀρχιέρειαν | κ.τ.λ. Or the base may have been surmounted by an ornament fixed on with a joint (like No. DLXXVIII), and containing part of the heading. The lady here honoured was high-priestess of the temples at Ephesos belonging to the κοινὸν Ἀσίας. We have already spoken of the κοινὸν Ἀσίας, and of the Asiarchs and ἀρχιερεῖς Ἀσίας, whose office extended over the whole province: the

wives of the ἀρχιερεῖς were entitled ἀρχιέρειαι (No. CCCXCXVIII *ante*). In addition to these provincial highpriests, each town which contained temples in connexion with the league (i. e. Σεβαστεία or temples to the Imperial family), had also its local ἀρχιερεῖς, whose wife would be entitled ἀρχιέρεια, as here. Her sons were both of them Roman equites (ἱππικοί, line 11); and one was tribunicus (ἀπὸ χειλιαρχίας, line 8) i. e. he had served as military tribune. Compare also Nos. CCCCLXXXI, lines 155, 329, DLIV, DCIV, DCV, DCXI.

DLIV.

Two fragments of white marble, discovered by Mr. Wood; unpublished: *a* entire on the left only; height 5 in.; width 8 in. *b* broken on all sides; height 9½ in.; width 1 ft.

a. *b.*
ΝΑΤΟΝ
ΧΙΕΡΕΙ
.....
ΛΝΙΛ
ΑΚΤΩΕΚΤΩΝ
ΣΑΝΤΑΠΑΣΑΝ
5 ΛΟΔΟΞΙΩΝΚ
ΨΥΧΟΝΚΑΙΑ

a. *b.*
.....
να τὸν [. ἀρ-
χιερέα [Ἀσίας να]ῶν [τ]ῶν ἐν Ἐφέσῳ
.. σίτω? ἐπεισ]άκτω ἐκ τῶν [ιδίω
..... σαντα πᾶσαν
5 .. μετὰ φι]λοδοξιῶν κ[αὶ
... μεγάλῳ]ψυχον καὶ

Apparently in honour of some one who had served as local ἀρχιερεῖς (compare No. DLIII and *reft.*), and had in various other ways displayed his munificence. With line 5 compare C. I. 2781 (from Aphrodisias): τὴν τῶν προγόνων διὰ τε φιλοδοξιῶν καὶ ἀναθημάτων πρὸς

τὸν δῆμον εὐνοίαν. The lettering appears to belong to the first century A. D. The letters of *a* are slightly larger than those of *b*, and this lends probability to the manner in which I have conjecturally arranged them; for their edges do not join.

DLV.

A fragment of white marble cornice, from an ornamental stelè. Height $8\frac{1}{2}$ in.; width 10 in. Discovered by Mr. Wood: unpublished.

ΙΣΠΡΩΤΗΖ	Τ]ῆς πρώτης [καὶ
ΣΤΗΣΜΗΤΡΟΓ	μεγί]στης μητροπ[όλεως τῆς
ΑΣΚΑΙΔΙΣΜ	'Ασ]ίας καὶ δις νε[ωκόρου τῶν
ΒΑΣΤΩΝΦ	Σε]βαστῶν 'Εφ[εσίων πόλεως
5 ΒΟΥΛΛ	5 ἡ] βουλῇ κ[αὶ ὁ δῆμος
Τ	ἐ]τε[ίμησαν τὸν δεῖνα κ.τ.λ.

Heading of an honorary inscription, of the age of the Antonines.

DLVI.

A fragment of white marble entire on right only; height 9 in.; width 1 ft. 5 in. Discovered by Mr. Wood; unpublished.

ΝΤΑΤΗΣΑΡΤΕΜΙΔΟΣ	.....
ΦΙΛΟΤΕΙΜΩΣΚΑΙΕΝΤΗ	ιερατεύσα]ντα τῆς 'Αρτέμιδος
ΑΣΚΕΥΑΣΑΝΤΑΕΝΤΗ	ἀγνώως καὶ] φιλοτείμως καὶ ἐν τῇ
ΜΠΕΙΩΔΙΗΕΚΙΩΝ	ιερατείᾳ κα]τασκευάσαντα ἐν τῇ
5 ΑΕΝΝΕΑ	5 ἀγορᾷ? τῷ 'Ολ]υμπείῳ Διὶ ἐκ τῶν
ΤΗΓΗ	ιδίῶν λίθινον ἀνδριάν]τα? ἐννεά-
	πηχυν? στρατ?]ηγῆ-
	[σαντα? ...

In honour of some person who had been priest of Artemis and a public benefactor. We may conjecture that the statue to Zeus Olympios was erected in the reign of Hadrian, whom it was the fashion

to style 'Olympios:' see on No. DL. The epithet ἐννεά[πηχυς, if correctly restored, would indicate a statue of twice the size of life.

DLVII.

Fragment of a stelè of white marble with surface broken all round, but with left edge of the stone entire as indicated. Height 8 in.; width 1 ft. 3 in. Discovered by Mr. Wood; unpublished.

ΛΗ	..... λη.
Γ. ΛΑΒ. ΑΜΟΙΝ	..... Γ.? Λαβ. 'Αμοίν[ου πρυ-
ΝΕΩΣ. ΚΑΙΓΡΑΜΜΑΤΕΙΣ	τα]νέως καὶ γραμματέω[ς τοῦ
5 ΗΜΟΥ. ΚΑ. ΤΑΣΑΝΑΡΥ	5 δ]ήμου κα[ὶ π]ᾶσαν ἀρχ[ὴν ἄρ-
ΑΝΤΟΣ. ΕΝ	ξ]αντος ἐν [τῇ πόλει.
ΗΝΤΕΙ	τ]ὴν τει[μὴν ἀναστησάντων? κ.τ.λ.

Apparently an honorary inscription to a relative of Lab. Amœnus; perhaps his daughter had been a priestess. This Amœnus appears to be the same

person who is named in No. CCCCLXXXII *ante* δ, line 5 a document probably of A. D. 160-1. His prænomen is either Τ(ίτος) or Γ(άιος).

DLVIII.

Plain stelè of white marble, broken on the left: height 1 ft. 1 in.; width $9\frac{1}{2}$ in. Discovered by Mr. Wood; unpublished.

ΣΤΟΙΑΝΦ	..... στοία Νήφο-
ΕΡΟΝΤΕΙΑ	ντος? καὶ ...]εροντεία
ΤΟΡΙΓΟΣ	... 'Αδι]ατορίγος
ΑΛΑΤΩΝ	τὸ κοινὸν τῶν Γ]αλατῶν
5 ΚΑΛΟΚΑ	5 εὐνοίας καὶ] καλοκά-
ΣΕΙΣ	γαθίας ἐνεκα τῇ]ς εἰς
(vacant)	αὐτό.]

It appears to be a dedication made at Ephesos by τὸ κοινὸν τῶν Γαλατῶν in honour of two Galatian ladies of high rank who had assisted the association by their bounty. The restorations are not very certain: the name endings in the first two lines are strange, but not more so than many Galatian names. Νήφων occurs in an Attic inscription, Part I, No. XLVII; it is derived from νήφω. The termination -ατοριξ, -οριξ is of frequent occurrence in Galatian names: e.g. Adiatorix, Gezatorix, Ateporix (see Bp. Lightfoot on Galatians, p. 236). The κοινὸν τῶν Γαλατῶν needs little explanation after what was said on No. CCCXCVIII. Galatia was constituted a Roman province B.C. 25; but already in B.C. 29 Augustus had permitted a temple to be reared 'Romæ et Augusto' at Pergamon and at Nikomedia. From that time forward the worship of the Augusti was extended throughout the eastern provinces and cities of the

empire (Marquardt, Röm. Alt. vi, p. 444 foll.). There was a Γαλατάρχης corresponding to the Asiarch, and a κοινὸν or league of the Galatians like the κοινὸν Ἀσίας (compare C. I. 4016). Perhaps the best known of all the Augustea or Σεβαστεῖα is the temple at Ankyra erected in honour of Augustus during his lifetime. On the exterior surface of its cella walls is inscribed in Greek and in Latin the 'Index rerum a se gestarum' which Augustus composed and inscribed upon the Mausoleum at Rome. That original is lost, but the document survives in the famous 'Monumentum Ancyranum' (Mommsen, Res gestæ divi Augusti). Probably the little stelè now before us was set up in the Augusteum near the Ephesian Artemision: the Augusteum would afford a link between Galatia and Ephesos. The style of the letters suggests a date towards the end of the first century A. D.

DLIX.

Two fragments of moulding in blue marble, evidently from the top of the same stelè: *a* entire at top and left; height 5½ in.; width 4 in.; *b* entire only at top, height 3½ in.; width 6 in. Discovered by Mr. Wood; unpublished.

<i>a.</i>	<i>b.</i>
<div style="border-top: 1px solid black; padding-top: 2px;"> ΗΒΟΥ </div> <div style="border-top: 1px solid black; padding-top: 2px;"> Ε </div>	<div style="border-top: 1px solid black; padding-top: 2px;"> ΙΟΔΗΜΟ </div> <div style="border-top: 1px solid black; padding-top: 2px;"> ΗΣΑΝ </div>

<i>a.</i>	<i>b.</i>
'Η βου[λή κα]ὶ ὁ δῆμο[ς] ἐ[τείμ]ησαν 'Ιο[ύλιον] κ.τ.λ.	

The letters appear to belong to the first century A. D.

DLX.

Fragment of white marble, broken on all sides; height 8½ in.; width 4½ in. Discovered by Mr. Wood; unpublished.

Ν Α Μ Ο Υ Κ Η Σ Λ Α Τ Ο Σ Ο Υ	5
-------------------------------------------	---

να . . δῆ[μον] καὶ τ]ῆς λα[μπροτάτης] ? Ποσ[εῖδ] ου . . .	5
-----------------------------------------------------------------------------------------------------------	---

Possibly honorary. The letters belong to the first century A. D. With λα[μπροτάτης] in line 3 compare splendidissimæ, No. DXLIII ante. Λαμπροτάτη is very

common in honorary inscriptions from Smyrna; e.g. C. I. 3202 etc.

DLXI.

Fragment of white marble, entire only on right. Height 5½ in.; width 7¾ in. Discovered by Mr. Wood; unpublished.

ΕΥΝΟΙΑΙ ΑΙΤΟΥΣ (uninscribed) ΚΛΑΥ Α	5
-------------------------------------------------	---

. ἐπὶ τῇ εὐνοίᾳ τῇ εἰς . . . καὶ τοὺς ο]ν Κλαυ- [δίου]	5
-----------------------------------------------------------------------------------------------------------------------	---

Part of an honorary inscription. The letters have more apices than are indicated in the uncial type, and seem to belong to the first century A. D.

The last two lines contained the name of the person at whose expense the monument was erected.

DLXII.

A plain base of white marble, somewhat broken at the top: height 3 ft. 4½ in.; width 1 ft. 9 in. by 1 ft. 7¾ in. 'From a pedestal found in excavation on the high ground nearly opposite the Odeum.' C. Curtius, *Hermes* iv, p. 193 foll.; Wood, *Inscriptions from the City and Suburbs*, No. 5.

	ΟΥΝΙΑΙΙΣΙ		[Τὴν δεῖνα]
	ΥΓΑΤΕΡΑΤΙΒΚΛΕΡΜΕ		τ]οῦ κρατίσ[του
	ΤΟΥΛΑΜΠΡΟΤΑΤΟΥΥΠΑΤΙΚΟΥ		θ]υγατέρα Τιβ(ερίου) Κλ(αυδίου) Ἑρμε[ίου
	ΚΑΙ ΑΙΛΙΑΣ ΠΕΙΘΙΑΔΟΣ ΤΗΣ		τοῦ λαμπροτάτου ὑπατικοῦ
5	ΚΡΑΤΙΣΤΗΣ ΥΠΑΤΙΚΗΣ	5	καὶ Αἰλίας Πειθιάδος τῆς
	ΑΔΕΛΦΗΝ ΤΙΒΚΛΔΡΑΚΟΝΤΟΣ		κρατίστης ὑπατικῆς,
	ΣΩΣΙΠΑΤΡΑΣ ΘΕΩΝΙΔΟΣ		ἀδελφὴν Τιβ(ερίου) Κλ(αυδίου) Δράκοντος,
	ΤΩΝ ΚΡΑΤΙΣΤΩΝ		Σωσιπάτρας, Θεωνίδος,
	ΑΝΕΨΙΑΝ ΚΑΙΑΠΟΓΟΝΟΝ		τῶν κρατίστων,
10	ΠΟΛΛΩΝ ΥΠΑΤΙΚΩΝ	10	ἀνεψιὰν καὶ ἀπόγονον
	ΦΛ· ΖΩΤΙΚΟΣ ΤΗΝ ΙΔΙΑΝ		πολλῶν ὑπατικῶν,
	ΠΑΤΡΩΝΙΣΑΝ		Φλ(άβιος) Ζωτικὸς τὴν ἰδίαν
			πατρώνισαν.

Inscribed beneath a statue erected in honour of a lady by Fl. Zotikos, probably one of her freedmen. Her name is not given, and was perhaps engraved upon the plinth of the statue itself. The first line has been misread by the previous editors. Her father is entitled a consularis (line 3) and her mother is described (line 5) as *ὑπατικῆς* i. e. the wife of a consular. The word *πατρώνισα* (*πατρώνισσα*) for *patrona*

occurs in a Galatian inscription C. I. 4106. The lettering seems to point to the times of the Antonines.

An inscription from a tomb at Teos (C. I. 3109) runs thus: Τιβέρι(ο)ς Κλαύδι(ο)ς Ἑρμείας Ζωτικῷ συντρόφῳ μνείας χάριν. [Ζ]ωτικῇ χαίρει. This may be the Zotikos of our inscription: if so he was buried at Teos by his patron, whose daughter he had honoured by a monument at Ephesos.

DLXIII.

Two fragments of white marble, probably from the top of the same stèle: *a* entire at top and left; height 5 in.; width 6 in.; *b* broken all round, height 3½ in.; width 4 in. Discovered by Mr. Wood; unpublished.

<i>a.</i>	<i>b.</i>	<i>a.</i>	<i>b.</i>
Τ Η Σ Ι	ΑΙΔΙΣ	Τῆς [πρώτης καὶ μεγίστης μητρο-	
"	ΣΤ	πόλεως τ]ῆ[ς Ἀσίας κ]αὶ δις [νεω-	
		κόρου τῶν Σεβα]στῶν, Ἑφεσίων	
		[πόλεως ἢ βουλή καὶ ὁ δῆμος]	
		[ἐτείμησαν τὸν δεῖνα κ.τ.λ.]	

Probably honorary, and belonging to the end of the first century A. D.

SECTION VII.

DEDICATIONS AND EX VOTOS.

DLXIV.

A square altar of white marble; height 1 ft. 10 in.; height of the inscribed front 1 ft. 4 in.; width 1 ft. 3 in.; injured upon the right only. 'Found near the Magnesian Gate,' by Mr. Wood, and published by him, *Inscriptions from the City and Suburbs*, No. 17; C. I. L. iii, 6081.

ARINVS
 AVG·LIB·TABVLAI
 PROVINC·ASIA
 D·D·
 5 KATEΥΧΗΝ·ΕΑΡΙΝΟ
 ΣΕΒΑΣΤΟΥ·ΑΠΕΛΕΥΟ
 ΡΟΣ·ΤΑΒΛΑΡΙΟΣ·ΕΠΑ·
 ΧΕΙΑΣ - ΑΣΙΑΣ Θ
 Θ ΑΝΕΘΗΚΕΝ Θ

Earinus
 Aug. lib. tabular[us]
 Provinc. Asia[e]
 d(edit) d(icavit).
 5 Κατ' εὐχὴν Ἐάρινο[ς]
 Σεβαστοῦ ἀπελεύθε-
 ρος, ταβλάριος ἐπαρ-
 χείας Ἀσίας,
 ἀνέθηκεν.

The name Earinus was borne by a favourite of Domitian, (Dio Cass. lxxvii, 2; Martial, ix, 11-13); but our inscription is of the age of the Antonines. In Asia, as in other provinces, the Emperor had his procurator (see No. CCCCLXXXIX, line 15) to take charge of payments due to the imperial exchequer (fiscus). In an epitaph transcribed at Ephesos by Wood, and published by Mommsen (C. I. L. iii, 6082) a fine is specified as payable to the fiscus by any who shall injure the monument, and then follow the words: [et] sic ara defend[er]tur ab iis, qui sunt in tabularis Ephes[i]. Tabularium therefore was the office of the fiscus; Earinus is one of the tabularii, or secretaries. In C. I. L. iii, 6077 (Wood) mention is made of a 'Collegium Minervium tabulariorum' consisting of 'lib(ertorum) et servorum domini n(ostri) Aug(usti)';

and it is implied that members of the college were frequently engaged at Ephesos. C. I. L. iii, 6075 (found also by Wood at Ephesos) mentions a certain [Ly?]cus, Augusto[rum ser(vus) a]djutor tabul(ario- rum) pr[ov]inc[ie] Asiae. Similar examples occur in other provinces; thus, C. I. L. iii, 251: Zeno Augg. lib(ertus), tabularius (of Galatia); *ibid.* 348: ex tabular(iis), of Phrygia; *ibid.* 980: Aug(us)ti lib(ertus), tabularius provinc[ie] [Da]ciae; *ibid.* 1993: Diogenes Aug. lib(ertus), tabul(arius) prov[inc]ia[e] Dalm(atia); *ibid.* 3964: Augustinus Augg. n(ostorum) libertus, tabu(larius) prov[inc]ia[e] i. e. of Pannonia superior; *ibid.* 4043: Eucarpus Aug(usti) lib(ertus), tab(ularius) p(rovincia) P(annonia) s(uperioris); compare *ibid.* 4066; C. I. L. v, 725: Aurelius Aphrodisius, Augg. lib(ertus), tabularius Alpium Cottiarum.

DLXV.

Fragment of white marble; height 1 ft. 2 in.; width 10 in.; entire on left only, though the inscription is complete at the bottom. Discovered by Mr. Wood at Ephesos, but unpublished.

ΚΑΙ
 ΩΝ·ΙΕ
 ΚΗΣΑΥ
 ΤΕΙΜΗΘ
 5 ΣΕΒΕΣΤΑ
 ΑΝΕ

[Ο δείνα]
 [γραμματεὺς τῶν . . .]
 καὶ Ἐ[φεσίων τῶν μεγάλ-
 ων, ἐ[ρεὺς καὶ ἱερονεί-
 κης αὐ[τῆς τῆς Ἀρτέμιδος,
 τειμηθ[εὶς ὑπὸ τῆς εὐ-
 5 σεβεστά[της βουλῆς (οἱ γερούσιος)
 ἀνέ[θηκεν].

The restorations are merely conjectural, and must not be too confidently accepted. The commencement appears to resemble No. DCIV : *γραμματεὺς Ἀδριανείων*. We have learned from the sixth document of No. CCCCLXXXI (line 307 foll.) that the *ιερεῖς καὶ ἱερονεῖκαι* of Artemis formed a college or order by themselves, with the right of wearing gold. No. CCCCLXXXI

belongs to the reign of Trajan, A. D. 104. The *ιερεῖς καὶ ἱερονεῖκαι τῆς Ἀρτέμιδος* are similarly mentioned in a dedication to Hadrian, C. I. 2963 c. I have accordingly suggested *ἱερεὺς καὶ ἱερονεῖ]κης αὐ[τῆς τῆς θεοῦ οὐ' Ἀρτέμιδος]* in lines 2-3. This dedication, like the two inscriptions just cited, belongs to the early part of the second century A. D.

DLXVI.

Fragment of moulding of white marble, entire only at top; height $4\frac{1}{2}$ in.; width $6\frac{1}{2}$ in. Discovered by Mr. Wood, but unpublished. Probably from the Augusteum.

ΟΠΟΙΗΣ
ΑΤΕΥΟΝΤΟ

Οἱ νε]σποίησ[αντες ἐπὶ τοῦ δεινός
γραμμ]ατεύοντο[ς τοῦ δήμου κ.τ.λ.

Apparently from a dedication. Concerning the *νεσποιοί* (or, as they were originally called, *νεσποῖαι*) see Prolegomena, p. 80. From the frequency with which they appear as making dedications, we might almost conclude that some such act of thanksgiving was expected of them upon laying down their office.

Similarly at Samos the *νεσποῖαι* of Hera appear to have made a practice, in Roman times, of inscribing their names year by year upon a certain building within the temenos (E. Fabricius, Mittheilungen d. archäol. Inst. in Athen, ix, p. 259).

DLXVII.

Fragment of white marble, entire on right only where the stone is bordered with a slight sinking of 1 inch wide. Height 8 in.; width 6 in. Discovered by Mr. Wood: unpublished.

ΟΥΚΙΟΞ
Ν
ΤΟΙΗ
Ι=Ι

. Α]ούκιος
. ων
. νεο]ποιή-
σας]ει

Part of a dedication by a temple-warden. Compare No. DLXVI.

DLXVIII.

Fragment of white marble moulding, entire only at bottom; height $4\frac{1}{2}$ in.; width 5 in. Discovered by Mr. Wood: unpublished.

ΛΟΠΟΙΟΙ

. . . . οἱ ν]εσποιοί . . .

Probably a dedication: see No. DLXVI.

DLXIX.

A fragment of architectural moulding, perhaps the cornice of a wall; greyish marble; height 9 in.; length 1 ft. 10 in. Joint entire at top, bottom, and right; broken on left. Discovered by Mr. Wood; unpublished.

ΛΟΥ ΝΕΟΠΟΙΟΣ ΠΑΤ
ΡΓΩΝ ΝΕΟΠΟΙΩΝ vacant

Ὁ δεινα . . .]ου νεσποίος, πατ[ῆρ
πολλῶν λειτου]ργῶν [καὶ] νεσποίων.

A dedication by a temple-warden, the father of several sons (*πολλῶν* or *τριῶν* or the like, line 2), who held the same office. For *λειτουργός* compare Nos. DLXXV, DLXXXIII.

DLXX.

Broken stelè of white marble, inscribed on the front *a*, and on the left return face *b*. The right return face is broken off; the back of the stelè is uninscribed: the upper portion and the bottom are broken. Height of *a* 9½ in.; width 1 ft. ½ in.; height of *b* 1 ft. 1 in.; width 10½ in. Discovered by Mr. Wood (probably in the Augusteum), but unpublished.

	<i>b.</i>	<i>a.</i>	
	ΑΙ		
	ΟΥ·Λ		
	ΔΛ·ΜΕ		
	ΕΙΜΟ ΕΩΚ/	ΜΩΝ	
5	ΕΙΣΩΝ ΤΟΙ	ΟΣ·ΝΕΟΠ	
	ΚΓ·ΟΝ ΣΜ	ΡΑΕΚΛΗΣΙΑ·	
	ΜΕΤΕΧΟΥΣΙΝ	ΝΤΩΠΙ ΠΡΥΤΑΝΕ	
	ΑΙΤΟΥ·ΙΕΡΩΤ	ΟΥ·ΕΥΤΥΧΙΩΝΟΣ·ΦΑΥΣΤ	5
	ΣΥΝΕΛΡ	ΣΥΝΚΑΙ ΤΗΘΥΓΑΤΡ	
		ΩΣΗ·ΜΑΡΚΕΛΛΗΣ	

	<i>b.</i>	<i>a.</i>
	. αι	
	μ]ον, κ[αί . . . .	. . . . μων
	ολ. Με . . . .	. . . . ος νεοπ[οῖς ἐν τ-
	Τ]ειμο[θ]έφ κ[αί	ἡ ἱε]ρᾶ ἐκκλησία [αἰρεθεῖς?
5	Π]είσων[ι] τοῖ[ς	ἐν τῷ ἐπὶ πρυτάνε[ως . . .
	ἐ]κγόν[οι]ς μ[ού·	5 ου Εὐτυχιῶνος Φαύστ[ου,
	μετέχουσιν	σὺν καὶ τῇ θυγατρ[ί μου Τρυ-
	κ]αὶ τοῦ ἱερωτ-	φ]ώση Μαρκέλλης,
	άτου] συνεδρ[ίου.	

The inscription, which appears to belong to the second century A. D., began on *a* and was continued upon *b*. It is a dedication by a temple-warden, who had held office in the year of the eponymous prytanis (see p. 85) Eutyichion Faustus: compare No. DLXVI. The phrase ἐν τῷ ἐπὶ τοῦ δεινός (*ἐνιαυτῷ* *a*, line 4) has been noticed in No. CCCCLXXVII, lines 93, 76, 79. The form ἐκκλησία (*a*, line 3) is a barbarism not uncommon in Galatian inscriptions, e. g. C. I. 4028, 4032, and occasionally found elsewhere; as here, and at Mylasa, Μουσείον τῆς Εὐαγγελικῆς Σχολῆς, Περ. 2, i, p. 51. There is little doubt about αἰρεθεῖς which I

have supplied in *a*, line 3. The word ἀνθαίρετοι in No. DLXXIX *b* implies that the temple-wardens were usually elected in one of the assemblies of the state; we here learn that this assembly was the ekklesia. In making the dedication the giver, as was often done, associates with himself various members of his family; they had probably shared the expense of the monument, and claim with him the favour of the goddess. The wife Marcella (*a*, line 7) appears to be dead; and the men named in *b* seem to be the daughter's sons. They are members of the συνέδριον, i. e. of the γερουσία (see p. 77 *ante*, and No. DLXXVII).

DLXXI.

Fragment of white marble stelè; height 1 ft. 8½ in.; width 1 ft. The inscription is entire at the bottom, but the marble is broken on all sides. Discovered by Mr. Wood; unpublished.

	ΡΟΥ·	. . . ρου·
	ΥΛΟΣΙΕΡΟΥ	. . . υλος ἱερο . . .
	ΣΝΕΟΙ	. . . . . ς νεο[ποιδς, ?
	ΟΦΟΡ	. . . . χρυσ]οφόρ[ος,
5	ΔΕ ΕΡΕΥΣ	5 ος [ι]ερεὺς,
	ΔΙΕΡΕ·	. . . . ς ἱερεὺ[ς.

A list of priests and sacred officials, probably from a dedication; compare C. I. 2983, cited *ante*, p. 86. For the titles see Prolegomena, pp. 85, 86 *ante*.

DLXXII.

Fragment of white marble stelè, broken on all edges, inscribed on both sides *a*, *c*; height 9 in.; width 10 in.; thickness 5 in. Discovered by Mr. Wood; unpublished. *b*, also unpublished, is a similar fragment, of the same thickness; height 4 in.; width 2½ in.

a.
ΛΕΙΤΟΥΙ
ΔΟΥΣ vacant.
ΑΡΙΣ vacant.
ΠΑΝΟΜΗ
vacant.

b.
"
ΣΦΙ
ΣΗ

c.
vacant.
ΕΥΤΥΧΩΣ
vacant.

a.
(face.)
 λειτουργ-
γήσας?]δὸς
 τετρ]ακισ-
χιλ? ἀγο]ρανομή-
5 σας].

b.
(Perhaps part of *a*, but inscribed only on one side.)
.. os φι . . .
.. ως μ . . .

c.
(Reverse of *a*.)
Εὐτυχῶς.

Εὐτυχῶς, perhaps from the close of a dedication like No. DLXXXVII *b*.

DLXXIII.

A large stelè of white marble: height 2 ft. 9 in.; width 2 ft. Entire on all sides, but the left. Discovered by Mr. Wood. C. Curtius Hermes iv, p. 205 foll.

ΛΑΥΔΙΟΣΘΕΟΦΙΛΟΣ
ΛΑΥΔΙΟΣΡΟΥΦΟΣ
Space of 2½ in. vacant.
Μ·ΑΥΡ·ΚΑΛΛΙΣΤΟΣ
Space of 10½ in. vacant.
ΝΥΜΕΡΙΟΣΓΕΡΕΛΛΑΝΟΣ
ΥΦΕΙΝΟΣ·ΚΑΙΙΕΡΕΥΣ
ΠΑΤΡΟΓΕΡΩΝ
Space of 3¼ in. vacant.
ΓΟΥΚΚΙΟΣΑΛΕΞΑΝΔΡΟΣ
ΚΑΙΙΕΡΕΥΣ
ΚΑΙΙΕΡΕΥΣ
Space of 1¾ in. vacant.

a.
— . Κ]λαύδιος Θεόφιλος,
— . Κ]λαύδιος 'Ρούφος.

b.
Μ. Αὐρ. Κάλλιστος.

c.
— . Ν]ουμέριος Γερελλανός,
— . 'Ρο]υφείνος καὶ ἱερεὺς,
πατρογέρων.

d.
Γ. Τούκκιος 'Αλέξανδρος
καὶ ἱερεὺς,
καὶ ἱερεὺς.

e.
... s, Κυρεῖνα Σατορνείνος φιλορῳμαιος.

ο Σ
Σ·ΚΥΡΕΙΝΑ·ΣΑΤΟΡΝΕΙΝΟΣΦΙΛΟΡΩΜΑΙ

The stelè appears to have been originally inscribed only with *a*, *c*, and *e*, probably in the second century A.D. The lettering of *b* seems to be somewhat later; that of *d* appears later and coarser still. The dedicators, Theophilus, Rufus, Gerellanus, and Rufinus, were perhaps νεοποιοί, and this title (or some other) may have been inscribed upon an ornamental cornice surmounting the stelè, but now lost (compare No. DLXXVIII): this would account for the καὶ before ἱερεὺς in *c*. Later on, Kallistos and, finally, Alexandros (*b*, *d*) added their names to the list. The repeated καὶ ἱερεὺς in *d* seems to refer to Kallistos and to Alexandros, in imitation of the phrase in *c*. The title πατρογέρων in *c*, occurs also in No. DLXXV.

The nearest word like it is πατρομύστης, found in two late inscriptions from Smyrna (C. I. 3173, 3195), which Böckh interprets *mystæ principes*, or senior members of the society that celebrated the mysteries of Dionysos Breiseus. Similarly πατρογέρων might be senior member of the γερονσία (see p. 76). If however my restorations are right in No. DLXXV, πατρογέρων must rather mean πατρόθεν γέρων, himself a γέρων and his father before him; and to this explanation I incline. Κυρεῖνα in *e* is the Latin Quirina (sc. tribu); compare e.g. No. CCCCLXXXI, lines 305 etc. The name of Numerius Gerellanus reminds us of No. DLXVI, and DXXXIII.

DLXXIV.

A square block of white marble, probably the base of a statue; height 10 in.; width of inscribed face 1 ft. 6½ in. Wood, Inscriptions from the Augusteum, No. 13.

ἸΤΑΝΙΣ ΠΡΩΤΟΓΕΝΟΥ ΤΟΥ
ΙΜΩΝΙΔΟΥ ΣΙΜΩΝΗΟΣ
ΑΣΚΛΗΠΙΑΔΗΣ ΜΕΜΝΟΝΟΣ
ΤΡΥΦΩΝ ΣΤΡΑΒΕΛΑΦΟΣ
5 ΠΕΛΑΣΓΗΟΣ

Πρ]ύτανις Πρωτογένου τοῦ
Σ]ιμωνίδου, Σιμώνηος·
Ἀσκληπιάδης Μέμνονος
Τρύφων Στραβέλαφος,
5 Πελάσγηος.

The names of two men who dedicated the statue originally placed upon this base; the name of the person so honoured may have been engraved on the plinth of the statue itself. The letters are firm and good, and point to the earlier half of the first century A.D. On the chiliasties Σιμώνηος and Πελάσγηος see Prolegomena, p. 70 *ante*. Τρύφων and Στραβέλαφος are merely additional names of As(s)kle-

piades (κατ' ἐπικλησιν); compare No. DCIX: ὁ ἐπικληθεὶς Γραῦς. The name Στραβέλαφος is new, but an Ἐλαφος of Kos is mentioned by Suidas s. v. Ἱπποκράτης. If Ἐλαφος, like Δόρκας, was supposed to indicate beauty of the eyes, then the earlier part of Στραβέλαφος may be from στραβός, στραβών, στράβηλος. Hesychios, however, has the following gloss s. v. Στραβαλός· ὁ στοργυλίας καὶ τετράγωνος ἀνθρώπος. Ἀχαιοί.

DLXXV.

A stèle of white marble; broken at the bottom and on the right. Height 2 ft. 1 in.; width 1 ft. 9 in. Discovered by Mr. Wood; unpublished.

ΑΓΑΘΗ· ΤΥΧΗ·
Μ· ΑΥΡ· ΑΡΤΕΜΙΔΕ
ΑΤΤΑΛΟΥ· ΦΙΛΟ
5 ΓΕΡΟΥΣΙΑΣΤΗΣ
ΠΟΙΟΣ ΑΓΟΡΑΝΟ
ΑΓΝΟΣ ΑΙΤΟΥΡΓΟ
ΕΝΔΟΞ·
ΚΑΙ· Μ· ΑΥ
ΑΡΤΕΜ
10 ΠΑΤΡΟ
ΣΙΑΣΤ
ΠΟΙΟ
ΑΛΥ

Ἀγαθῇ τύχη·
Μ. Αὐρ. Ἀρτεμίδω[ρος
Ἀττάλου, φιλο[σέβαστος,
γερουσιαστής, [νεο-
5 ποιός, ἀγορανόμ[ος
ἀγνός, λιτουργός
ἐνδοξ[ος·
καὶ Μ. Αὐ[ρ
Ἀρτεμ[ιδώρου υἱός(?),
10 πατρ[ογέρον(?) γερου-
σιαστ[ῆς, νεο-
ποιός
Ὀλυ[μπιονέικης
.

A dedication made by M. Aur. Artemidoros and his son (?). Their offices are rehearsed in full. Compare No. DLXXXIII, which suggests φιλο[σέβαστος] in line 3. Line 10 πατρ[ογέρον] is from No. DLXXXIII,

where see the note; it is here a kind of epithet of γερουσιαστής. The inscription belongs to the second century A.D., although the iota adscriptum is twice given in line 1.

DLXXVI.

Fragment of marble relief, with Rhea standing in centre, and male figure and seated lion to right; on the left was another figure and another seated lion now broken away: beneath, one line of inscription. Compare A. Conze, Arch. Zeitung, 1880, esp. Tafel iii, Nos. 1 and 3; No. 1 is probably from Ephesos or its neighbourhood. Height 9 in.; width 1 ft. 1 in. Discovered by Mr. Wood; unpublished.

ΒΟΤΙΛΛΑ ΜΗΤΡΙ ΦΡΥΓΙΗ
... βότιλλα μητρί Φρυγίη.

A dedication to the goddess Rhea, or the Phrygian Mother; compare C. I. Addenda 2107 *δ* (from Panticapaeon): *Βασιλεύοντος Παιρισάδου τοῦ Σπαρτόκου* (third century B. C.) *Ἔστιαία | Μηνοδώρου θυγάτηρ ἱερομένη ἀνέθηκεν μητρὶ Φρυγίᾳ*. Our inscription is of the Macedonian time, as the Ionicism *Φρυγίῃ* indicates.

The first letter is somewhat doubtful, and it cannot be ascertained whether the iota adscriptum was inserted at the end of the line. The name . . . *βότιλλα* is pure Greek; compare *Ἀνάξιλλα, Λύσιλλα, Πράξιλλα, Τελέσιλλα κ. τ. λ.*

DLXXVII.

A stèle of white marble, inscribed on front *a*, and on the right return *δ*. The left, top and perhaps the bottom of *δ* are entire: the edges of *a* are entire, except the bottom and parts of the left side which are broken off. Height of *a* 2 ft. 3 in.; width 1 ft. 10 in.; height of *δ* 1 ft. 7 in.; width 5 in. *a* edited by C. Curtius, *Hermes* iv, p. 203; Wood, *Inscriptions from the Theatre*, No. 19: *δ* is unpublished.

a.

ΙΜΑΤΕΥΟΝΤΩΝ
 ΙΕΡΩΤΑΤΟΥΣΥΝ
 ΡΙΟΥΤΟΥΜΙΣΘΩ
 Η ΡΙΟΥΤΟΥΜΑΥΡΑΔΙΟ
 5 ΥΣΙΚΛΕΟΥΣΚΟΡΒΟΥ
 ΩΝΟΣΚΑΙΑΥΡΑΔΙΟΥ
 ΣΙΟΥΔΙΣΤΟΥΘΕΩΝΟΣ
 ΣΥΝΕΠΙΜΕΛΗΣΑΜΕΝΩΝ
 ΤΗΣΔΕΙΠΝΟΦΟΡΙΑΚΗΣ
 10 Φ ΠΟΜΠΗΣ
 ΓΑΙΟΥΛΙΟΥΙΠΠΕΑΧΡΥ
 ΑΙΑΥΡΑΛΚΙΝΟΥ
 ΑΙΛΑΤΑΤΙΟΥΕΥ
 ΝΟΥΝΕ
 15 ΑΙΤΙΒΚΑ
 . .

Γρα]μματευόντων
 το]ῦ ἱερωτάτου συν-
 εδ]ρίου τοῦ μισθω-
 τ]ηρίου Μ. Αὐρ. Διο-
 5 ν]υσικλέους Κορβού-
 λ]ωνος καὶ Αὐρ. Διονυ-
 σίου δις τοῦ Θέωνος
 συνεπιμελησαμένων
 τῆς δειπνοφοριακῆς
 10 πομπῆς
 Γ. Ἰουλίου Ἰππ(άρχου)υ
 κ]αὶ Αὐρ. Ἀλκινόου
 καὶ Α. Στατίου Εὐτ[ύχου
 Νουνε[χίου
 15 καὶ Τιβ Κλ.

δ.

ΔΕΙΠΝ
 ΚΥΝΚΑ
 ΕΥΤΥΧ
 ΥΠΑΙΡΕ
 5 ΚΥΝΕΔΡΙ
 ΚΥΚΝΟ
 ΣΕΛΒΕΙΛΙ
 Ε

Δειπν[οφόρος
 σὺν κα[ὶ Α. Στ.
 Εὐτύχ[φ
 ὑπ' αἰρέ[σεως
 5 συνεδρί[ου
 Κύκνο[ς
 Σελβείλι[ος
 Εὐ[τυχος (or εὐτυχῶς?).

In *a*, line 4, an *l* has been erased between *ΗΡ*: and in line 11 the lapidary has written *ΙΠΠΕΑΧΡΥ* by a strange mistake. All the letters are perfectly clear.

A dedication (?) dated by naming certain officers of the gerousia, here (as often) styled τὸ συνέδριον: a word or two may have been inscribed upon an ornamental cornice, now lost (compare No. DLXXVIII). The officers named are (1) the secretaries of the rent-office of the gerousia (μισθωτήριον); (2) the superintendents of the lectisternal procession (δειπνοφόροι). The former, as I have shown on p. 77 of the *Prolegomena*, received the rents payable to Artemis from temple-lands (compare the rentals of the Attic *τεμένη*, Part I, No. xiii). The procession referred to in *a*, lines 9-10, and in *δ*, line 1, may be at once identified with the lectisternia specified in the decree

of the reign of Commodus, No. CCCCLXXXIII, which were defrayed out of funds administered by the gerousia.

The writing of *a* is coarsely executed, but in large letters of stately form; *δ*, evidently of the same date, exhibits the circular *ε* and *ς*, but it is beautifully inscribed. Cynus Selvilus had served as a colleague of L. Statius Eutycho Nunechios of *a*, lines 13-14. His name had been accidentally omitted from *a*; he therefore has it afterwards inserted on the return face of the monument, *δ*. It is expressly stated here that the δειπνοφόροι were chosen (ὑπ' αἰρέσεως) by the gerousia. The name Σελβείλιος for Servilius is an example of the same τραυλισμός (Aristoph. *Wasps*, 44), which we shall meet with again in Βάλβιλλος for Βάρβιλλος (No. DCXV), and Στατορνείλος for Στατορνίνος (No. DCXV).

DLXXVIII.

An altar-like stelè of white marble, surmounted originally by a very ornamental cornice of which only a fragment remains (*a*). This cornice was in a separate piece and joined on to the stelè just above the fourth line of the inscription on the face *a-b*. The right return face is also inscribed (*c*). The stelè and the moulded cornice were found separately by Mr. Wood in the ruins of the Augusteum, and I have recombined them: *a*, Wood, Inscriptions from the Augusteum No. 5; *b*, *ibid.* No. 1; *c*, *ibid.* No. 2. Height of the monument including the cornice, 3 ft.; width of inscribed surface *b* 1 ft. 2½ in.; width of *c* 1 ft. 5½ in. The stelè is slightly injured at the bottom; perhaps it stood originally upon a plinth, now lost.

a.

ΗΒΟΥΛΗ

ΑΝΤΟΥΣΗ

ΠΙΠΡΥΤ

b. ΔΗΜΗΤΡΙΟΥ ΕΝΙΑΥΤΩ

5 ΦΥΛΗΣ ΕΦΕΣΕΩΝ

ΔΗΜΗΤΡΙΟΣ ΜΗΝΟΦΙΛΟΥ ΤΡΥ

ΦΩΝΑΣ ΒΟΡΕΥΣ ΘΩΑΣ ΔΡΑ

ΚΟΝΤΟΜΕΝΟΥΣ ΟΙΝΩΨ

ΒΑΣΤΗΣ ΑΛΕΞΑΝΔΡΟΣ

10 ΣΚΛΗΟΥΣ ΤΟΥ ΑΛΕΞΑΝ

ΔΡΟΥ ΑΒΑΛΛΗΟΣ ΠΥΘΙ

ΩΝ ΠΕΡΙΓΕ ΟΥΤΧ

ΔΡΟΥΣΙΕΥΣ ΤΗΣ

ΑΣΕΡΜΟΛΑΟΥ ΕΧΕΠΤΟΛΕΙ

15 ΠΧΘΟΔΩΡΟΣ ΑΠΟΛΛΩΝΙΟΥ

ΤΟΥ ΑΠΟΛΛΩΝΙΟΥ ΕΧΕΠΤΟΛΕΜΕΥ

ΚΑΡΗΝΑΙΟΙ ΕΥΣΕΒΗΣ ΔΕΙ

ΚΑΙΟΥ ΠΕΙΟΣ ΤΡΥΦΩΝ ΤΡΥ

ΦΩΝΟΣ ΤΟΥ ΝΕΙΚΑΓΟΡΟΥ

20 ΧΗΛΩΝΗΟΣ ΕΥΩΝΥΜΟΙ

ΧΡΑΚΛΙΤΟΣ ΗΡΑΚΛΕΙΤΟΥ ΤΟΥ

ΑΠΟΛΛΩΝΙΟΥ ΓΛΑΥΚΗΟΣ

ΑΠΕΛΛΑΣ ΜΗΝΟΔΟΥ ΤΟΥ ΠΟΛΥ

10Σ ΒΕΜΒΕΙΝΑΙΟΙ

25 ΕΣΒΩΝΤΕΙΜΟΘΕΟΥ ΤΟΥ

ΜΟΘΕΟΥ ΑΙΓΩΤΕ

'Η βουλὴ [καὶ ὁ δῆμος ἐτείμη-

σ]αν τοὺς ν[εωποιήσαντας

ἐ]πὶ πρυτ[άνεως

Δημητρίου ἐνιαυτῷ

5 Φυλῆς Ἐφεσέων

Δημήτριος Μηνοφίλου (τοῦ) Τρύ-

φων(ος), Βορέως· Θώας Δρα-

κοντομένους, Οἴνωψ.—

Σ]εβαστῆς· Ἀλέξανδρος

10 Σ]ωκλήους τοῦ Ἀλεξάν-

δρου, Λαβάνδης· Πυθί-

ων Περιγέ[νους τ]οῦ Ἐχ[άν-

δρου, Σιεύς.— Τήϊο[ι]

ας Ἐρμολάου, Ἐχεπτολε[μεύς]

15 Π(υ)θόδωρος Ἀπολλωνίου

τοῦ Ἀπολλωνίου, Ἐχεπτολεμεύ[ς].—

Καρηναῖοι· Εὐσέβης Δει-

καίου, Πείος· Τρύφων Τρύ-

φωνος τοῦ Νεικαγόρου,

20 Χηλώνης.— Εὐώνυμοι·

'Ηράκλειτος Ἡρα[κ]λείτου τοῦ

'Απολλωνίου, Γλαύκης·

'Απελλᾶς Μηνόδοτου, Πολύ-

κλη]ος.— Βεμβειναῖοι·

25 Πρ[έσβων] Τειμοθέου τοῦ

Τει]μοθέου, Αἰγώτε[ος]

(one more name wanting.)

c.

Inscribed on the right return face.

ΑΓΑΘΗ ΤΥΧΗ·

ΕΥΧΑΡΙΣΤΩΣ ΟΙΚΥΡΙΑ

ΑΡΤΕΜΙ· Γ· ΣΚΑΠΤΙΟΣ·

ΦΡΟΝΤΕΙΝΟΣ· ΝΕΟΠΟΙΟΣ

5 ΟΥΛΕΥΤΗΣ· ΣΥΝΚΑΙΤΗ

ΓΥΝΑΙΚΙΜΟΥ· ΕΡΕΝΝΙΑ· ΑΥ

ΤΡΩΝΙΑ· ΕΣΣΗΝΕΥΣΑΣ· ΑΓΝΩΣ

· ΚΑΙ ΕΥΣΕΒΩΣ·

ΠΟΝΔΟΠΟΙΟΥΝΤΟΣ· ΘΕΟ

10 ΠΟΜΠΟΥ· Γ· ΤΟΥ ΜΕΝΕΚΡΑΤΟΥΣ

ΙΕΡΟΥ

'Αγαθὴ τύχη·

Εὐχαριστῶ σοι κυρία

'Αρτεμι Γ. Σκάπτιος

Φροντεῖνος, νεοποιός,

5 β]ουλευτῆς, σὺν καὶ τῇ

γυναικί μου Ἐρεννία Αὐ-

τρωνία, ἐσσηνεύσας ἀγνώως

καὶ εὐσεβῶς·

σ]πονδοποιούντος Θεο-

10 πόμπου γ τοῦ Μενεκράτους

ιέρου.

The two inscriptions, although engraved on the same marble, have no connexion with each other, and differ considerably in date. It is clear that *a*, *b* originally stood alone; afterwards, not earlier than the second century A. D. G. Scaptius Frontinus (*c*, lines 3-4) was permitted by his brother neopoioi to

inscribe *c* upon a vacant side of the marble. An exactly similar instance will be found in No. DXC. It will be convenient to deal first with *c*, and then to examine the original inscription *a-b*.

c.

c is a thank-offering to Artemis by Frontinus upon having served as neopoios, and in other offices. On the boulè (line 5) see p. 71 foll.; and on the Essenes, see p. 85. The use of the aorist *ἐσσηνέυσας* proves that the office was not permanent (p. 85 *ante*). The introductory formula, *εὐχαριστῶ σοι κυρία Ἀρτεμι*, recurs in a number of these dedications of neopoioi from the Augusteum, Nos. DLXXIX foll. The date is given by naming the *σπονδοποιός*, who must be the temple minister who assisted Frontinus in offering his libation and gift to the goddess; see Prolegomena, p. 86; and compare Nos. DLXXIX *b*, DLXXXIX *b*. In the latter document the same Theopompos is named as spondopoios; we may infer that his office was an annual one, and that the two dedications belong to the same year. Theopompos is termed *ἱερός*, i.e. a temple-freedman. The exact status of the Ephesian *ἱεροί* has been discussed on p. 85 foll. The term does not imply slavery, for Theopompos is described as *ῥ τοῦ Μενεκράτους*, i.e. son of Menekrates, son of Menekrates, son of Menekrates. The date of *c* is probably late in the second century A. D.

a, b.

a, b is an honorary inscription to the neopoioi of a certain year, granted by the boulè and demos. Strictly speaking it should be placed in Section VI (Nos. DXLVI-DLXIII); but it is sufficiently like a dedication to accompany the dedication *c*, which finds here its proper place. The recovery of the heading (lines 1-3) proves this list to contain the names of the neopoioi of the year, *τοὺς ν[εωποιήσαντας]* line 2: Menadier, p. 26, had conjectured it to be a list of prytanes. Two neopoioi were appointed from each of the six tribes (see pp. 80 foll.), by open election in the ekklesia (No. DLXX). The board was thus a thoroughly representative one, enabling every portion of the body politic of Ephesos to take part in the custody of the Artemision. A fragment of a list drawn up exactly like the present one will be found in No. DXC, *a*. And these two lists at once explain the fragment C. I. 2956, which speaks of the munificence of a certain Ephesian of the Bembinean tribe: *Β]εμβειναίων φυ(λῆς)· ἐν ταύτῃ ἐνεσποίησεν . . . χι(λιαστὴν) Πελάσγηος*. Evidently each neopoios was distinctly regarded as the representative of his tribe: compare also No. DLXXIX *b*.

The year is indicated by the eponymous prytanis, line 3, whose name is lost; appended is the name of the first neopoios in the yearly board, *Δημητρίου ἐνιαυτῷ* (line 4). This should be compared with *Πασσαλάτου ἐνιαυτῷ* in No. DXXVIII, see note *ad loc.*

The document is further interesting as giving a complete list of the Ephesian tribes, concerning which see Prolegomena, p. 69.

What is the date of this list (*a, b*)? Obviously later than Augustus, after whom the second tribe receives its name, *Σεβαστή* (line 9). But how much later? I should decide without hesitation for the first century A. D., if it were not for the name of the chiliastys of the Karenean tribe in line 18, *Πεῖος*. One might hastily infer that this division of the Ephesian people derived its name from Antoninus Pius, and therefore that the inscription must be as late as the middle of the second century A. D. Several facts, however, point decisively to an earlier date. The writing is highly florid, with apices, and though wanting in the firmness of the Augustan age (see Waddington, *Fastes*, p. 85), is yet very different from the plain characters of the second and third centuries. It would be equally strange to date the writing of this inscription later than the Salutaris documents of A. D. 104 (No. CCCCLXXXI). Equally strong is the evidence of the names which compose the list. No Roman name appears in it, except *Σεβαστή*, already explained, and *Πεῖος* (if it be Roman) now under dispute. The dedications of neopoioi and other officers are numerous enough in the preceding and following documents, most of them obviously of the Antonine period or later; and a glance shows how hopelessly Greek and Roman names were fused together¹. Judging from the other inscriptions, it is scarcely conceivable that a list of nearly thirty Ephesian citizens could be drawn up in the third or even the second century without including a single Roman name. Some other facts of less moment point likewise to an earlier date. The phrase which gives the date by naming the prytanis and the first neopoios (lines 3-4), *ἐπὶ πρυτάνεως τοῦ δέινος, τοῦ δέινος ἐνιαυτῷ*, occurs only twice elsewhere, in No. DXXVIII and the fragment from Wood there cited (Wood, *Inscriptions from the Augusteum*, No. 11), and we saw reason to assign both those documents to the first century A. D. In the orthography of our inscription there is nothing which precludes a date about the middle of the first century A. D. The iota adscriptum is omitted in *ΕΝΙΑΥΤΩ*, line 4; *εἰ* is used consistently for *ι*; and once for *ι* in *Δείκαιος*, line 17; [*Σ*]ωκλήους for [*Σ*]ωκλείους (= *Σωκλεοῦς*) line 10. But *εἰ* for *ι* became common in the first century B. C.; witness *πολείται, ἐπίτειμα* in lines 21, 33 of the Ephesian decree about Mithradates (Waddington-Le Bas, No. 136 *a*); *γειν[ο]μένας* in line 31 of the Tenos decree, C. I. 2335; *ὑμῖν, πολείτης, τειμή, πασιμ* in C. I. 2737, immediately after Cæsar's murder. Certainly *εἰ* for *ι* (as in *Ἀρτεμείσια* No. DCV, line 11) is a later usage; but it may well have occurred as early as 50-60 A. D., especially in a proper name. The use of *η* for *εἰ*, as in [*Σ*]ωκλήους was a mark of the Augustan time, and

¹ Already in the first century Apollonios of Tyana is represented as having taken bitter notice of this confusion in his 71st letter (Hercher, *Epistologr. Græci*, Didot), 'To the Ionians' ('Ἴωνες): 'Ἕλληνες οἴεσθε δὲν ὀνομάζεσθαι διὰ τὰ γένη καὶ τὴν ἐμπροσθεν ἀποικίαν . . . ἀλλ' ἡμῶν γε οὐδὲ τὰ ὀνόματα μένει τοῖς πολλοῖς, ἀλλ' ὑπὸ τῆς νείας ταύτης εὐδαιμονίας (the prosperous rule of the early empire) ἀπολωλέκατε τὰ τῶν προγόνων σίμβολα. καθὼς οὐδὲ τοῖς τίφθοις ἐκείνοι δέχονται ἂν ἅτε ἀγνώτας αὐτοῖς γενομένους, εἴ γε πρότερον ἡρώων ἦν ὀνόματα καὶ ναυμάχων καὶ νομοθετῶν, νυνὶ δὲ Λευκόλλων τε καὶ Φαβρικίων καὶ Λευκίων τῶν μακρινῶν. ἐμοὶ μὲν εἴη μᾶλλον ὄνομα Μίμνερος.

reminds us how the Romans often transcribed $\epsilon\iota$ by a Latin \bar{e} (\bar{A} eneas for $\bar{A}\iota\nu\epsilon\acute{\iota}\alpha\varsigma$). Thus $\epsilon\pi\iota\mu\acute{\epsilon}\lambda\eta\alpha$ and $\Sigma\epsilon\beta\alpha\sigma\tau\acute{\eta}\nu$ in Nos. DXXII–DXXIV; $\tau\epsilon\lambda\eta\acute{o}\tau\alpha\tau\omicron\nu$, C. I. 3957a, a decree in honour of Augustus. The termination in $-\epsilon\omicron\upsilon\varsigma$ became $-\epsilon\acute{\iota}\omicron\upsilon\varsigma$ in Macedonian times (see C. I. A. ii, 168: $\iota\delta\rho\upsilon\sigma\epsilon\acute{\iota}\omicron\upsilon\varsigma$: B. C. 333; Index to Dittenberger, Sylloge, p. 780; Part i, p. 31) and thus passed into $-\acute{\eta}\omicron\upsilon\varsigma$, hence $\Sigma\omega\kappa\lambda\acute{\eta}\omicron\upsilon\varsigma$. Similarly the termination of the names of the Ephesian chiliastyes in $-\epsilon\omicron\varsigma$ in the earlier decrees (Nos. CCCXLVIII foll.) becomes usually $-\acute{\eta}\omicron\varsigma$ in the post-Augustan inscriptions. Βορεύς for Βωρεύς , line 7, is a mark of declining orthography: similarly Ἀπολλωνίου , line 16.

It was necessary to set forth clearly the arguments for an earlier date, because the reference of Πείος to the Emperor Antoninus seems so obvious at first sight. It may be questioned, however, whether Greek flattery, if it desired to make a change in its political nomenclature in compliment to the Emperor, would have been content with merely renaming a minor subdivision of the body politic. Nothing less than the name of a tribe would have sufficed; so $\Sigma\epsilon\beta\alpha\sigma\tau\acute{\eta}$, line 9; perhaps Ἀδριανή as an epithet of the Teian tribe (see on No. DII); compare Röhl's Index to C. I. pp. 13 foll. The chiliastys may either be named after some prominent Roman of an earlier time (see Plutarch, Cato, 24), or possibly after the hill Πίον , the name of which has been discussed on p. 71. If the name of the hill is identical with

πίων (fat), there was a by-form πίος (see L. and S.) which readily served to name the chiliastys.

The list before us therefore may be assigned to the middle or latter half of the first century A. D. It is even conceivable that the Demetrios, the foreman of the college of neopoioi, is the very Demetrios the silversmith who raised the outcry against St. Paul (Acts xix) in A. D. 57. It is certain that the Demetrios of the Acts was a citizen of considerable influence, and also that the opposition to St. Paul came from the temple-authorities; if Demetrios were a neopoios, all would be clear. This however is mere conjecture.

One other list of neopoioi remains in a much mutilated state (No. DXC, δ): it resembles the present one in arrangement, and in its lettering, except that it has Λ , Ξ , instead of Α , Ξ . It is probably only a little earlier in date.

One or two blunders of the lapidary occur in our list. He has omitted $\tau\omicron\upsilon$ in line 6, misled by the homœoteuton in Μηνοφίλου , and writes Τρύφωνας for Τρύφωνος in line 7, and χ for ψ in Πυθόδωρος , line 15. The name Περιγένης (line 12) occurs in another Ephesian inscription, C. I. 3004; and Herakleitos son of Apollonios (line 21) may be related to the $\text{Ἀπο[λ]ωνίου τοῦ Ἡρακλ[εΐτου]}$ of C. I. 3010. Εὐσέβης and Δίκαιος (line 17) are both good Greek names: see, for Δίκαιος , Herod. viii, 65; C. I. 2267; for Εὐσέβης , see C. I. 2772; Hermes, vii, p. 50.

DLXXIX.

A stèle of white marble, inscribed on the face a and right return face b : height 2 ft. 4 $\frac{3}{4}$ in.; width of a 1 ft. 1 in.; of b 1 ft. 3 in.

'From the Augusteum.' a , published by Wood, Inscriptions from the Augusteum, No. 4; b , *ibid.* No. 6 (inaccurately).

a . (1)	b .
ΑΓΑΘΗ ~ ΤΥΧΗ	/
ΑΡΙΣΤΩ·ΘΑΡΤΕΜΙΔΙ	ΟΙΔΕΕΝ
ΕΦΑΝΟΣΣΥΝΕΤΟΥ erasure	ΚΑΙΤΟΙΣΣΥΙ
ΕΤΑΚΑΙΤΟΥΥΥΙΟΥ	ΘΑΙΡΕΤΟΙ·ΠΡΥ
5 ΕΦΑΝΟΥΚΑΙΤΟΥΣΥΝΜΗΝΟΥ	5 ΟΥΟΚΩΝΙΑ·ΑΝ
ΥΠ·ΑΙΛΙΟΥΠΛΟΥΤΟΓΕΝΟ	ΙΕΡΑΤΕΥΟΥΣΗΣ·Α/
ΛΕΥΤΟΥ·ΚΑΙΕΦΗΒΑΡ	ΛΗΣ·ΙΕΡΟΚΗΡΥΚΟ
ΤΑΡΑΦΥΛΑΚΟΣ erasure	ΔΑΡΚΟΥ·ΚΡΑΤΕΡΟ
erasure	ΠΑΙΟΥ·ΦΥ·ΚΑΡΗ
(2)	10 ΜΕΝΟΣ·ΔΙΟΝΥΣ
10 ΑΓΑΘΗ ΤΥΧΗ·	ΨΕΣΣΕΩΝ·Χ·Α
ΒΟΛ·ΑΤΕΙΜ·ΙΤΟΣ	ΗΝΟΙΓΕΝ
ΠΟΙΗΣΑΣ ΥΣΕ	ΚΑΙΔΩ·
Υ ΣΟΙ	ΑΓΝΩΣ
Ω	15 ΛΕΞΑΝ
15 Ω	ΣΠΟΝ
	ΤΟΥ
	ΟΝ
	ΑΓ
	20 ΤΟ

(1)

Ἀγαθῇ τύχῃ
 Εὐ]χαριστῶ τῇ Ἀρτέμιδι
 Στ]έφανος Συνέτου
 μ]ετὰ καὶ τοῦ υἱοῦ
 5 Στ]εφάνου καὶ τοῦ Συνμήνου
 τοῦ Πο. Αἰλίου Πλουτογένου
 βου]λευτοῦ καὶ ἐφηβάρ]χου
 καὶ] παραφύλακος.

(2)

Ἀγαθῇ τύχῃ
 — . . . βολ. Ἀτείμητος
 νεο]ποιήσας [ε]ύσε-
 βῶς] σὺν καὶ τοῖς οἰ-
 κείοις εὐχαριστ]ῶ
 10 [τῇ Ἀρτέμιδι].

Ἀ[γαθῇ τύχῃ]

Οἶδε ἐν[εοποίησαν σὺν
 καὶ τοῖς συ]νάρχουσιν αὐ-
 θαίρετοι· πρὺν[τάνεως
 5 Οὐοκωνία Ἀν ,
 ἱερατευσούσης Λα
 ανῆς, ἱεροκήρυκος
 Μάρκου· Κρατερὸς [Πο-
 πλίου φυ(λῆς) Καρη]νέων, χι(λιαστὴν) Ἀλθαι-
 10 μένεος· Διονύσιος φυ.
 Ἐ]φρσεών, χι. Α[εβέδιος· ἔκ-?
 μνηοὶ γενέ]μενοι . .
 καὶ δω[δεκαταῖοι ?
 ἀγνώς [καὶ δικαίως τε-
 15 λέσαν[τες τὴν ἀρχήν.

Σπον[δοποιούντος . . .

τοῦ

ον

απ

20 τοῦ

The two inscriptions on *α* are thanksgivings to Artemis of the usual kind. Certain erasures are marked in the uncial text; line 4 and the beginning of line 5 are inscribed over similar erasures. Synmenos is described as bouleutes, ephebarchos, and paraphylax. For the first two titles see Prolegomena, pp. 71 foll.; p. 82. The meaning of παραφύλαξ is obscure. The word is employed in the Etym. Mag., and by Suidas to explain the dubious term δεξιολάβος (see Commentators on Acts xxiii, 23). Its meaning is discussed in the Prolegomena, p. 87. The restorations in the second inscription of *α* are fairly certain.

β is a dedication by two men Κρατερὸς and Διονύσιος (lines 8, 10), who volunteered to act as νεοποιοί without being elected. We have learned from No. DLXXVIII, *β*, that the board numbered twelve members, two from each tribe; and in No. DLXX we have seen

that they were elected in the ekklesia. Perhaps when vacancies arose in the course of the year, they were filled up by cooptation; and this may be what is meant by αὐθαίρετοι: see Prolegomena, p. 80. Our inscription closely resembles Waddington-Le Bas, No. 152: οἱ]δε ἐνεοποίησαν αὐ[θ]α[ί]ρετοι ἐ]πὶ πρυτάνεως Τιβερίου [Κλ]αυδίου Διοδώρου Ῥωμύ[λο]ν, ἱερατευσούσης [Κλ]αυδίας Οὐαλεριανοῦ [θυγα]τρὸς Βαλεριανῆς, ἱεροκηρυ- κε[ύοντος κ.τ.λ. I suppose lines 10-12 to have specified the exact time during which these νεοποιοὶ *suffecti* held office. For the ἱέρεια (line 6) and the ἱερόκηρυξ (line 7) see Prolegomena, pp. 85, 87. The two νεοποιοὶ are named with their tribe and chiliastys (lines 8-11), just as in Nos. DLXXVIII *β*, DXC *β*. In line 5 the tribe, Voconia, is mentioned: so Quirina in Nos. CCCCLXXXI, line 305, DLXXXIII.

DLXXX.

Fragment of white marble moulding from top of a stela. Height 4 in.; width 8 in. Discovered by Mr. Wood; unpublished.

ΤΥΧΗ

ΤΕΜΙ·Μ·ΤΥΛΛΙΟ

ΚΛΘΩΣ

Ἀγαθῇ] τύχῃ

Εὐχαριστῶ σοι κυρία Ἀρ]τεμι Μ. Τύλλιο[ς
 καθὼς

In an Athenian inscription of the time of the Antonines (C. I. 247) a successful athlete named Marcus Tullius recites his victories in various parts

of Greece and Italy: Ephesos is mentioned in the list. This may possibly be the same person.

DLXXXI.

Slab of white marble; entire except on the right-hand edge. An incised triangle encloses a portion of the inscription. Height 1 ft. 4 in.; width 1 ft. 5 in. Discovered by Mr. Wood; unpublished.

ΑΓΑΘ
ΑΡΤΕΜΙ Ε
ΤΟΥΣΟΥ ΠΙΑΡ ΠΣ
ΠΟΦΑ ΧΙΣΚΗ Γ
ΠΤΟΥΧ
ΟΥΑΥΠΟ
ΣΕΙΔΩΝ
ΕΥΤΥΧ

Ἀγαθ[ῆ] τύχη
Ἀρτεμι
τοῦ σου πο[. . . ἀ-?]
ποφα
Ἐπὶ ἀρχισκηπτούχου
Ἀύρηλιου Ποσειδωνίου
Εὐτύχου.

A dedication, or invocation addressed to Artemis: the letters are late, perhaps of the third century. Every letter is certain, except the letter before Θ at the end of line 3, which is broken, and may be read as Π or Γ . The letter immediately under this can hardly be anything but Γ . But I am at a loss to restore the ends of the lines. Line 2: possibly μέμνησο.

The year of the inscription is named after the

ἀρχισκηπτούχος or chief of the vergers (σκηπτοῦχοι) of the Artemision, who are mentioned several times in the Salutaris inscription, No. CCCCLXXXI, lines 196, 382, 399. Similarly in an honorary inscription which Böckh doubtfully assigns to the first century A.D. (C.I. 2987 = Waddington-Le Bas, No. 161), the date is given as Ἐπὶ ἀρχισκηπτούχου Ἑρμίππου. We have met with the name Εὐτυχος in No. DLXXVII *ante*.

DLXXXII.

Corner of white marble stèle, broken everywhere except at the angle; height 6 in. Inscribed on both sides *a* and *b*: width of *a* 3½ in., width of *b* 4½ in. Discovered by Mr. Wood; unpublished.

a. *b.*
ΕΜΙ Π·ΚΣ
ΟΥ- ΝΕΟΓ
ΑΙΓΑΜΟ ΝΙΑΣ

a.
Εὐχαριστῶ σοι Κυρία Ἀρτεμι
ὁ δέῖνα]ου
αἰγαμο
....

b.
Ἀγαθῇ τύχῃ
Πόπλιος Κορνήλιος? . . .
νεοπ[οιήσας εὐσεβῶς τὰς ἱερομνη-?
νίας

Evidently votive inscriptions of the usual character. Part of *A* is visible in line 1 of *b*. The restoration of line 3 is suggested by No. DLXXXVIII, *b*; where see note.

DLXXXIII.

Fragment of white marble, broken on all sides. Height 8 in.; width 5 in. Discovered by Mr. Wood; unpublished.

ΠΙΟΣ
ΣΕΒ/
ΡΓΟΣ
ΝΗΓ
Α

Ἀγαθ[ῇ] τύχῃ
... ριος Ἀ...
φιλ]οσέβ[ατος, λι-
του]ργός,
... ν ἡγο
.....

DLXXXIV.

Fragment of white marble stele, entire at top only. Height 1 ft. 3 in.; width 7 in. Discovered by Mr. Wood; unpublished.

Ι Τ Υ Χ
Ο Μ Π Η
Ε Α Υ Ρ
Μ Ι

Ἀγαθῇ τύχῃ
Πομπηῖος
ἡ Αὐρ[ήλιος]
... ἀγορανομήσας?

DLXXXV.

Fragment of a block of whitish marble, entire only on left. Height 2½ in.; width 8 in. Discovered by Mr. Wood; unpublished.

Ε
ΑΣΚΑΙΔΙ
ΤΟΝΘΥΣΙΩ
ΥΣΙ

... ε...
ας και δ...
... των θυνσιων
... θ]υσιων...

The mention of sacrifices suggests that this may have been a dedication, if not an honorary inscription.

DLXXXVI.

Fragment of white marble. Height 8 in.; width 9 in.; thickness 5 in.; inscribed on both sides, *a*, *b*. The upper edge of *b* is entire, but the left-hand and upper surface is injured in *a*. The edge of the stone is entire both on right and left; but the vertical dotted line indicates a joint, where another stone was united by a clamp, the mark of which is very obvious. This probably formed part of the same slab as No. DLXXII. Discovered by Mr. Wood; unpublished.

a.

ΕΥΡΙΑΑΡ
ΠΟΙ
(uninscribed)

Εὐχαρ[ιστῶ] σοι
κυρία Ἀρ[τεμι] νεο-
ποιήσας κ.τ.λ.

b.

ΝΕΩ
ΥΛΑΡΧΟΣ
(uninscribed)

Ὁ δεῖνα... νεώ(τερος)
... βο[ύ]λαρχος.

Both inscriptions seem to belong to the second century A. D. *a* is a dedication of a common type; see No. DLXXVIII *c*. In *b* we are forbidden to restore νεω-[ποιήσας] by the stop inserted after ΝΕΩ; and for Ω we should then expect Ο. In one other Ephesian inscription, C. I. 2997, Böckh has restored βο[ύ]λαρχος. The title occurs frequently elsewhere; see Prolegomena, p. 74.

DLXXXVII.

On a stele of white marble, entire at bottom and on the right; but the left edge is somewhat broken, and the top was once surmounted by a moulded cornice, containing some lost lines (as in No. DLXXVIII, *a*). Height 2 ft. 9 in.; width 1 ft. 10 in. Wood, Inscriptions from the Theatre, No. 4.

a.

ΟΚΗΡΥΚΕΥΟΝΤΟΣ
ΤΟΓΝΕΙΝΟΥ. ΠΡΕΣΒΥΤΕΡΩ
(Two lines here anciently erased.)

...
ἱερ]οκηρυκείουτος...
Σα]τορνεῖνου, πρεσβυτέρων...

δ.

(In rather larger letters.)

ΑΓΑΘΗ ~ ΤΥΧΗ +
 ΑΥΡ·ΑΓΑΘΟΠΟΥΣ·ΕΥΧΑΡΙΣΤΩ
 ΔΘΕΩ·ΚΑΙΗΚΥΡΙΑΣΩΤΕΙ
 ΙΚΑΙΗΤΥΧΗΗΣΓΕΡΟΥ
 5 ΔΙΑΣ·ΟΤΙΗΝΠΙΣΤΙΝ·ΕΗ
 ΨΗΣΑ·ΗΓΕΡΟΥΣΙΑΣΥΝΚΑΙ
 ΟΙΣΕΜΟΙΣ·~·ΠΑΣΙΝ
 ΔΑΥΤΟΣΓΡΑΜΜΑΤΕΥΣ·
 ΑΙΓΥΜΝΑΣΙΑΡΧΟΣ·
 10 ·ΕΥΤΥΧΩΣ·

In *a* we have the dating of a separate dedication, and not the dating of *δ*, as Wood supposes. On the *ιερόκηρυξ* see Prolegomena, p. 87. The plural *πρεσβυτέρων* shows that the name of another officer had preceded the name of the *ιερόκηρυξ* by way of giving the date. Both men were members of the gerousia, for we have already seen on lines 206, 207 of the Salutaris inscription (No. CCCCLXXXI) that *πρεσβύτερος* is a synonym for *γέρων* or *γερουσιαστής*. A similar dating of a dedication by *νεοποιοί* occurs in C. I. 2982 (= Waddington-Le Bas iii, No. 152) cited on No. DLXXIX *δ ante*: ἐπὶ πρυτάνεως Τιβερίου [Κλ]|αυδίου Διοδώρου Ῥωμύ|[λο]ν ἱερατευσούσης [Κλ]|αυδίας Οὐαλεριανοῦ [θυγ|α]τρὸς Βαλεριανῆς[ς]| ἱεροκηρυκεύοντος τοῦ δεινός.

δ is a thanksgiving to Artemis Soteira (compare

Ἀγαθῇ τύχῃ
 Μ.] Αὐρ. Ἀγαθόπους εὐχαριστῶ
 τ]φ̄ θεῷ καὶ τῇ κυρίᾳ Σωτεί-
 ρᾳ] καὶ τῇ τύχῃ τῆς γερου-
 5 σίας, ὅτι τὴν πίστιν ἐτή-
 ρησα τῇ γερουσίᾳ σὺν καὶ
 τ]οῖς ἐμοῖς πᾶσιν,
 ὁ αὐτὸς γραμματεὺς
 καὶ] γυμνασίαρχος
 10 εὐτυχῶς.

No. CCCCLXXXIII) by M. Aurelius Agathopous after having served successfully the office of secretary and gymnasiarch of the gerousia. With Artemis is associated another deity τ]φ̄ θεῷ, line 5; and if the stelè was originally set up in the theatre where it was found, the deity meant is Dionysos. Concerning the offices here mentioned, see Prolegomena, pp. 76, 77, 81 *ante*, for the *γραμματεὺς τῆς γερουσίας*, and p. 82 and No. D for the *γυμνασίαρχος*. The dedicator M. Aur. Agathopous is probably the same who is mentioned in No. DXCVI *a*. It will be seen by referring to Röhl's Index to Böckh's Corpus that the name Ἀγαθόπους was a favourite one with the Greeks of the imperial period, especially in the times of the Antonines.

DLXXXVIII.

Broken cornice of white marble: height 1 ft.; width 2 ft. 1 in. From the Augusteum. Published inaccurately by Wood, Inscriptions from the Augusteum, No. 3.

α.

Α ΛΝ ΩΝΤΗΡΗΣΑΣΔΕΚΑΙΤΟΙΕΡΟ
 ΥΠΕΡΤΩΝΥΩΝΕΚΤΩΝΙΔΙΩΝ

β.

ΑΓΑΘΗΤΥΧΗ·ΕΥΧΑΡΙΣΤΩΣΟΙΚΥΡΙΑ
 ΑΡΤΕΜΙ·ΜΗΤΡΟΔΩΡΟΣ·ΔΑΜΑ·Β·ΤΟ
 5 ΑΛΕΞΑ·ΦΥ·ΤΗΩΝ·Χ·ΕΥΡΥΠΟΜ

ΕΟΠΟΙΗΣΑΣ·ΕΥΣΕΒΩΣ·ΤΑΨ
 ΗΝΕΙΑΣ·ΜΕΤΑΚΑΙΤΩΝ·Ψ
 ΟΥ·ΤΕΚΝΩΝ·ΝΑΨ
 ΑΙΤΟΥΑΛΕΞΑΨ

a (omitted by Wood) is the conclusion of a dedication, probably of the second century. The upper edge of the marble is entire just above line 1; we must suppose that another marble originally was joined on at the top, see No. DLXXXVIII, *δ*. Perhaps *τηρήσαι τὸ ἱερόν* expresses the duties of a *ναοφύλαξ* (Arist. Pol. vi, 8, 19, = p. 1322 *δ*; Prolegomena, p. 87 *ante*).

δ is a thanksgiving to Artemis of the usual type. Δαμά and Ἀλεξᾶ are genitives, and not contractions. The numeral β̄ in line 2 implies that the father of

α.

.....[μετὰ τῶν συν-(?)
 α[ρξ]άν[τ]ων, τηρήσας δὲ καὶ τὸ ἱερό[ν]
 ὑπὲρ τῶν ὧν ἐκ τῶν ιδίων.

β.

Ἀγαθῇ τύχῃ εὐχαριστῶ σοι κυρία
 Ἀρτεμι Μητρόδωρος Δαμά β̄ τοῦ
 5 Ἀλεξᾶ, φυ(λῆς) Τηίων, χι(λιαστύος) Εὐρυπομ...

ν]εοποιήσας εὐσεβῶς τὰς [ἱερομ-?
 ηνείας· μετὰ καὶ τῶν τ]ριῶν? αὐτ-
 οῦ τέκνων (καὶ γυ)ναικῶ[ς] αὐτοῦ κ-
 α]ῖ τοῦ ἀδελφ[οῦ].....

Damas bore the same name. So C. I. 2186 ἀπύγονον Εὐξένω β̄, and 2653 γυναῖκα δὲ τοῦ πάντα ἀρίστου Μαρ. Αὐρ. Εὐδόξου δῖς and passim. In line 8 the lapidary wrote ΝΑΙ by mistake for ΚΑΙ, and so went on with the word (γυ)ναικός. On the *νεοποιοί* see Prolegomena, p. 80; the mention of the tribe and chiliastys in a mere dedication illustrates what was said on No. DLXXXVIII *δ* as to the *νεοποιοί* being essentially a representative board, two from each tribe. I suppose Metrodoros to have been appointed as additional *neopoios*, or as

neopoios suffectus during the festival of Artemis in the month Artemision; and I restore lines 4-5 accordingly. The same formula seems to occur in No. DLXXXII, *b*. On the *ἱερομηνία* in the month Artemision

see No. CCCCLXXXII, *b*. The spelling *-είας* for *-ίας* will not surprise anyone who is conversant with inscriptions of this date: compare the forms *Ἀρτεμείσια* No. DCXV, line 11; *Δείκαιος*, No. DLXXVIII, *b*, line 17.

DLXXXIX

Broken stelè of white marble; inscribed on the face *a*, and on the return-face, *b*. Present height 2 ft.; width of *a* 1 ft. 2 in.; width of *b* 9½ in. Broken at the top, and on the left of *a* and right of *b*. Discovered by Mr. Wood, probably in the Augusteum; but unpublished.

a.

ΝΚΑΙ·ΜΕΛ·ΩΝΙ
 ΞΙΑΝΗ·ΚΑΙ·Ι·Α·
 ΑΙΤΟΙΣΤΕΚΝΟΙΣ
 ΟΥΚΙΑ·ΚΑΙΜΕ·Ι·Η
 5 ΥΝΜΗΝΩΜΟΥ
 ΤΩΤΩΠΑΝΤΑ
 ΑΡΙΣΤΩ
 ΝΩΤΩΩΑΥΤΟΥ
 ΓΙΑΡΓΥΡΩΜΑ
 10 ΝΙΔΟΥΙΕΡΟΥ

..... σὺν καὶ Μελ[ίτ]ωνι
 καὶ τῇ γυναικὶ Λου[?]κιανῇ, καὶ Κλ.
 καὶ τοῖς τέκνοις
 αὐτοῦ Λ[ο]υκία καὶ Μελ[ίτ]τη,
 5 σὺν καὶ τῷ υἱῷ Σ[υν]μήνῳ μου,
 Ἀρτέμιδι καὶ Σεβασ[τῷ] τῷ πάντα
 εὐχ[ά]ριστῶ
 σὺν καὶ . . . Σ[υν]μή[τ]τι τῷ υἱῷ αὐτοῦ.
 [Σπονδοποιούντος] [Ἐ]πὶ ἀργυρώμα-
 10 [τοῦ δέινος.] [τος . . .] νίδου ἱεροῦ.

b.

(In rather larger letters.)

ΝΚΑΙΝ
 ΔΗΜΟΣΤΡΑ-
 ΨΩΜΟΥΚΑΙ
 5 ΩΔΗΜΟΣΤ
 ΦΙΛΟΣΕΒΑ
 Α·ΦΙΔΟΥ
 ΠΟΥΔΕΝΙ
 ΣΕΒΑΣΤΩ
 10 ΕΠΙΑΡΓΥ·ΩΜ
 ΕΥΤΥΧΟ·ΙΟΥΛ
 ΝΟΥ·Α·ΚΡΟΒΑ
 ΣΠ·ΔΟΠΟΙ
 Τ·ΕΟΠΟΜ
 15 ΡΟΥ·

.....
 σὺν καὶ Ν . . .
 Δημοστρά[τῳ] τῷ
 υἱῷ μου καὶ . . .
 5 ω Δημοστ[ράτου]
 φιλοσεβά[στῳ] καὶ
 Λ(ουκίῳ) Φίδου [υἱῷ]
 Πούδεν[τ]ι φιλο-
 σεβάστῳ
 10 Ἐπὶ ἀργυ[ρ]ώμα[τος]
 Εὐτύχου Ἰουλ[ία]-
 νοῦ, ἀκροβά[του]
 σπο[ν]δοποι[οῦν]-
 τ[ος] Θ[εο]πόμ[που],
 15 ἱε[ρ]οῦ.

a is a dedication to Artemis and the reigning Emperor (line 6, if rightly restored), made by a neopoios (?) whose name is missing from the commencement. He associates with him Melito and his wife (? line 2), Claudius and his daughters (lines 2-4), and his own son Synmenos (line 5); also, as an afterthought, his son's son [Synme?]nos (line 8). The date in the last two lines was given as at the end of *b*. The name *Σύνμηνος* has occurred already in No. DLXXIX, *a*.

b is a similar dedication; the name *Δημόστρατος* occurred in No. DL, in a dedication to Hadrian. The date is given as in *a* by naming the temple-officials who had charge respectively of the libations and of the silver plate. We may probably infer that these appointments were annual ones. Theopompos was similarly named as *σπονδοποιῶν* in No. DLXXVIII, *c*; see note *ad loc.*, and Prolegomena, p. 86. The title

Ἐπὶ ἀργυρώματος is probably identical with *Ὁ ἐπὶ τῶν παραθηκῶν* which occurs in the Salutaris inscription, line 385 (compare No. DCII, *g* line 20, and Prolegomena pp. 86-87); one of his duties was to clean the images bequeathed by Salutaris with special plate-powder (*ἀργυρωματικὴ*, ἢ *ἀργυρωματικὴ γῆ*, No. CCCCLXXXI, lines 378-387), in the presence of two of the neopoioi and a *σκηπτοῦχος*. The name *Εὐτυχος* occurs also in Nos. DLXXVII *b*, DLXXXI. Eutychos is described as an akrobates, a title which has been discussed in the Prolegomena, p. 85, and No. CCCCLXXXI, lines 373-6. On the status of the *ἱεροί* at Ephesos (*a* line 10, *b* line 15) see Prolegomena *ante* pp. 85 foll. As the officer *Ἐπὶ ἀργυρώματος* is not the same in *a* and *b*, I infer that they belong to two different, perhaps two succeeding, years: we may not therefore restore [Θεοπόμ] in *a* line 10.

DXC.

Broken stèle of white marble inscribed upon the front *a* and upon the right return face *b*, broken at the top and bottom; *a* has both the right and left edges entire; *b* is entire upon the right-hand edge only. Height 3 ft. 2½ in.; width of *a* 1 ft. 6 in.; width of *b* 4½ in. Discovered by Mr. Wood, who has published *a* inaccurately, Appendix, Inscriptions from the Augusteum, No. 12; *b* is unpublished.

a.

- (1) Λ Κ Ε Ι Ν
(Space of three lines vacant.)
- (2) Ι Ξ ΤΥΧΗ
 ΤΩΣΟΙ·ΚΥΡ·
 · · · · ·
 ΙΕΟΠΟΙΗΣΑΣ·ΕΥΣ·
 ·ΑΙΦΙΛΟΤΕΙΜΩΣ·Ε
5 ΓΩΝΤΕΚΝΩΝΜΟΥ·Τ·ΦΛ
 ΥΑΛΕΝΤΟΣ·ΚΑΙ·Τ·ΦΛ·
 ΦΡΟΝΤΕΙΝΟΥ·ΚΑΙ·ΦΛ·ΦΑΥΣ
 ΤΕΙΝΗΣΤΗΣΘΥΓΑΤΡΟΣΜΟΥ
(Space of three lines vacant.)
- (3) ΕΠΙΟΥΛΙΟΥΤΟ·
 ΑΠΟΛΛΩΝΙΟΣΠΟΣΕΙ
 ΡΟΣΕΥΝΟΧ
- (4) ΑΓΑΘΗ Τ
 ΕΥΧΑΡΙΣΤΟ
 ΑΡΕΜΙ·ΑΡ
 ΕΥΚΛΗΣ
5 ΒΑΣΣΟ
 ΝΕΟΓ

- (1) ό δέϊνα άνέθ]ηκεν.
- (2) 'Αγαθ]η τύχη·
Εύχαρισ]τῶ σοι κυρί[α "Αρτεμι
· · · · ·
· · · ν]εοποίησας εύσ[ε-
βῶς] καὶ φιλοτείμως με-
5 τὰ] τῶν τέκνων μου Τ. Φλ.
Ουάλεντος καὶ Τ. Φλ.
Φροντείνου καὶ Φλ. Φαυσ-
τείνης τῆς θυγατρὸς μου.
- (3) 'Επὶ 'Ιουλίου τὸ [β (?)
'Απολλώνιος Ποσει[δ . . . ου, . . .
ρος Εύνοχ . . .
- (4) 'Αγαθῇ τ[ύχη·
Εύχαριστῶ [σοι κυρία
'Αρτεμι 'Αρ
Εύκλῆς
5 Βασσο
νεοπ[οίησας κ.τ.λ.

b.

- (1) ΡΙ
 ΓΕΙ
 Σ
(Space for one line.)
- (2) 5 ΑΡΙΔΗ
 ΔΗΜΟΥ
 ΙΗΟΣ
 'ΔΡΟΥ
 ΠΑΝΔΗΟΣ
10 (Space for one line.)
- (3) ΜΗΤΡΙΟΥ
 ΕΟΝΤΗΟΣ
 ΛΕΞΑΝ
 ΕΝΟΥ
15 ΟΣ
- (4) ΙΟΙ
 ΤΟΥ
 ΧΥΡΗΟΣ
 ΧΩΝΟΣ
20 ΜΩΝΗΟΣ

- (1) [Φυλῆς 'Εφείων·
 ['Ο δέϊνα τοῦ δέϊνος]
 [τοῦ δέϊνος, . . . ηος,
 ['Ο δέϊνα . . .]ρι[. . .
 . . . τοῦ 'Αρ]τε[μιδῶ-
 'Αργαδε
 ρου?, or υς.
 Βωρε]
- (2) [Σεβαστῆς·
5 ό δέϊνα] Χαριδή-
 μου τοῦ . . .]δήμου,
 μης,
 ό δέϊνα . . ν]δρου
 τοῦ δέϊνος, Λα]βάνδης·
- (3) 10 [Τήϊοι·
 ό δέϊνα Δη]μητρίου
 τοῦ δέϊνος, . . .]έόντης,
 ό δέϊνα 'Α]λεξάν-
 δρου τοῦ . . .]ένου,
15 'Ηγητόρει?]ος·
- (4) Καρηνά]ϊοι·
 ό δέϊνα . . . ο]υ τοῦ
 δέϊνος, 'Ε]χύρρης,
 ό δέϊνα . . ν]χωνος
20 τοῦ δέϊνος, Σι]μώνης
 [5th Εύώνυμοι
 [6th Βεμβειναῖοι] wanting.

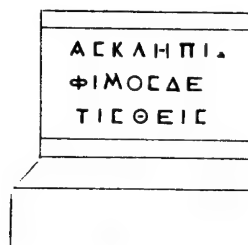
a contains portions of four distinct inscriptions. Of these (2) and (4) are dedications by neopoioi of the usual type: (1) and (3) are inscribed in characters of a decidedly earlier date, which resemble those on the return face *b*, and cannot be later than the middle of the 1st century A.D. An examination of the marble shows it to be a 'palimpsest'; in order to receive inscriptions (2) and (4) the surface has been dressed anew in the coarse manner of nearly all the inscribed Ephesian marbles of the second and later centuries. All above (2) and from below (2) to above (4) the surface retains its original smoothness; but traces of another line of characters belonging to inscription (3) can be discerned along the first line of (4). In (3) the date of the dedication is given as the [second?] year of Julius, i. e. as prytanis.

It will be at once perceived that *b* was a list of neopoioi resembling No. DLXXVIII *b*; where see the notes. The date is about the same, viz. the middle of the first century A.D. We may assume that the enumeration of the tribes in that list followed their recognised order of precedence. This granted, it

becomes easy to restore the present list to something like its original shape. In line 9 we recognize *Λαβάνδης*, a chiliastys known to us from No. DLXXVIII *b* as belonging to the tribe *Σεβαστή*: lines 4-9 therefore gave the names of two neopoioi from the tribe Sebastè. These were preceded by a pair of names belonging to the first, or Ephesine tribe; and this would bring us towards the top of the stelè, which would well accord with the appearance of the stone, and with the arrangement of the inscriptions on the front *a*. Lines 10-15 will have given the neopoioi of the Teian tribe; and lines 16-20 those of the Karenæan tribe. The names of the fifth and sixth tribes are missing, as the lower portion of the stelè is mutilated. For a list of the tribes and chiliastyes, see Prolegomena p. 69 foll. The fragment before us adds to our list two unknown chiliastyes; line 7, . . . *μης*, of the tribe Sebastè; line 12, . . . *έοντης*, of the Teian tribe. It also enables us to assign to the Karenæan tribe the chiliastyes *Έχύρης* and *Σιμώνης*, of which the names only were previously known, but not the tribes of which they formed a part.

DXCI.

A very small moulded base of white marble, broken off on the right; height $3\frac{1}{2}$ in.; width 4 in. Discovered by Mr. Wood; unpublished.



The letters are not earlier than the second or third century A.D. I would suggest as a possible restoration:—

*Ἀσκληπιῶ καὶ Ὑγιείᾳ Τρό-
φιμος Δέκμου καταρ-
τισθεῖς.*

Or perhaps better thus:—

*Ἀσκληπιῶ καὶ Ὑγιείᾳ Τρό-
φιμος δεξιὰν χεῖρα καταρ-
τισθεῖς.*

Καταρτίζω seems to be the proper medical term for the setting of a bone.

DXCII.

Fragment of a small circular base of white marble: height $2\frac{3}{4}$ in.; length $5\frac{1}{2}$ in.; broken off at either end. Discovered by Mr. Wood; unpublished.

ONIACAN

. . . *ονίας ἀνάθημα.*

Apparently a dedication made by a woman.

DXCIII.

Fragment of white marble: broken on all sides except the right. Height $4\frac{1}{2}$ in.; width 1 ft. 6 in. Discovered by Mr. Wood; unpublished.

ΑΙΤΙΤΙΑΣ·ΜΗ
ΑΟΡΑΣ·ΥΟΣ·ΙΕΡ
Τ

.. κ]αὶ Τιτίας Μ[ητ-
ρο]δώρας υἱός, ἱερ-
οκῆρυξ?]τ-

The letters are well formed. It seems to be part of a dedication, the names being those of the givers. *Τιτίας* is a mythical name (see Pape-Benseler); but perhaps we should here write it *Τιτιάς* as a contraction for *Τιτιανός*.

DXCIV.

A large square base of white marble, surmounted by a plain moulding, found in the theatre; a good deal broken at the bottom, and to some extent on the left. Inscribed only upon the front. Present height 1 ft. 10 in.; width of inscribed face 1 ft. 11 in. C. Curtius, *Hermes* iv, p. 218 foll.; Wood, *Inscriptions from the Great Theatre*, No. 2; Mommsen, *C. I. L.* iii, 6065.

IANA E & EPHESIAE, E I
PHYLE & CARENAEON
IBIVS · C · FVOFSALVTARIS · PROMAG · PORTVVM
OVINC · SICILIAE · ITEM · PROMAGFRVMENTIMANCIPALIS ·
5 AEFEC · COHOR · ASTVRVM · ETCALLAECORVMTRIB · MIL ·
XII · PRIMIGENIAE · P · F · SVBPROCVRATORPROVINC ·
ETANIAE · TINGITANAE · ITEM · PROVINC · BELGICAE
· ARGENTEA · M · IMAGINES · ARGENTEASDVAS · VNAI
FTALIM · PHV S · SVA · PECVNIA · FECIT · ITAVTOMNI ·
10 I · T · P RABASESPONERENTUR · OBQVAMDE
ONEMSEX · PHYLAESECONSEC · HS · XXXIII · CCCXXXIIIS
· ΑΙΩΝΓ · ΟΥΕΙΒΙΟΣ ΓΥΙΟΣΩ ·
· ΟΝΕΓΑΡΧΕΙΑΣ ·
· Ι

D]ianae Ephesiae et
Phyle Carenaeon

C. V]ibius C. f. Vof(entina) Salutaris promag(istro) portuum
pr]ovinc(iae) Siciliae, item promag(istro) frumenti mancipalis,
5 pr]aefec(tus) cohor(tis) Asturum et Callaecorum, trib(unus) mil(itum)
leg(ionis) x]xii primigeniae p(iae) f(idelis), subprocurator provinc(iae)
Maur]etaniae Tingitanae, item provinc(iae) Belgicae,
aram?] argenteam i[te]m imagines argenteas duas, una[m]
Dianae] et aliam phy[le]s, sua pecunia fecit, ita ut omni
10 anno in t]heatr[o?] sup]ra bases ponerentur, ob quam de-
ae et phyles dedicati]onem sex phylaes consec(ravit) HSXXXIII·CCCXXXIIIS
· Ἀρτέμιδι Ἐφεσίᾳ καὶ τῇ φυλ[ῇ Καρ]ηναίων Γ. Ουείβιος Γ. υἱὸς Ὡ[φ].
Σαλοντάριος λιμεν]ῶν ἐπαρχείας Σ[ικελίας
κ.τ.λ.]σί[του?]

The text in *C. I. L.* is more correct than that in the *Hermes*, but Mommsen is mistaken in saying that *TINGITANAE* in line 7 is inscribed over an erasure; there is no sign of it. Also in line 3 the *T* of *SALVTARIS* is visible enough. In line 3 *VOF* is a blunder for *OVF*. At the end of line 11 the last letter is certainly *S*. The first letters in line 10 are almost certainly as given above: the statues dedicated in No. *CCCLXXXI ante* were to be similarly displayed in the theatre; see lines 166 foll., 307 foll., 392 foll. In line 13, I have recovered part of the *AN* of *λιμενῶν*; and in line 14 *ΣΙ*, perhaps *σί[του]*. The

first two lines are inscribed upon the moulded cornice. In the horizontal surface of the monument above are the sockets into which perhaps the 'bases' (line 10) were inserted to support the two images.

The donor is C. Vibius Salutaris who was so munificent a benefactor to the city and temple of Ephesos (No. *CCCLXXXI ante*). The present dedication marks him as a wealthy man, but otherwise he was probably an obscure person. His *cursus honorum* (lines 3-7) includes none but subordinate, although valuable, appointments. In line 3, *portuum* is for *portorii* as

in Cicero ad Att. v, 15 fin.: tu autem sæpe dare tabellariis publicanorum poteris per magistrōs scripturæ et portus nostrarum diœcesium. The portorium Siciliae or 'customs from the ports of Sicily' is mentioned by Cicero, in Verr. 2, 70. The Societates of publicani, usually Roman knights, who farmed the government revenues, were presided over by a magister, who usually had a promagister to assist him. Salutaris had been deputy-master of that wealthy company which farmed the Sicilian customs (see Pauly, Real-encycl. vi, 1, p. 247 s.v. publicani). Line 4: Manceps is the same as conductor or redemptor operis, i. e. a contractor: Salutaris had been also deputy-master of the Societas which had contracted with the government to supply grain; this contract probably refers only to Sicily, as the word item would suggest. Line 5: for full information concerning the cohortes auxiliariæ, or provincial auxiliary troops under the Empire, see Pauly, Real-encycl. s.v. Socii, and Marquardt, Röm. Alt. v, 471. Asturia and Callæcia (Gallæcia) were the two north-westerly districts of Hispania Tarraconensis (see Marquardt *ibid.* iv, p. 103). From Latin inscriptions we learn of a cohors prima Asturum et Callæcorum (C. I. L. iii, pt. 2, p. 845, A.D. 60); also cohors secunda Ast. et Call. (C. I. L. *ibid.* pp. 854, 855, 888: respectively A.D. 80, 85, 167). The date of our inscription is about A.D. 100, and in it this cohort has no numeral

prefixed. The appointment of a præfectus of an auxiliary cohort was made by the consul. Line 6: the Legio xxii primigenia figures very frequently in the Histories of Tacitus amid the revolutions which succeeded each other after the death of Nero. Numerous inscriptions (C. I. L. iii, 269, 550; v, 877, 7004, 7872 etc.) give it, as here, the epithets 'pia, fidelis.' The offices of subprocurator, mentioned lines 6 and 7, are not named elsewhere: they are noticed by Marquardt in his account of these two provinces (Röm. Alt. iv, pp. 324, *note* 5, 124, *note* 1). Line 11: for the names of the 'six tribes,' see Prolegomena *ante*, p. 69. Line 11: The sum is a peculiar one, the notation being made up of threes throughout. A similar sum, with a like religious import, is cited by Mommsen from Livy, xxii, 10: Ejusdem rei causa ludi magni voti æris trecentis triginta tribus milibus trecentis triginta tribus triente. That sum was reckoned in the old manner, according to the old libral as (æ grave), a triens or third of which completes the sum total. The dedication of Salutaris is reckoned in silver sesterces (each = 4 asses, or one as libralis), and as the triens was no longer recognised, a S(emis) or half-sestertius is appended instead (see Marquardt *ibid.* vi, p. 255, on the religious significance attached to certain sums by the Romans). Compare the bequest of 3333 denarii to the Boulè at Tralles, Mittheilungen viii, pp. 321, 329 (quoted *ante*, p. 137).

DXCV.

Part of a column of white marble, broken at top and bottom: height 1 ft. 2 in.; diameter about 1 ft. 3 in. Wood, Inscriptions from the City and Suburbs, No. 3. He describes it as 'A loose stone found in the village of Ayasolouk, apparently part of a column.'

ΛΗΙ ΛΑΙ
ΑΝΗΣ • ΙΕΡΑΤΕΥΟΝΤΟΣ
ΔΙΑΒΙΟΥΤΩΝΠΡΟΠΟΛΕ
ΩΣ • ΔΗΜΗΤΡΙΑΣΤΩΝ
5 ΖΑΙΔΙΟΝΥΣΟΥ • ΦΛΕΩ ΜΥ-
ΣΤΩΝ • ΤΙΤΟΥ • ΑΥΡΗΛΙΟΥ
ΤΛΟΥΤΑΡΧΟΥ • ΙΕΡΟΦΑΝ-
ΟΥΝΤΟΣ • ΚΛΑΥΔΙΟΥ
ΡΙΣΤΟΦΑΝΟΥΣ • ΕΠΙΜΕ-
10 ΗΤΟΥΔΕ • ΤΩΝ ΜΥΣΤΗ-
ΩΝ • ΣΑΤΟΡΝΕΙΔΟΥ
Σ • ΤΟΥ ΟΝΗΣΩΝΟΣ

... ν [Α?] λη-
ανης • ιερατεύοντος
διὰ βίου τῶν πρὸ πόλε-
ως Δημητριάστων
5 καὶ Διονύσου Φλέω μυ-
στών Τιτου Αύρηλιου
Πλουτάρχου, ιεροφαν-
τούντος Πο. Κλαυδίου
'Α]ριστοφάνους, ἐπιμε-
10 λητοῦ δὲ τῶν μυστη-
ρίων Σατορνείδου
δῖς τοῦ Ὀνήσωνος.

Probably part of a dedication to a deity, or possibly an honorary inscription, of which only the latter part remains giving the date. The inscription appears to be complete at the end.

The persons named in the monument were connected with the worship of Demeter and Dionysos. Already in No. DVI we have learned something of a college of *μύσται* at Ephesos in the time of the Antonines; and in the Prolegomena *ante*, p. 80, I have identified this thiasos of *μύσται* with the Demetriasts of the present inscription (line 4). The full title of the college is: οἱ πρὸ πόλεως Δημητριάσται καὶ Διονύσου Φλέω μύσται. The phrase πρὸ πόλεως implies that the

temple of Demeter which formed the centre of their worship was outside of the city walls. Its site is unknown, unless we may infer from the adventure of the Chians narrated by Herodotos vi, 16, that it stood to the south of the city. The Chian fugitives, approaching Ephesos from Mykale, came upon the Ephesian women celebrating the Thesmophoria at night outside the city walls. On the meaning of πρὸ πόλεως compare Büchh on C. I. 2963 c; Waddington-Le Bas, No. 1601 b; and commentators on Acts xiv, 13. See also *ante* No. CCCCLXXXI, line 326. There was a similar college at Smyrna, styled Ἡ σύν-
οδο, τῶν μυστῶν τῆς μεγάλης θεᾶς πρὸ πόλεως Θεσμοφόρου

Δήμητρος (C. I. 3194). Line 5: Φλέως was one of the titles of Dionysos, and obviously akin to the titles Φλεύς, Φλῖος, Φλοῖος, Φλοῖα, all derivatives of φλέω (see L. and S. s.v. φλέω); so Hesych. s.v. Φλέω(ς)· Διονύσου ἱερόν. See Ælian, Var. Hist. iii, 41. Φλίας was a mythical son of Dionysos (Pausan. ii, 6, § 3);

of which name Φλέας in No. ccccxix, line 32, was another form. The name Σατορνείδος (see Pape-Benseler) for Σατορνίνος is an instance of τραυλισμός like Σελβεῖλιος in No. dlxxvii, b. Ὀνήσων does not seem to occur elsewhere; but Böckh restored Ὀνάσων in C. I. 1207.

Dxcvi.

Lower portion of a square stèle of white marble, inscribed on the face (a) and the left side (b); the top is broken off. Height 1 ft. 8 in.; width of a 1 ft. 4 in.; width of b 1 ft. 3½ in. Wood, Inscriptions from the Great Theatre, No. 22, gives b; a is unpublished.

a.

ΕΠΗΚΟΩΚΑΙ
(uninscribed) ΚΑΙΤΗΤΥΧΗΤΗΣΠΟΛ
ΤΙΟΡΕΨΑΣΗΜΩΝΜΑΥΡΑΙ
ΘΟΠΟΥΣΟΠΡΥΤΑΝΙΣΕΥΤΥΧΩ
5 ΑΡΞΑΜΕΝΟΣΕΤΕΛΕΙΩΣΕΤΑΜ
ΣΤΗΡΙΑΣΥΝΚΑΙΤΗΣΥΜΒΙΩ
ΑΥΤΟΥΜΑΙΑΝΗΡΗΔΙΚΑΙΤΟΙΣ
ΤΕΚΝΟΙΣΚΑΙΕΚΓΟΝΟΙΣΚΑΙΤΗΣ
(uninscribed) ΕΥΣΕΒΟΥΣΥΠΗΡΕΣΙΑΣ

..... [Ἀρτέμιδι]
ἐπηκόω καὶ [τοῖς Σεβαστοῖς]
καὶ τῇ τύχῃ τῆς πόλ[εως, διό-
τι ὁ θρέψας ἡμῶν Μ. Αὐρ. Ἀγ[α-
θόπους ὁ πρύτανις εὐτυχῶ[ς κατ-
5 αρξάμενος ἐτελείωσε τὰ μυ-
στήρια σὺν καὶ τῇ συμβίῳ
αὐτοῦ Μαίᾳ Νηρηίδι καὶ τοῖς
τέκνοις καὶ ἐκγόνοις καὶ τῆς
εὐσεβοῦς ὑπηρεσίας.

b.

.....
..... ΠΡΥΤΑΝΕΥΣΑΣΑΝ
ΗΚΑΙΔΙΕΔΕΞΑΙΟΥΤΗΝΠΡΥΤΑΝΕΙ
ΑΝΠΑΡΑΤΟΥΕΑΥΤΗΣ· ΤΟΥ-
5 Μ·ΚΟΙΛΙΟΥΣΕΚΟΥΝΔΟΥΛΟΛΛΙΑΝΟΥ
ΤΗΝΑΝΑΣΤΑΣΙΝΠΟΙΗΣΑΜΕΝΟΥ
ΚΟ·ΛΟΛΛΙΟΥΚΟΥΔΙΟΙΣΚΟΡΟΥ
ΤΟΥΠΑΤΡΟΣΑΥΤΗΣ· ΠΡΩΤΟ
ΚΟΥΡΗΤΟΣΚΑΙΓΡΑΜΜΑΤΕΩΣ
10 ΤΗΣΒΟΥΛΗΣ

.....
..... πρυτανεύσασαν
ἢ καὶ διεδέξατο τὴν πρυτανεί-
αν παρὰ τοῦ ἐαυτῆς υἱοῦ
5 Μ. Κοιλίου Σεκούνδου Λολλιανοῦ
τὴν ἀνάστασιν ποιησαμένου
Κο. Λολλίου, Κο. υἱοῦ, Διοσκόρου,
τοῦ πατρὸς αὐτῆς, πρωτο-
κουρήτος καὶ γραμματέως
10 τῆς βουλῆς.

The connexion between the two inscriptions contained upon the marble is not obvious: a is a dedication, and b is an honorary inscription commemorating a lady whose name is lost. The lettering of both is so very similar, that we may probably assign both inscriptions to the same date and suppose them to be connected with one and the same family. The title *πρωτοκουρῆς* in b and the mention of τὰ μυστήρια in a supply a link between the two documents which will be explained below.

a. The dedication was made by two or more persons who were the *θρέμματα* or alumni (ὁ θρέψας ἡμῶν, line 3; see Waddington-Le Bas iii, No. 21) of M. Aurel. Agathopous, already known to us from No. dlxxxvii. There he was described as *γραμματεὺς* of the Gerousia and also gymnasiarch. Here he appears as prytanis of Ephesos, concerning which office see Prolegomena, pp. 72, 82. As prytanis he had successfully celebrated 'the mysteries' (line 5), which are therefore not to be identified with the Eleusinia spoken of in No. dxcv as celebrated by a private association or *θίασος*. The mysteries named in line 5 may be identified with the festival

solemnised by the Kuretes, and described by Strabo, xiv, p. 640: see on Nos. ccccxlix and ccclxxxiii, and compare Prolegomena, p. 80. But although this festival was a national one there was probably a difficulty in obtaining public funds to defray its cost. If it be the same festival, it was revived in the reign of Commodus by help of a grant from the Gerousia (No. ccclxxxiii); and later on it was maintained, at least in part, by private munificence. Thus C. I. 3002 (from Ephesos) is in honour of a certain Οὐλπίαν Εὐοδίαν Μουδιανήν, τὴν ἱέρειαν τῆς Ἀρτέμιδος, θυγατέρα Μουδιανοῦ καὶ Εὐοδίας κ.τ.λ., who is described as ἐκτελέσασαν τὰ μυστήρια καὶ πάντα τὰ ἀναλώματα ποιήσασαν διὰ τῶν γονέων. And in our dedication it is implied that Agathopous and his family had borne the cost of the solemnity. In lines 8-9 the writer goes on with the genitive as if *μετά* and not *σύν* had been employed. The *ὑπηρεταί* referred to in line 9 may be the subordinate officials in attendance on the prytanis. I have supposed the imperial family to be united with Artemis in this dedication (lines 1, 2), just as in No. diii and dxiii. The epithet *ἐπηκόω* was frequently employed in votive dedications to various

deities in many parts of the Hellenic world: see C. I. 2290, 2300, 3542, 4500, 4502, 4503, 5933, 5941, 6005. Addenda 4838 *a* 2, 4838 *a* 4; compare 6004. Similarly *εὐακόφ*, C. I. 2172, 2173, 2566. None of these examples are from Ephesos, but an Ephesian inscription copied by Cyriacus of Ancona (Bulletin de Corr. Hell. i, p. 293) runs as follows: 'Ἀρτέμιδι ἐπηκόφ Καπετωλείνος Διοδώρου τοῦ Ἀπολλωνίου Ἐφέσιος σὺν Μόσχφ τῷ ἰδίῳ νῖφ τῇ Νείκην <τῇ> τῷ Πανθείφ ἀνέθηκεν, γραμματεύοντος Τι. Κλ. Λουκιανοῦ.

δ is erected in honour of his daughter by Q. Lollius Dioscorus, on the occasion of her having acted as prytanis in succession to her son. The opening lines may have run thus: [Ἡ βουλὴ καὶ ὁ δῆμος ἐτείμησαν τὴν δεῖνα ἀγνῶ] [καὶ δικαίως] πρυτανεύσασαν κ.τ.λ. 'Prytanis mulier res est satis insolens' writes Böckh on C. I. 3415 (Phokæa): ἀρχιέρειαν Ἀσίας ναοῦ τοῦ ἐν Ἐφέσῳ, πρύτανιν, στεφανηφόρον δις, καὶ ἱέρειαν τῆς Μασσαλίας κ.τ.λ. But the same thing occurs again in C. I. 3953 *d* (from Phrygia): [τὴν δεῖνα] πρύτανιν καὶ σ[τεφαν]ηφόρον κ.τ.λ.; and in an inscription from Thira in Lydia (see Mittheilungen d. deutsch. arch. Inst. in Athen, iii, p. 57): ἐπὶ πρυτάνεως Ἀπολητίας Φαυστεινῆς τοῦ ἐξῆς ἔτους (she had served two years in succession). The office of prytanis at Ephesos has been referred to above on *a*; it had doubtless lost by this time its former political importance, and was more like a priesthood than a magistracy; it was, no doubt, an office which involved considerable munificence (see

on *a*). There was therefore no reason why it should not be held by a woman. Boissier (La Religion Romaine, ii, p. 227) remarks that under the Empire a position was taken by women in public life which had not been allowed them before. He adds: 'sous l'empire romain les femmes s'approchaient plus de la vie publique qu'il ne leur est permis de le faire aujourd'hui . . . Elles paraissent même, dans certaines pays, y avoir tout à fait participé.' He then quotes C. I. L. ii, Nos. 3712-3713 (from the Balearic Isles) where a woman is described as *insulæ magisteris et honoribus omnibus functa*; and C. I. L. viii, 9407 (from Mauretania Cæsariensis) where a woman is spoken of as *duumvira*. This last, however, Wilmanns would explain by comparing *ὑπατική*, or *mulier consularis* (*ibid.* 8993), and takes it to mean merely 'of duumviral rank.' In the provincial towns of the empire it was not strange if offices which had become more and more purely ceremonial, and involved few duties beyond munificence, should be held by women of wealth. The father Dioscorus is described as *πρωτοκουρῆς*, or head of the College of Kuretes (lines 8-9; and see Prolegomena, p. 85 *ante*). If then the mysteries alluded to in *a* are those celebrated by the Kuretes, we can the better understand that the persons spoken of in *a* and *δ* belonged to the same family. As to the secretary of the boulè (line 9) see Prolegomena, p. 81.

DXCVII.

A fragment of white marble veneering (crusta), 1½ in. thick; broken all round. Height 3¼ in.; width 4½ in. Found by Mr. Wood at the western corner of the Temple-site; unpublished.

ΙΑΜΥΣΤ
ΕΥΝΒΙΩΜΕ
ΙΩΜΟΥ·ΑΥΡ
ΠΟ

[ὁ δεῖνα] . .
ἐτελείωσα] τὰ μυστ[ήρια σὺν
καὶ τῇ] συνβίῳ μο[υ καὶ
τῷ υ]ίῳ μου Αὐρ[ηλίῳ
. πο

These mysteries may be identified with the celebration spoken of in No. DXCVI *a ante*.

DXCVIII.

Fragment of a white marble stelè, entire only on the right. Height 1 ft. 1½ in.; width 10 in. Discovered by Mr. Wood; but unpublished.

ΤΟΣ·
ΣΤΩΣΟΙ·
ΕΥΣΕΒΩΣ·ΚΑ
ΑΝΤΑ·ΤΗΡΗΣΑ
ΜΗΤΑΣΕΜΑΣΗΜ
ΟΛΟΙΠΟΙΣΜΟΥ·
ΔΗΜΟΚΡΑΤΕΙΗ·Κ
ΙΝΟΝΤΑΣ·ΔΙΕ·
(uninscribed)

. ΤΟΣ . . .
. προε]στῶς ὀρθ[ῶς ?
. εὐσεβῶς κα[ὶ] . .
. π[άντα] τηρήσα[ς]
. μη τὰς ἐμὰς ἡμ-
έρας? . . . σὺν τοῖς ὑπ[ολοί]ποις μου
τέκνοις?] Δημοκρατεῖη κ[αὶ]
. αἰνοντας διετ . .
.

Apparently a votive dedication from an Ephesian citizen who had filled some office (lines 2-4) with credit. Perhaps by τὰς ἐμὰς ἡμ[έρας] is implied that he did not serve the full term of office, but was only

a 'suffectus' for a short time (line 5); compare Nos. DLXXII *δ*, and DLXXXVIII *δ*. In lines 6-7 he associates his family, as usual, with himself in the dedication. He may have been a *neopoiος*.

DXCIX.

Block of white marble, height 10 in.; width 1 ft. 4½ in. Apparently entire. Discovered by Mr. Wood: unpublished.

ΑΓΑΘΗΤΥΧΗ
ΚΛΑΥΔΙΟΣ
ΒΑΣΣΟΣ
ΓΕΡΟΥΣΙΑΣΤΗΣ

Ἀγαθὴ τύχη·
Κλαύδιος
Βάσσος
γερουσιαστής.

Dedication by a member of the gerousia, on which see Prolegomena, pp. 74 foll.

DC.

A number of fragments of white marble crustæ or vencing, varying from ½ in. to 1½ in. thick. Their height and width are as follows: *a*, *b* 1 ft. by 9 in.; *c*, 1 ft. 6 in. by 6 in.; *d*, 8½ in. by 6 in.; *e*, 3 in. by 3½ in.; *f*, 1 ft. 3 in. by 1 ft. 1 in.; *g*, 6 in. by 6 in. Found upon the site of the Great Theatre by Mr. Wood; see his Ephesus, p. 72. Unpublished.

	XH.	α.	Ἀγαθὴ τύχη·
	ΟΡΟΣ·ΘΕΟΥ·ΔΙΟΝΥΣΟ·		Τὰ ἱερὰ τοῦ παντοκράτ[ορος θεοῦ Διονύσο[ν
	ΗΝΙΟΥ·ΚΑΙ·ΗΦΑΙΣΤΟΥ		καὶ Διὸς Πανελλ[ηνίου καὶ Ἡφαίστου,
	ΟΥ·ΦΙΛΟΣΕΒ·ΠΡΥΤΑΝΕ		ἱερατεύοντος?]ου φιλοσεβ., πρυτάνε[ως
	ΥΔΗΜΟΥ·ΚΑΙ·ΥΜΝΩ·	5	καὶ γραμματέως τοῦ δήμου καὶ ὑμνω[δοῦ]
	ΑΙ·ΑΡΧΙΤΕΚΤΟΝΟΣ·ΤΗΣ		. . . . . καὶ ἀρχιτέκτονος τῆς
	ΤΡΑΜΜΕΝΟΙ·ΥΠΟ·Θ·		θεοῦ, ἐτέλεσαν οἱ γε[γραμμένοι ὑπὸ
	ΚΑΙΑΓΝΕΑΡΧΟΥ·	β.	. . . . . καὶ Ἀγνεάρχου
	ΕΣΙΩ·ΟΛΕΩΣ·ΕΠΙ·ΠΡΥ		. . . . . τῆς Ἐφ[εσίων [π]όλεως, ἐπὶ πρυ-
10	ΕΞΑ·Γ·ΦΙΛΟΣΕΒ·ΕΠΙ	10	τάνεως . . . Ἀλ[εξάνδρου] φιλοσεβ., ἐπι-
	Ν·ΜΥΣΙΗ·		μεληθέντων τῶν μυστη[ρίων . . . Ἀ]ύρ.
	Υ·ΙΟΥΛ·ΦΑΥ		. . . . . καὶ . . . οὔ'Ιουλ. Φαύ[στου, φ]ίλοσεβ.
	ΙΛΟΣΕΒ		(How much is lost here is uncertain.)
	(uninscribed)	γ.	. . . . . ο
	Ο·		. . . . . Ροῦ[φος?]
15	ΣΑ·ΠΑΥΛ	15	Βα]σσα[ρίδος?] Παυλ
	ΝΩΝ·ΑΘΗΝ		Φω[νῶν?] Ἀθην
	ΙΟΣΦ·ΑΡΤΕΜΕΙΣ		. . . . . ιοσφ(. . .) Ἀρτεμείσ[ιος]
	ΘΗΝΑ·ΣΩΤΕΙ·ΕΡΜΟ·		Ἀ]θηνᾶ(ς) Σωτεί(ρας) Ἐρμ[ο]γένης?
	ΜΟΝΟΙ·ΠΡΕΙΜΙΓΕ		Ἄ]μονοί(ας) Πρεμιγέ[νης]
20	ΡΟΜ·ΑΣΚΛΗΠΙΑ	20	Β]ρομ[ίου] Ἀσκληπιᾶ[δης]
	ΕΛΑΡ·ΕΥΤΥΧΗΣ·		Π]ελαρ[γῆς?] Εὐτύχης . . .
	ΕΟΥ·ΚΡΑ·ΖΗΝΩΝ·Τ		Θ]εοῦ κρα[τίστου?] Ζήνων Τ . . .
	ΧΕΛΩ·ΕΥΠΕΤΙΣ		Ἀ]χελώ(ου) Εὐπετισ . . .
	ΥΝΚΛ·ΑΣΚΛΗΓ		Σ]υνκλ[ήτου] Ἀσκληπ[ιάδης]
25	ΠΟΝ·ΜΕΣΣΑΛ	25	Σ]πον[δοφόρος?] Μεσσάλ[ας]
	ΚΟΥΡΗ·ΕΥΤΥΧ		Κουρή(των) Εὐτύχ[ης]
	ΝΥΝΦ·ΠΡΕ·ΑΛΕΞ		Νυνφ(ῶν) πρε[σβυτέρων] Ἀλεξ[έας?]
	ΕΙΑ·ΜΕΝΑΙ		Μν]εία(ς) Μένα[νδρος]
	ΘΗΣ·ΑΛΕΞ		Λή]θης Ἀλεξ
30	ΙΟΣ·ΖΩΣΙΜ	30	Ἰ]σ[?]ιος Ζώσιμ[ος]
	ΗΛΙΟΥ·ΠΟΣΙΔΩ		Ἡλίου Ποσιδῶ[νιος]
	ΑΡΠΩ·ΖΩΣΑΣ·		Κ]αρπῶ(ν?) Ζωσᾶς . . .
	ΕΡΟΦΑΝ·ΠΑΤΡΟΚΛ		Ἰ]εροφάν(της) Πατροκλ[ῆς?]
	ΚΟΥΝ·ΤΕΙΜΟΘΑ		Κορύν(βου) Τειμοθα . . .
35	ΑΚΧ·ΕΥΤΥΧΗΣ	35	Βάκχ(ης?) Εὐτύχης
	ΝΦ·ΝΕ·ΕΥΤΥΧΗΣ		Ν]υνφ(ῶν) νε[ωτέρων] Εὐτύχης
	ΟΥ·ΑΠΕΛΛΑΣ		. . . . . ου Ἀπελλᾶς
	Τ·ΕΡΜΟΓ		. . . . . τ(ου) Ἐρμογ[ένης]
			. . . . . κ
			(lacuna)

40
 ΛΛΩΔΙΑ
 ΕΥΟΔΟΣ
 ΑΛΕΞΑΝΔ
 ΑΥΞΙΒΙΣ
 45
 ΕΥΑΝ . ΑΝΤΙΟΧ
 ΞΕΟΥΔΙΟΝ . ΘΡΕΠΠ
 ΚΟΡΗΣ . ΠΕΡΙΓΕΝ
 ΠΑΝΩΝ . ΤΥΡΑΝΝ
 ΑΣΚΛΗ .
 50
 (lacuna)
 (uninscribed)
 ΟΠΟΥΣ .
 c.
 ΔΙΣ . ΑΝ
 ΡΧΟΣ . ΙΕΡC
 55
 C . ΠΑΤΡΟΙ
 ΩΝ .
 ΝΟΣ .
 (uninscribed)
 60
 G.
 Σ .
 Σ . ΕΠΑΦ ΔΕΙΤΟΣ .
 ΙΕΛ .
 ΑΗΜΗ . ΜΑ
 ΙΝΟΣ . ΟΝ ΙΜΟΣ . ΜΑΡΚΕΛΛΟΣ
 ΦΑΥΣ C .
 (apparently the end)

40
 Κλ]ω[δ][ανός ?
 Κλωδια[νός
 Εϋδοδος
 'Αλέξανδ[ρος
 Αύξιβις
 45
 Εύα[δ]ν(ης)? 'Αντίοχ[ος
 Νέου Διον(ύσου) Θρέπτ[ος?
 Κόρης Περίγεν[ης
 Πανών Τύρανν[ος
 'Ασκλη(πιού)
 50
 Φιλ[ίας?]
 (lacuna) 'Αγαθ[?]όπους

 δις 'Αν
 ρχος 'Ιερο . . .
 55
 os Πάτρο[βις ?
 (lacuna)
 ων
 νος

 60
 s
 'Ηρα]κλε[ούς? s 'Επαφ[ρό]δειτος
 Σε]μέλ(ης?) Η ινος 'Ον[ήσ]ιμος Μάρκελλος
 Δ]ήμη(τρος) Μα Φαῦσ[τ]ος

In arranging and combining these fragments, regard has been had not only to the readings, but also to the indications given by the marble itself, its varying thickness, marks of the sawing of the slab, etc. In *a*, *b* and *c* there are traces of red paint in the letters. The heading (lines 1-12) is unfortunately mutilated; but enough remains to show that we have here a list of persons who in a certain year celebrated 'mysteries' in honour of 'Dionysos. Zeus Panhellenios and Hephæstos.' The date, to judge from the characters, would be about the time of Hadrian: and it is obvious to conjecture that in the names Dionysos and Zeus Panhellenios we have an allusion to that Emperor who is well known to have been worshipped under both these titles. In that case possibly [αὐτοκράτ]ορος should be read in line 1. The other restorations in the heading are probable enough: the priest of Dionysos (if he is meant) had also held the offices of πρύτανις, γραμματεὺς τοῦ δήμου, ὑμνωδός and others, for which the reader is referred to the Prolegomena, pp. 81, 82, 87. For the ἐπιμελητῆς τῶν μυστηρίων of lines 10-11 compare No. Dxcv.

The most interesting feature of the inscription is the appended list of the men who had taken part in the celebration. Many of the names are more Latin than Greek, as is common with Ephesian documents of this date. Each name is set down opposite to the name of a deity or deities in the genitive case. Although these names are often abbreviated, they can in most cases be recognised; but the gods and divine personages seem to be catalogued without attempt at any order, and form a strange assemblage. In line 16 the letter before ΝΩΝ was probably Ω; [Φ]ωνῶν perhaps would not be stranger than [Κ]αρπῶ(ν) in line 32. Line 20: Βρόμ(ιος), usually an epithet of

Dionysos himself, seems here to signify one of his attendants. Line 21: Π]ελαρ(γῆ) is suggested by Pausanias ix, 25, 7 foll. On a vase in the B. M. (Catal. No. 1429) ΠΕΛΑΡ is written over a head in a Phrygian cap. Line 22: it is difficult to identify [Θ]εὸς κρά(τιστος), nor are the Νυμφαὶ πρεσβύτεραι and νεώτεραι (lines 27, 36) otherwise known. In line 24 we recognise the Roman Senate, which prepares us to see in νέου Διονύσου (line 46) the Emperor Hadrian. In lines 25, 33, we have the titles of sacred ministers instead of the names of deities. On the Κουρήτες see Prolegomena, p. 85 and No. CCCCLIX *ante*. Line 34: Κόρυμβος must be the name of an attendant Bacchanal. This list of names reminds us of the story told by Plutarch of the way in which Mark Antony was received at Ephesus: (Anton. 24) εἰς γοῦν Ἐφεσον εἰσίοντος αὐτοῦ γυναῖκες μὲν εἰς Βάκχας, ἄνδρες δὲ καὶ παῖδες εἰς Σατύρους καὶ Πᾶνας ἡγοῦντο διεσκευασμένοι, κιττοῦ δὲ καὶ θύρσων καὶ ψαλτηρίων καὶ συρίγγων καὶ αὐλῶν ἢ πόλιν ἢ πλέα, Διόνυσον αὐτὸν ἀνακαλουμένων χαριδότην καὶ μειλίχιον. We may interpret this as a record of a festival and procession in honour of Hadrian, worshipped as the 'Young Dionysos,' in which the deities mentioned were represented (as in a masque) by the persons herein named. See the passage from Herodian, i, 10, § 12 (quoted by Marquardt, Röm. Alt. vi, p. 359, respecting a pompa of the Mater Deum) which ends thus: ἕκαστός τε δ βούλεται σχῆμα ὑποκρίνεται. Compare also the famous pompa of Ptolemy II, described by Athenæos, 196 A, 217, and the pompa of Antiochos Epiphanes (ibid. 194 C); also C. I. 2052 (from Apollonia on the Euxine) is, like the present document, a list of Dionysiac worshippers.

DCI.

A number of fragments of mottled marble crustæ, about $\frac{3}{4}$ in. thick. The larger portions have been pieced together out of smaller fragments, the remainder cannot be joined. Found on the site of the Great Theatre by Mr. Wood; see his Ephesus, p. 72. Unpublished.

a.

Marble entire only at top and upper part of right: height 8 in.; width 10 in.

	ΕΟΥΣ	ΙΟΙΔΕ		Ἔ(θ)υσ[αν] οἶδε·
	Μ. ΑΝΤΩΝ	ΥΣΔΡΟΣΟΣ		Μ. Ἀντών[ι]ος Δρόσος ὁ [καὶ
	ΣΕΚΟΥΝΔΕΙΝΟ	ΙΕΡΕ		Σεκουνδεῖνο[ς] ἱερε[ύς]·
5	Μ. ΛΟΚΚΗΙΟΣ	ΠΑΥΛΟ	5	Μ. Λοκκήιος Παῦλο[ς]
	Μ. ΑΝΤΩΝΙΟΣ	ΑΡΤΕΜ.		Μ. Ἀντώνιος Ἀρτεμ[ίδωρος]?
	ΝΤΗΝΔΡΕΝΘΡΟΝΙΟ			Ἀ]ντήνωρ ἐνθρόνιο[ς]
	ΝΕΙΝΟΣΥΔΕΛ			Μ. Ἀντ[ω]νεῖνος υ(ἰδς?) Δελ
	ΙΑΤΟΣΙΕΡΟ			. . . . ιατος ἱερο[λόγος]
10	ΣΟΥΠΡ		10	. . . . φου πρ

b.

Marble entire only on left; height 5 in.; width 7 in.

	ΕΟΥΣΑΝ		Ἔθυσαν [οἶδε·
	ΑΝΤΩΝΙΟΣΔΡ		Ἀντώνιος Δρό[σος]
	ΞΕΝΟΚΡΑΤΗΣ		Ξενοκράτης
5	ΑΚΥΛΙΟΣΑΓΑ	5	Ἀκύλιος Ἀγα[θ]
	ΑΤΤΑΛΟ		Ἀτταλο[ς]
	ΦΙΛ		. . . . φιλ[ος]

c.

Marble entire at left and at top; height 7 in.; width 5 in.

	ΦΙΛΕΡΩΤΙ		. . . . Φιλερωτία[νός]?
	ΛΙΣΣΑΙΕ		. . . λισσα ἱε[ρολόγος]?
	ΙΡΟΣΔΕΚ: Σ		. . . ρος Δεκ. Σ. . . .
	ΣΙΕΡΟΛΟΓ		. . . ς ἱερολόγο[ς]
5	ΠΡΟΚΛΗ	5	. . . Προκλή[ς]
	ΝΟΣ		μηνός . . . ὦνος·
	ΔΕ		Ἔθυσαν οἶδε·
	ΥΦΡΟΝΟΣ		. . . . Ε]ϋφρόνος
	ΝΟΣ		. . . . νος
10	Ο	10	. . . . ος

d.

Marble broken, except on left; measures 11 in. by 5½ in.

	ΡΟΥΜ		. . . ρου Μ . . .
	ΕΟΥΣ		Ἔθυσαν [οἶδε·
	ΕΡΩΝ		Ν]έρων?
5	ΣΚΑΥΡ	5	Σκαῦρ[ος]
	ΑΝΤ		Ἀντ
	ΗΓΗΣΑ		Ἡγήσα[νδρος]
	ΠΕΣΤΟ		Πε(ῖ)στο[ς]?
	ΔΡΟΣΙΑΝΟ		Δροσιανός[ς]
10	ΚΑΙΤΑΕΞΕ	10	καὶ τὰ ἐξ ἔ[θους]
	ΙΝΟΣ ΝΕΟΚ		Μ?]ηνός Νεοκ[αίσαρεῶνος·]
	ΕΟΥΣΑΝ		Ἔθυσαν [οἶδε·
	ΒΑΣΣΟΣΓΛ		Βάσσος Γλ . . .
	ΜΑΡΕΙΝΙΑΝΟΣ		Μαρεϊνιανός
15	Γ. ΑΝΘΙΣΤΙΟ	15	Γ. Ἀνθίστιο[ς]
	ΚΕΣΤΙΟΣΒΕ		Κέστιος Βε . . .
	Γ. ΑΡΡΙΟΣ		Γ. Ἀρρίος Σ . . .

e.

Marble broken all round: height 5½ in.; width 4½ in.

	ΛΙΑΣΛΥΔ	... λιας Λυδ...
	Σ·ΓΙ·ΕΘΥΣ,	... s Γι. "Εθυσ[αν οἶδε·
	ΣΟΣΟΚΑΘΙ	Δρό]σος? ὁ καθι[ερωκῶς
	ΡΣΟΦΟΡΟΣ	θυ]ρσοφόρος
5	ΜΚΟΜΑ	5 Μελα?]μκομα
	Υ	... ου
	ΞΡΩΚΩ	ὁ καθι[ερωκῶς
	Υ	... ο]υ

f.

Marble broken all round: height 3½ in.; width 2½ in.

	Λ	... ιος Ε...
	ΙΟΣΕ	... τῶλιο[s
	ΤΙΛΙΟ	καὶ τ]ὰ ἐξ ἑ[θους
	ΑΕΞΕ	5 ... Ποσ[ειδ . ?
5	ΠΟΣ	

g.

Marble broken all round: height 6 in.; width 5½ in.

	ΙΙΙ	... ιερολόγο[s
	ΙΕΡΟΛΟΓ	... ναου
	ΝΑΟΥ	"Επὶ πρυτᾶ]νεως Στερ[τινίου
5	ΝΕΩΣΣΤΕΡ	5 ... σα... ονο...
	ΙΣΑ ΟΝΟ	... Δρό[σος?
	ΔΡΟ	... φιλο?]σέβ[αστος
	ΣΕΒ	... ητ...
	ΗΤ	

h.

Marble broken all round: height 7 in.; width 4 in.

	ΙΝΟΣΙΕΡ	... νος ιερ[ολόγος
	(uninscribed)	
	ΜΑΚΤΗΡ	Μηνὸς Μαι]μακτηρ[ιῶνος·
	Ε	"Εθυσαν οἶδ]ε·
	ΣΟΚΑΘΙ	... s ὁ καθι[ερωκῶς
	(uninscribed)	(uninscribed)
5	Υ	5 ... Εὐ...

i.

Marble broken at top and right: height 3½ in.; width 3¼ in.

	ΟΡ	... ορ...
	ΚΩΣ	ὁ καθιερω]κῶς
	ΤΡΟΚΛΗ	... Προκλή[s
	ΙΩΝ Ο Σ	Μηνὸς Αθηνα]ιῶνος or [Θαργηλ]ιῶνος·
5	ΟΙΑΦ	5 "Εθυσαν] οἶδε·

k.

Marble broken all round: height 2½ in.; width 2½ in.

	ΠΟΚΛ	... Π]ροκλ[ῆς
	ΝΟΣ	Μηνὸς ...]νος·
	-	["Εθυσαν οἶδε· ?]

I.

Marble broken all round: height 5 in.; width 6 in.

	ΛΛΙΑΝΟΥ		. . . λλιανός
	ΗΡΑΤΙΑΝΟΣ		. . . . ηρατιανός
	ΟΥΦΟΣ		. . . . 'Ρ]ούφος
	ΟΣ ΝΕ		. . . . ος νε(ώτερος?)
5	ΝΙΟΣΑΣΙΑΤΙΚΟΣ	5	. . . . νιος 'Ασιατικ[ος]
	ΟΣ		. . . . ος
	ΛΗ		. . . . λη . . .

III.

Marble entire only at the lower edge: extreme height 14 in.; extreme width 10 in.

	ΓΡΙΠΠΕΙ		. . . . . 'Α]γριππεί[νος
	ΑΝ Ο		. . . . . ν ο
	ΚΡΙΤΩΝ		. . . . . Κρίτων
5	ΩΣΑΣ ΑΓΡΙΠΠ	5	Ζ]ωσᾶς 'Αγριππ[είνου?
	ΥΕΝΔΟΣ ΔΙΟΝΥ		. . . Ο]ύενδος? Διονυ[σίου
	ΝΤΩΝΙΟΣΔΡΟΥ		. . . Μ.] 'Αντώνιος Δρου[σος
	ΚΟΣΣΙΝΝΙΟΣ		. . . . Κοσσίννιος
	ΝΤΩΝΙΟΣΔΡΟΣ		. . . 'Α]ντώνιος Δρόσ[ος
10	ΑΣ — ΙΕΡΩ	10	. . . . . ας — 'Ιερω . . .
	ΤΑΞΕΕΣ		καὶ] τὰ ἐξ ἑθ[ους
	ΓΑΝΕΩΣ		'Επὶ πρυ]τάνεως
	ΚΑΙΣΑΡΕΩΝ Σ		μηνός Νεο]καισαρεῶνος?
	ΟΣ ΒΑΣΣΟΣ		. . . . ος Βάσσος
15	ΑΣΣΟΥ	15	. . . . Β]άσσου
	ΒΑΣΣΟΥ		. . . . . Βάσσου
	ΣΜΑΡΚ ΑΛΛΟΣ		. . . . . ς Μάρκ[ε]λλος
	ΕΛΙΧΡ		. . . Μ]ελιχρ
	ΑΝΤ ΟΣ		. . . . 'Αντ[ώνι?]ος
20	ΟΥΟΥ ΙΕΡΩ	20	. . . . . ό καθ]ιερω[κώς

II.

Marble broken except at top: height 4 in.; width 3 in.

	ΔΡΟΣΟΣ		Δρόσος
	ΚΕΛΛ		Μά]ρκελλ[ος
	ΙΑΝ		. . . . . ιαν[ός
	ΟΔ		. . . . οδ . . .
5	ΠΙ	5	. . . . . πι . . .

O.

Marble broken all round: height 4 in.; width 5½ in.

	ΣΟΣΟΥ		. . . . Δρό]σος ό κ[αὶ ορ κ[αθιερωκώς
	ΕΙΣΑΣ		. . . . . εισᾶς
	ΙΟΣΕΠΑΓΑΘ		. . . ος 'Επαγαθ[ός
	ΦΙΡΜΟΣ		. . . Φίρμος
5	ΡΗ	5	. . . ρη . . .

P.

Marble broken all round: height 2½ in.; width 3 in.

ΡΟΛΟΓ
ΟΥ
Λ

Q.

Marble broken all round: height 3 in.; width 4 in.

Σ
ΓΟ
Ο

R.

Marble broken all round: height 4 in.; width 3½ in.

ΚΟΣ
ΟΓΟΣ
ΛΗΡΑ

<i>S.</i> Marble broken all round: height 4½ in.; width 4 in. Ε Σ (uninscribed) Α	<i>Τ.</i> Marble broken all round: height 3 in.; width 2½ in. ΑΟΣ ΥΣΠΡΟ ΝΟ Ο	<i>Υ.</i> Marble broken all round: height 1¾ in.; width 1½ in. Ι ΤΟ ΝΟ -
<i>Υ.</i> Marble broken all round: height 5 in.; width 3 in. ΛΡ ΙΟΣ ΓΗΣ ΠΟΣΚΑ ΞΤΟΚ/ ΞΥΤ	<i>Ω.</i> Marble broken all round: height 3 in.; width 3½ in. (uninscribed) ΒΙΑΑ Σ	<i>Χ.</i> Marble entire only at bottom: height 2¾ in.; width 3 in. Ω Σ NE (uninscribed)
<i>Υ.</i> Marble broken all round: height 2 in.; width 1½ in. ΗΡ ΔΕ ΙΙ	<i>Ζ.</i> Marble broken all round: height 2 in.; width 1 in. Γ Α	

ρ, q, r may be severally read [ι]ρολόγ[ος]: [ι]ρολ]ό-
γο[s]: [ι]ρολ]όγος. The remaining fragments yield
nothing intelligible.

We have here the remains of a list of persons
who had offered certain sacrifices; probably they
formed a Dionysiac θίασος. Several curious titles
of sacred offices occur: ἐνθρόνιος in *a* may be a
proper name, but is more likely a sacred title. ἱερο-
λόγος may be compared with θεολόγος, which is
discussed on No. CCCCLXXXI, line 191. In *e* ὁ [καθι]-
ερωκός is a title occurring also in the similar list
No. DCII *q*; it is mentioned repeatedly here, see *h*,
m. Did the person so styled supply the sacrificial

victim? It is clear from *h* (compare *c, d, f, i, k*) that
the sacrifices followed month by month. If there-
fore the document were in a better state, it would
supply us with a completer calendar than has been
provisionally drawn up in the Prolegomena, p. 79.
By comparing together *d* and *m* I have recovered
the name of the month Νεοκαισαρέων. A month so
named occurs in two inscriptions from Thira (the
ancient Τείρα, in Lydia) apparently of the Antonine
age (Mittheil. d. arch. Inst. Athen, iii, 1878, p. 57).
I cannot more nearly define the ceremonies referred
to as τὰ ἐξ ἑθους in *d, f, m*. The phrase is like the Vir-
gilian de more or ex more, Aen. iii, 369, viii, 186, etc.

DCII.

A number of fragments of white marble crustæ from ½ in. to 1 in. thick; the larger portions have been pieced together out of smaller
fragments, the remainder cannot be joined. Discovered by Mr. Wood on the site of the Great Theatre: see his Ephesus, p. 72
Unpublished.

Α.
Marble broken at left and bottom: height 6½ in.; width 4½ in. The heading of a list of names, such as will follow below.

ΘΥΣΑΝΚ
ΣΚΛΗΠΙΑΔΡ
ΛΗΠΙΑΛ
ΑΤΟΥΦΟ
5 ΕΡΙΟΣ
ΟΡΝΙ

Ε]θυσαν κ . . .
Α]σκληπιιάδη-
ς Ασ]κληπι(ά)δ[ου
.. ατος Φο . . .
5 .. εριος . . .
Κ]ορν[ήλιος?

b.

Marble broken at bottom, on right, and perhaps on left; height 5 in.; width 4½ in. The heading of another similar list.

	ΕΘΥΣΑΝ	Ἔθυσαν [οἶδε
	ΕΠΙΑΡ	ἐπιλή[νια?]
	ΥΤΥΧΗ	Ε]ύτῦχη[s . .
	ΟΥΛΙΣ	Ἰούλις . .
5	ΔΑΥ	Φ?]αῦ[στος? . .

c.

Marble entire on left only; height 1 ft. 2 in.; width 5½ in.

	ΝΕΚ	νεκ
	ϸ	ο
	ΙΣ ΠΟ. Α	. ης. Πο. Α. . . .
	ΑΙΣΧΡΙΩ	Αἰσχρίω[ν
5	ΕΠΑΦΡΟΔΕ	Ἐπαφρόδε[ιτος
	Υ. ΑΠΕΛΛΑΣΒ	. . υ. Ἀπελλᾶς β
	ΕΛΕΝΟΣΑΓ	Ἐλενος Α . .
	ΜΚ ΖΙΟΣ	Μ. Κ[άλ]βιος
	ΜΚ ΛΒΙΟΣ	Μ. Κ[ά]λβιος
10	ΠΟΑΙΛΙΟΣ	Πο. Αἴλιος
	Κ. ΚΑΣΚΕΛ	Κ. Κασκέλλ[ιος
	Κ. ΒΗΔΙΟΣΙ	Κ. Βήδιος . .
	Τ. ΦΛ. ΠΟΛ	Τ. Φλ. Πολυ[βιανός?]
	Τ. ΦΛ. ΕΥ	Τ. Φλ. Εὐ
15	Μ. ΚΟΚ. ΤΥΕ	Μ. Κοκ. Τυβ[έρων?]
	ΔΗΜΗΤΡΙΟ	Δημήτριο[s . .
	ΑΙΛΙΟΣ	Π]ο. Αἴλιος

d.

Marble apparently entire on the sides; top and bottom broken: height 1 ft. 8 in.; width 5¼ in.

	ΠΟ	Πο.
	ΤΟΥΑΙΣΑΙΙΑ	τοῦ Αἰσχ[ρίωνος
	ΕΛΛΑΤΟΥΑΙΣΧ	. . . ελλάτου, Αἰσχ[ρίων
	ΜΕΛΑΝΚΟΜΑΣ	Μελανκόμας
5	ΣΤΡΑΤΩΝ	Στράτων
	ΙΔΗΣ	. . . . . ἰδης
	ΛΙΑΝΟΣ	. . . . . λλιανός
	ΟΣ	. . . . . ος
	ΣΓΕΡΑΙ	. . . . . Γέραι-
	Ι	. . . . . ς
10	ΙΑΝ	. . . . . αν
	ΡΗΝΟΣ	. . . ρηνος
	ΣΜΗΤΡΟΔΩΡΟΥ	. . . ς Μητροδώρου
	ΡΤΕΜΙΔΩΡΟΣ	. . Ἀ]ρτεμίδωρος
	ΗΜΗΤΡΙΟΥ	. . . Δ]ημητρίου
15	ΑΜΑΒΕΛΙΣ ΜΥΣ	Ἀμάβελις Μύσ-
	ΜΕΛΑΝΚΟΜΑΣΤ	του?]Μελανκόμας . .
	ΑΣΣΟΣΘΥΡΣΟΦ	Β]άσσοσ Θυρσοφ(ύ)-
	ΡΟΣ	. . . ης Αἰσχρίωνος
	ΗΣΑΙΣΧΡΙΩΝΟΣ	. . υκος
	ΥΚΟΣ	. . υκος
20	ΦΡΟΔΕΙΤΟΥ	Ἐπα]φροδείτου
	ΤΟΥΑΠΟΛΛΩΝΙ	τοῦ Ἀπολλωνί-
	ΟΥ. ΒΟΥΚΟ	ου βουκό(λος
	ΩΝΙΑΝΟΣ	. . . . . ωνιανός
	ΡΑΙΣ	καὶ ταῖς βασσά-
	ΚΑΙΤΑΙΣΒΑΣΣΑ	Ἐρ]μοδώρου βου(κόλος
25	ΟΛΟΡΟΥΒΟΥ	

c.

Marble entire only on left: height 10½ in.; width 4½ in.

. I . /	I. A.
. M . B E I ,	M. Βειψ[άνιος ?
. T . Ι Ο Υ Λ Ι Ο Ζ	T. 'Ιούλιος
. A . E Y N I O Σ O	A. Εὔνιος ό . . .
5 T I B . K Λ . H P C	5 T ι β . Κ λ . ' Η ρ ο . . .
T I B . K Λ . T I	T ι β . Κ λ . T ι . . .
I T I B . K Λ . T E	T ι β . Κ λ . T ε
A . E Y N I O	A. Εὔνιο[s
T I B K λ	T ι β . Κ λ . . .
(uninscribed)	

f.

Marble entire on either side; broken at top and bottom: height 5½ in.; width 5½ in.

Π Π Ψ	. . . . ω
(uninscribed)	
Υ Τ Ο Υ Χ Ρ Υ Σ Α	. . . υ τοῦ Χρυσά . . .
Τ Υ Σ Ε Λ Ε Υ Κ Ο Υ	τ]οῦ Σελεύκου
Λ Η Σ .	. . . λ η ς
5 Λ Η Σ .	5 . . λ η ς . . .

g.

Marble broken at top and bottom: height 3½ in.; width 4½ in.

Ο Σ Τ Η	. . . ο σ τ η . . .
Α Ρ Τ Ε Μ Ι Δ Ω Ρ	'Αρτεμίδωρ[os
Κ . Α Θ Η Ν Ο	Κ. 'Αθηνό[δαρος

h.

Marble broken all round: height 5½ in.; width 3 in.

Ο Σ . Ν	. . os N . .
Ο Σ Π Ρ	. . os Π ρ . .
Ι Ν Ι Α /	. . . ι ν ι λ α . .
Σ Φ Λ Α Β Ι	. . . . s Φ λ ά β ι [os
5 Τ Σ Φ Λ Α Ε	5 . . . os Φ λ ά β [ιος
Α Π Ο ,	. . . . 'Α πολ[λόδαρος ?

i.

Marble broken, except on left: height 4½ in.; width 5 in.

Α Ο Σ Ψ	Μ ό σ χ [os
Δ Ι Ο Ν Υ	Δ ι ο νύ [σιος
Α Υ Δ Ι Ο Σ	. . s Α ῦ δ ι ο ς
Α Υ Λ	Α ῦ λ [os
Λ Γ	

k.

Marble broken at top and bottom : height $4\frac{1}{2}$ in. ; width $4\frac{1}{2}$ in.

	ΗΝΟΣ·Β		Εὐ?]ηνος Β . . .
	ΥΠΑΙΚΙΣ		Δο?]ύπλικις
	· ΜΕΜΜ		· Μέμμ[ις
	ΛΕΞΑΝΔΙ		'Α]λέξανδ[ρος
5	ΥΗΝΟΣ·Ρ	5	Ε]ϋηνος Β . . .
	Λ' Τ		

l.

An illegible fragment.

m.

Marble broken at top and bottom : height 1 ft. $2\frac{1}{2}$ in. ; width $4\frac{1}{2}$ in.

	ΝΚΑΙΤΟΙΣ		σὺ?]ν καὶ τοῖς
	ΩΤΕΡΟΙ		νε]ωτέροι[ς
	'ΑΙΑΝΟΣ		'Ιο]υλιανός
	ΛΑΝΙΚΟΞ		'Ελ]λάνικος
5	ΣΡΗΓΛΟΣ	5	Σ. 'Ρήγλος
	ΣΤΕΙΜΟΘΕ		Σ. Τειμόθε[ος
	ΞΙΜΗΤΟΣ·ΚΛΞ		Τ]είμητος Κα . .
	ΜΑΡΑΝΤΟΛ		'Α]μαραντὸς
	ΤΟΛΥΒΙΑΝ		Πολυβιαν[ὸς
10	ΙΑΠΑΡΟΥΤΗΜ	10	. . . ἀπάρου το(ῦ) Μη-
	ΟΣ·Β·ΤΤΕΙΜ		. . . ος β' το(ῦ) Τειμ[ή-
	ΘΥΡΣΟΦΟΡ		τον·] θυρσοφόρ[ος
	ΑΡΤΕΜΙΔΟ		. . . 'Αρτέμιδο[ς
	ΔΙΟΦΑΝΤ		. . . Διόφαντ[ος
15	ΩΡΟΣ	15	. . . . ωρος
	ΟΣΑΝΝ'		. . . ος 'Αννι[ος
	Γ·Ρ		Γ. Νε

n.

Marble broken, except on left, and bottom of right : height 9 in. ; width $4\frac{3}{4}$ in. This and the remaining fragments are inscribed in rather smaller letters.

	ΛΒ		. . . s Β . . .
	ΑΒΑΣΣΛ		Α. Βάσσο[ς
	ΑΝΤΩΝ		'Αντων
	ΟΥΛΙΣ(		'Ι]ούλις . . .
5	ΑΡΙΟΞ	5	. αριο . . .
	ΙΚΙΝ		Α]ικίν[νιος?
	ΝΗΛΙΣΡC		Κορ?]νήλις 'Ρο . . .
	(uninscribed)		

o.

Marble broken at top and bottom : height 5 in. ; width 5 in.

	ΗΙΟ		. . . . ηιο . . .
	ΥΓ·ΒΟΥΚΟΛ		. . υγ. βουκόλ[ος
	ΤΥΡΟΥΘΥΙ		. . τυρου θυρ[σοφόρος?
	ΡΟΥΦΕΙΝΟ		'Ρουφείνο[ς
5	ΣΓΥΜ	5	. . s γυμ . . .

Marble broken all round except on left: height 7 in.; width 4 in.

	ΔΙΚ		... οίκ ...
	ΛΒΙΣ		Κα]λβίσ[ιος?
	ΤΙΒ·ΚΑΙΕΙ		Τιβ. Κλ. 'Ιέ[ρων?
	Λ·ΔΕΚΜΙΝ		Λ. Δεκμίν[ος?
5	Τ·ΦΛ·ΜΓ	5	Τ. Φλ. Με ...
	ΤΙΒ·ΚΛ·		Τιβ. Κλ.
	Γ·ΑΤΓ		Γ. 'Ατέ[ριος?
	ΑΙ·Σ·		Αι. Σ ...
	ΤΙ		Τι ...

Marble broken at top and bottom: height 1 ft. 10 in.; width 5 in.

	ΙΙΕ		... ε
	ΟΣ		... ος
	ΧΟΣ		... χος
	ΘΟΠΟΥΣ		'Αγα]θόπους
5	Σ	5	... σ
	ΔΑΙΕΡΩΚΩΣ		δ] καθιερωκώς
	ΝΙΣ		... νις
	ΙΣΙΣ (erasure)		... σις
	·Κ·Λ·Ι·Ε·Ρ·Σ		... Κλ. 'Ιέρω[ν
10	ΤΕΜΙΔΩΡΟΣ	10	'Αρ]τεμίδωρος
	ΙΑΝΟΣ		... ιανός
	ΡΟΔΩΡΟΣ		Μητ]ρόδωρος
	ΟΣ·		... ος
	ΟΣ·		... ος
15	ΙΝΟΣΚΑΠΙΤΩΙ	15	... ινος Καπίτων
	ΛΦΥΡΟΣΓΡΙΜΩΝ		Γλ]άφυρος Γρίμων
	ΩΝ		... ων
	ΑΝΗΦΟΡΙΚΟΣ		Κ]ανηφορικὸς
	ΤΡΟΔΩΡΟΥ·Ε		Μη]τροδώρου 'Ε[πὶ
20	ΓΥ·	20	ἀρ]γυ(ρώματος?
	ΝΥΚ·ΦΩΤΩ		ἐπὶ] νυκ(τερινῶν) φωτῶ[ν]?
	ΒΟΥΤΑΦΩ·		... Βούτα φω ...
	ΚΟΣ		... κος
	ΛΟΠΑΤΩΡ		Φι]λοπάτωρ.

The heading of *a* and *b* informs us that we have here a list of persons who offered certain sacrifices. To what deity? Probably to Dionysos. This accords with the fact of the inscription having been found in the Theatre, and explains several expressions in the list itself: such as ἐπιλή[νια] in *b*, θερσοφ[όρος] in *d*, *m*, *o*, ταῖς βασσάrais in *d*. The word βουκόλος in *d* (*bis*), *o*, is also a title elsewhere found in connexion with the worship of Dionysos; see C. I. 2052; and Hermes vii, 1873, p. 39, where C. Curtius has published an inscription from Pergamon (of Roman times) in which an association entitled Οἱ βουκόλοι

do honour to their president; it begins thus: Οἱ βουκόλοι ἐτείμησαν | Σωτήρα 'Α[ρ]τεμιδώρου τὸν | ἀρχιβούκολον διὰ τοῦ εὐσεβῶς | καὶ ἀξίως τοῦ καθηγεμόνος | Διονύσου προϊστασθαι τῶν | θείων μυστηρίων. | Εἰσὶν δὲ οἱ βουκόλοι: —then follows a list of names. Κανηφορικὸς in *g* is more likely a proper name than a priestly title. 'Ε[πὶ ἀρ]γυ(ρώματος) *ibid.* is suggested by No. DLXXXIX *a ante*; compare also No. CCCCLXXXI, line 385 *ante*; it describes the officer 'in charge of the sacred silver vessels.' [Επὶ] νυκ(τερινῶν) φωτῶ[ν] may be compared with λυχναπρία, Part I, No. LVII *ante*.

DCIII.

Fragments of white marble crustæ, about $\frac{3}{4}$ in. thick. Probably from the site of the Great Theatre (see heading of Nos. DC, DCI, DCII). Unpublished.

a.

Marble broken all round: height
6½ in.; width 3¼ in.

Ι
(uninscribed)
ΕΙΑΣ·Ο
ΘΕΤΗC
Υ·ΣΜ/
ΥΜΝΑ

b.

Marble broken all round: height 1 ft.;
width 7 in.

ΔΟΞ
ΛΙΘΕ
ΔΡΟΣ·Τ
ΚΟΔΙ
ΜΟΥ·Μ·ΙΟΥ
ΔΑΡΙΟΥ·ΠΑ
ΓΑ·ΠΟΜ·Ε
ΥΛ·ΚΑΙΚ
ΝΕ·ΑΓ
ΥΤΟΥC
ΟΓ·

c.

Marble broken all round: height
5 in.; width 3 in.

C
ΟCΤΡΑΤC
ΕΛΛΑ
Λ·ΛΑΙΟ
ΕΚΟΣ
Υ·ΤΡΟΦ
ΙΤΙ'

d.

Marble broken all round: height 1¾ in.; width 1¾ in.

ΡΑ
ΤΙ

e.

Marble broken all round: height 1¾ in.; width 2 in.

ΛΙΘΕ
ΙΙC

Apparently a list of names of persons who had taken part in some religious festival. In *a* we recognize [ἀγων]οθέτης and [γ]υμνα[σ]ίαρχος. So that the inscription may have related to the Ephesian Ephebi, or to some competitive games amongst them.

SECTION VIII.

AGONISTIC.

DCIV.

A stèle of white marble: height 3 ft. 3 in. : width 1 ft. 8 in. : edges entire. Wood, Ephesus, Inscriptions from the Great Theatre, No. 18.

ΙΟΥ Υ ΜΝΩΔΟΥ
 ΙΕΡΟΚΗΡΥΞΥΓΡΑΜ
 ΜΑΤΕΥΣΑΔΡΙΑΝΕΙΩΝ
 ΥΜΝΩΔΟΣ ΝΕΜΗΤΗΣ
 5 ΒΟΥΛΗΣ ΓΕΡΟΥΣΙΑΣ
 ΧΡΥΣΟΦΟΡΩΝ
 ΗΓΩΝΙΣΑΤΟ ΑΓΩΝΑΣ
 ΤΡΕΙΣ ΣΤΕΦΘΗΔΥΩ
 ΑΓΩΝΟΟΕΤΟΥΝΟΣ
 10 ΔΙΑΙΩΝΟΣ ΤΙΒΥΙΟΥΛΑ
 ΡΗΓΕΙΝΟΥ ΑΣΙΑΡΧΟΥ Β
 ΝΑΩΝΤΩΝ ΕΝΕΦΕΣΩ
 ΤΗΣ ΦΙΛΙ ΠΕΝΤΑΕΤΗΡΙΔΟΣ

[Ὁ δεῖνα τοῦ δεῖνος]
 τοῦ ὕμνοδοῦ,
 ἱεροκῆρυξ, γραμ-
 ματεὺς Ἀδριανείων.
 ὕμνοδός νεμητῆς
 5 βουλῆς, γερουσίας,
 χρυσοφόρων
 ἡγωνίσατο ἀγῶνας
 τρεῖς, ἐστεφθῆ δύω,
 ἀγωνο(θ)ετοῦντος
 10 δι' αἰῶνος Τιβ. Ἰουλ.
 Ῥηγείνου Ἀσιάρχου β
 ναῶν τῶν ἐν Ἐφέσῳ
 τῆς φιζ. πενταετηρίδος.

Record of the victories of an Ephesian citizen in the musical contests at the Hadrianeia at Ephesos.

The name of the man is lost as well as his father's, both having been inscribed upon the ornamental cornice above the stèle, which is destroyed. The father was a *ὕμνοδός*, i. e. one of the choir attached to the Artemision; see Prolegomena, p. 87, and No. CCCCLXXXI, lines 192, 371, and notes. The choirmen attached to the Augusteum at Ephesos were styled *θεσμοφοδοί*, and not *ὕμνοδοί*, probably for the sake of distinction (see No. CCCCLXXXI, lines 328, 371). If the title *ὕμνοδός* connects the father with the worship of Artemis, the offices of his son (lines 3 foll.) have to do with the worship of the Imperial house. He was sacred herald and secretary of the Ephesian games in honour of Hadrian; respecting the *Ἀδριάνεια* see Prolegomena, p. 79 *ante*. It is highly probable that this celebration, which took place every fourth year (*πενταετηρίς*, line 13) like the Olympian games in Elis, was founded at Ephesos, as we know it was at Smyrna, by Hadrian himself. An inscription now at Oxford, C. I. 3148, informs us that Hadrian gave an endowment to the people of Smyrna to establish there an *ἀγὼν ἱερός*, and *θεολόγοι* and *ὕμνοδοί* in his honour. It also appears from C. I. 3201 that these *ὕμνοδοί* at Smyrna were appointed by the gerousia, which probably administered the imperial endowment. The *Ἀδριάνεια* (*Ὀλύμπια*) at Ephesos may have had a similar origin; at all events the funds which supported them were administered by the *boulè*, the gerousia, and the

college of *χρυσοφόροι* (lines 5, 6); for it is by these bodies that the subject of our inscription, who was also *γραμματεὺς Ἀδριανείων*, was appointed *ὕμνοδός νεμητῆς* at that festival. I follow Menadier in taking these words together, in the sense of 'musical judge'; see Prolegomena, p. 77: indeed, if the distinction I have drawn be correct, between the *θεσμοφοδοί* of the Ephesian Augusteum and the *ὕμνοδοί* of the Artemision, it is necessary to take *ὕμνοδός νεμητῆς* as one title. The college of *χρυσοφόροι* consisted of priests and victors in certain of the games and others. They are thus specified in the Salutaris inscription (No. CCCCLXXXI, lines 324 foll.) where, as here, they are grouped together with the *boulè* and gerousia: *περὶ ὧν προσκαθιέρωκε τῇ μεγίστῃ θεᾷ Ἐφεσία Ἀρτ[έ]μιδι καὶ τῇ φιλοσεβάσῳ Ἐφεσίων βουλῇ καὶ τῇ φιλοσεβά[σῳ] Ἐφεσίων γερον[σί]α καὶ [τοῖς] χρυσοφορο[ῦ]σι τῇ θ[εῶ] Ἀρτέμιδι ἱερ[εῦ]σιν καὶ ἱερονεῖκαις πρὸ πόλεως.*

The subject of our inscription, besides acting as musical judge at the Hadrianeia, had also on three occasions himself become a competitor for a prize, and twice had won it (lines 7, 8). From *ἐστέφθη* it is clear that the *Ἀδριάνεια Ὀλύμπια ἐν Ἐφέσῳ* was a *στέφανιτῆς ἀγὼν*, and not a *χρηματιτῆς* or *θεματικός*, i. e. for money only; this indeed is implied by the way in which the festival is classed in a list of festivals found at Aphrodisias (C. I. 2810).

Finally the *ἀγωνοθέτης* is named under whose administration our victor took part in the games; viz. Tib. Jul. Reginus, who is similarly mentioned in three more of our agonistic lists, Nos. DCV, DCXI,

DCXXI *post.* He was probably a kinsman of the Γαίου [Ἰου]λίου Ῥηγείνου Ἀμυντιανοῦ whose wife is mentioned as Priestess of Agrippina at Tralles (Bull. de Corr. Hell. v, p. 343). Tib. Jul. Rheginus is also Asiarch for the second year: not, however, Asiarch of the province (ἀρχιερεὺς Ἀσίας), but only Asiarch or ἀρχιερεὺς of the worship of the Emperors at Ephesos alone; in other words, he is the local Asiarch of the κοινὸν Ἀσίας (see on No. cccxcviii *ante*).

Our inscription is not earlier than the end of Hadrian's reign, and probably should be placed between A. D. 150–200. What is meant by 'the 517th quadriennium' in line 13, I cannot divine. The same date occurs in No. DCV, line 10 *post*: Ἐφεσηίδι φιλί, where see note. Of course the Ephesian Olympia, in honour of Hadrian, were celebrated every 4th year, like the Olympia of Pisa. Böckh on C. I. 2999 rules that the date of the Ephesian celebration was reckoned not from the founding of the local festival, as at Athens (see C. I. No. 342), but from the first Olympiad B. C. 776. It is curious however that, even thus, he finds a difficulty in explaining the

numerals copied from the stone ΥΝΕΟΛΥΜΠΙΑΔΟΣ, i. e. 455th Olympiad: this he corrects into [σ]νε, i. e. Ol. 255 or A. D. 241. It is more likely that the era indicated (*circa* B. C. 1900) was the legendary date of the birth of Artemis and the founding of Ephesos.

In the Mittheilungen d. arch. Inst. Ath. (iii, 57), there is given an inscription from Thira in Lydia mentioning a ὑμνωδὸς τῆς ἀγιοτάτης Ἀρτέμιδος, who was the leading man of the place (προεστῶτος τῆς κατοικίας), and also βούλαρχος. In C. I. 3201 (Smyrna) a monument is erected in honour of a lady whose father had filled most of the public offices in the state. Amongst other posts he had been γραμματεὺς Ὀλυμπίων: this is of course another name for the local celebration of the Ἀδριάνεια at Smyrna: to which in all probability the lady herself had contributed. It is added: τῆς τειμῆς προ[ο]νοῦσιν οἱ ὑμνωδοὶ τῆς γερονσίας καὶ ὁ ἀδελφὸς Κλ. Παυλεῖ[νι]ανός. Similarly in the inscription before us the offices of γραμματεὺς τῶν Ἀδριανείων and of ὑμνωδὸς νεμητῆς γερονσίας are brought into close juxtaposition.

DCV.

Stèle of white marble: height 2 ft. 7½ in.; width 1 ft. 8 in. The moulded cornice, on which the first line was inscribed, has been purposely chipped off. Discovered by Mr. Wood among the ruins of the Theatre. Wood, Ephesus, Inscriptions from the Great Theatre. No. 8.

ρΩΙΙΩ Α Ν 12
 ΛΑΟΔΙΚΕΥΣ·ΚΑΙ ΕΦΕΣΙΟΣ·ΝΕΙΚΗΣΑΣ ΤΑ
 ΓΑΛΛΕΦΕΣΗΑΙΕΡΑΙΣΕΛΑΣΤΙΚΑ ΑΝΔΡΩΝ ΠΥΓ
 ΔΙΔΥΜΕΙΑ·ΕΝ ΜΕΙΛΗΤΩ·ΑΓΕΝΕΙΩΝ·ΠΥΓΜΗΝ
 5 ΔΕΙΑ·ΣΕΒΑΣΤΑ ΟΙΚΟΥΜΕΝΙΚΑ ΕΝ ΛΑΟΔΙΚΕΙΑ ΕΝ ΦΙΩΝ ΠΥΓΜ
 ΚΟΙΝΑ·ΑΣΙΑΣ·ΕΝ ΕΦΕΣΩ·ΑΓΕΝΕΙΩΝ·ΠΥΓΜΗΝ·
 ΚΟΙΝΑ ΑΣΙΑΣ·ΕΝ ΛΑΟΔΙΚΕΙΑ·ΑΓΕΝΕΙΩΝ·ΠΥΓΜΗΝ
 ΕΠΙ ΝΕΙΚΙΑ ΕΝ ΕΦΕΣΩ·ΑΓΕΝΕΙΩΝ ΠΥΓΜΗΝ
 ΤΡΑΙΑΝΕΙΑ·ΔΕΙΦΙΛΕΙΑ·ΕΝ ΠΕΡΓΑΜΩ·ΑΝΔΡΩΝ ΠΥΓΜ
 10 ΦΕΣΗΑΤ ΑΜΕΓΑΛΑ·ΕΦΕΣΗΙΔΙ·ΦΙΖ·ΑΝΔΡΩΝ ΠΥΓΜΗ
 ΔΕΙΑΣΕΒΑΣΤΑ ΟΙΚΟΥΜΕΝΙΚΑ ΕΝ ΛΑΟΔΙΚΕΙΑ ΑΝΔΡΩΝ ΠΥΓΜ
 ΕΥΣΕΒΕΙΑ·ΕΝ ΠΟΤΙΟΛΟΙΣ·ΑΝΔΡΩΝ·ΠΥΓ
 ΣΕΒΑΣΤΑ ΕΝ ΝΕΑΠΟΛΕΙ·ΑΝΔΡΩΝ·Π
 ΤΗΝ ΕΞΑΡΓΟΥΣ·ΑΣΠΙΔΑ·ΑΝΔΡΩΝ·ΠΥΓ
 15 ΑΡΤΕΜΕΙΣΙΑ·ΕΝ ΕΦΕΣΩ·ΑΝΔΡΩΝ ΠΥΓΙ
 ΚΑΙ ΤΑ ΛΑΝΤΙΑ ΟΥΣ ΚΑΙ ΘΕΜΑΤΙΚΟΥΣ·ΑΓ
 ΑΓΩΝΟΘΕΤΟΥΝΤΟΣ·Τ
 ΙΟΥΛΙΟΥ ΡΗΓΕΙΝΟΥ ΑΡΧ
 ΕΡΕΩΣ·Β·ΝΑΩΝΤΩΝ ΕΝ ΕΦΕ

Φω[τ]ίω[ν]? Α. Κ. s s [καὶ
 Λαοδικεὺς καὶ Ἐφέσιος νεικήσας τὰ [με-
 γάλα Ἐφέσηα ἱερὰ ἰσλαστικά ἀνδρῶν πυγμῆν·
 Διδύμεια ἐν Μειλήτῳ ἀγενείων πυγμῆν·
 5 Δεῖα Σεβαστὰ οἰκουμένικα ἐν Λαοδικείᾳ ἀγενείων πυγμῆν·
 κοινὰ Ἀσίας ἐν Ἐφέσῳ ἀγενείων πυγμῆν·
 κοινὰ Ἀσίας ἐν Λαοδικείᾳ ἀγενείων πυγμῆν·
 ἐπινείκεια ἐν Ἐφέσῳ ἀγενείων πυγμῆν·
 Τραϊάνεια Δειφιλεία ἐν Περγάμῳ ἀνδρῶν πυγμῆν·
 10 Ἐφέσηα τὰ μεγάλα Ἐφεσηίδι φιλί ἀνδρῶν πυγμῆν·
 Δεῖα Σεβαστὰ οἰκουμένικα ἐν Λαοδικείᾳ ἀνδρῶν πυγμῆν·
 Εὐσέβεια ἐν Ποτίολοις ἀνδρῶν πυγμῆν·

Σεβαστὰ ἐν Νεαπόλει ἀνδρῶν π[υγμῆν]
 τὴν ἐξ Ἀργους ἀσπίδα ἀν(δ)ρῶν πυγμ[ῆν]
 15 Ἀρτεμείσια ἐν Ἐφέσῳ ἀνδρῶν πυγμ[ῆν]
 καὶ πλαντιαίους καὶ θεματικούς ἀγ(ῶνας) . .
 ἀγωνοθετοῦντος Τ[ι].
 Ἰουλίου Ῥηγείνου ἀρχ[ι]-
 ερέως β ναῶν τῶν ἐν Ἐφέ[σῳ].

A successful athlete records his victories, by way of thank-offering to the gods. This belongs to a class of documents of common occurrence in most parts of Greece under the Roman Empire; see C. I. *passim*, and C. I. A. iii, 104 foll.

The name of the athlete in line 1 cannot be certainly restored. He had been granted the honour of citizenship of various towns (line 2); compare Prolegomena, p. 74; No. DCVI lines 7, 8 *ante*; No. DCVII, DCVIII *b*, DCXV *fin.*, DCXVI *post*. The catalogue names first, out of its proper order, his most brilliant success, viz. at the 'Great Ephesian Games' (see Prolegomena, p. 79): this victory is more briefly recited in its proper order in line 10. The Agonothetes at these games was Ti. Jul. Rheginus, whose name is therefore appended in lines 17-19. As however he was holding this office for life (Nos. DCIV *fin.*, DCXI), it was necessary to specify the year more closely; hence the date in line 10 Ἐφειήδι φῖς, which is an equivalent of the phrase in No. DCIV, τῆς φῖς πενταετηρίδος, showing both documents to belong to the same date. Ἐφειήs designates the Ephesian πεντετηρίς or quadriennium as Ὀλυμπιάs did the Olympian. The document probably belongs to the reign of Hadrian. For the era, see note on No. DCIV *ante*.

In lines 4 foll. the athlete's achievements are enumerated, first as ἀγένειος and then as an adult. Line 4: Διδύμεια are the 'Great Didymean Games' in honour of Apollo Didymeus at Didyma near Miletus. Lines 5, 7 and 11: Laodikeia on the Lykos is certainly intended, belonging, like Ephesos, to the province of Asia; the Δεία (Σεβαστά) at Laodikeia are named also in No. DCXV, line 14. The epithet οἰκουμενικά as applied to certain games marks them as not merely local, but as ranking with the other great festivals of the Græco-Roman world (οἰκουμένη); compare C. I. 4472, line 14: ἐν Λαοδικείᾳ τῇ πατρίδι μου Πυθιάδι πρώτη ἀχθείσῃ Οἰκουμενικὸν Ἀντωνεινιανὸν (ἀγῶνα) ἀνδρῶν πυγμῆν (i. e. at Laodicea ad mare). Similarly *ibid.* lines 13 foll.: ἐν Ταρσῷ Ἰσολύμπιον Οἰκουμενικὸν Κομμόδειον ἀγενείων πυγμῆν. Krause (Olympia, p. 217) quotes an Ephesian coin of Elagabalus with the legend ΟΙΚΟΥΜΕΝΙ[Κ]Α . ΝΕΩΚΟΡΩΝ . ΕΦΕΣΙΩΝ . ΟΛΥΜΠΙΑ. Lines 6, 7: Κοινὰ Ἀσίας were the games celebrated by the κοινὸν Ἀσίας annually in one or other of the principal cities of the province; see Prolegomena p. 79, and note on No. CCCXCVIII *ante*. Line 8: the ἐπινείκια at Ephesos are not elsewhere mentioned; the celebration is perhaps analogous to that which is styled in C. I. 5804 [τὰ ἐν] Ἡρακλείᾳ ἐπινίκια Αὐτοκράτορος Νερούα Τραϊανοῦ Κ[αίσαρος Σεβαστοῦ] Γερμανικοῦ Δακικοῦ. This festival was estab-

lished to commemorate the victory of Trajan over the Dacians when he assumed the title of Dacicus, i. e. at the close of A. D. 102 (Mommsen, Hermes, iii, p. 131); a similar festival may have been founded at Ephesos. Line 9: the Τραϊάνεια Δειφίλεια ἐν Περγάμῳ are not mentioned elsewhere. Compare however the last note; and Pliny to Trajan, Ep. 75 (Keil), where he asks his master's advice about founding at Heraklea 'quinquennales agonas qui Traiani appellarentur' out of a legacy left him by one Julius Largus on trust to be expended in honour of Trajan. Pliny may not have founded the festival after all, and probably chose the alternative suggested, viz. 'opera facienda quæ honori tuo (Trajan's) consecrarentur.' But if the games had been established they might have been called possibly Τραϊάνεια Ἰουλίᾳ, after the name of the founder. The games in our text may have been endowed by one Διφίλος. Line 10: on this festival, and on the peculiar date given, see note on lines 2, 3. Line 11: see note on line 5. Line 12: the Εὐσέβεια were a festival established at Puteoli by Antoninus Pius in honour of Hadrian, Spartian, Life of Hadrian, *fin.*: templum denique ei pro sepulchro apud Puteolos constituit (Antoninus) et quinquennale certamen et flamines et sodales et multa alia, quæ ad honorem quasi numinis pertinerent; qua re, ut supra dictum est, multi putant Antoninum Pium dictum: compare C. I. 1068, 1720, 5913. Line 13: the Σεβαστά or Augustalia were founded at Naples in honour of Augustus A. D. 2, and are frequently named in inscriptions; see C. I. 1068, *add.* 2810 *b*, 5913, 5804 etc. Strabo says οἱ this festival (v, p. 246) νυνὶ δὲ πεντητηρικὸς ἱερὸς ἀγὼν συντελεῖται παρ' αὐτοῖς μουσικὸς τε καὶ γυμνικὸς ἐπὶ πλείους ἡμέρας, ἐνάμιλλος τοῖς ἐπιφανεστάτοις τῶν κατὰ τὴν Ἑλλάδα. Line 14: the festival referred to is the Heræa or Hekatombæa at Argos, at which there were the usual kinds of contests, but the prize for each was a brazen shield, the shields of Argos being the best of their kind (see Ælian, V. H. iii, 24). Pindar accordingly (Nem. x, 40 = 22) calls the festival ἀγὼν χαλκείος, see Hesych. s. v. The phrase ἡ ἐξ Ἀργους ἀσπίς frequently recurs in agonistic inscriptions. Compare my Manual, No. 136. Line 15: The Artemisia were celebrated in the month Artemision; see on No. CCCCLXXXII. The contests hitherto named were στεφανίται, or at least not for money-prizes: the victor sums up together at the end the number of other contests in which he has won money-prizes, whether of a talent's value, or less (θεματικούς, compare C. I. 2810). A numeral is lost at the end of the line.

DCVI.

A stèle of white marble: height 2 ft.; width 1 ft. 7 in. Entire. Discovered by Mr. Wood on the site of the Artemision. Wood, Ephesus, Inscriptions from the site of the temple of Diana, No. 15.

	ΤΗΣ ΠΡΩΤΗΣ ΚΑΙ ΜΕ-		Τῆς πρώτης καὶ με-
	ΓΙΣΤΗΣ ΜΗΤΡΟΠΟΛΕΩΣ		γίστης μητροπόλεως
	ΤΗΣ ΑΣΙΑΣ ΚΑΙ ΔΙΣ ΝΕΩΚΟ-		τῆς Ἀσίας καὶ δις νεωκό-
	ΡΟΥΤΩΝ ΣΕΒΑΣΤΩΝ ΕΦΕΣΙ-		ρου τῶν Σεβαστῶν Ἐφεσί-
5	ΩΝ ΠΟΛΕΩΣ Η ΒΟΥΛΗ ΚΑΙ	5	ων πόλεως ἡ βουλὴ καὶ
	ΟΔΗΜΟΣ ΕΤΕΙΜΗΣΑΝ Τ. ΦΛ.		ὁ δῆμος ἐτείμησαν Τ. Φλ.
	ΣΑΡΠΗΔΟΝΑ ΑΚΜΟΝΕΑ		Σαρπηδόνα Ἀκμονέα
	ΚΑΙ ΕΦΕΣΙΟΝ ΠΑΙΔΑ ΚΩΜΩ-		καὶ Ἐφέσιον παῖδα κωμω-
	ΔΟΝ, ΑΡΕΤΗΣ ἜΝΕΚΑ ΚΑΙ		δὸν, ἀρετῆς ἔνεκα καὶ
10	ΣΩΦΡΟΝΟΣ ΑΣΚΗΣΕΩΣ	10	σώφρονος ἀσκήσεως
	ΚΑΙ ΤΗΣ ΠΕΡΙ ΤΗΝ ΥΠΟΚΡΙ-		καὶ τῆς περὶ τὴν ὑπόκρι-
	ΣΙΝ ΕΜΠΕΙΡΙΑΣ, ΝΙΚΗΣΑΝ		σιν ἐμπειρίας, νικήσαν-
	ΤΑΤΟΝ ΑΓΩΝΑ ΤΩΝ ΜΕΓΑ-		τα τὸν ἀγῶνα τῶν μεγά-
	ΛΩΝ ΙΕΡΩΝ ΑΡΤΕΜΙΣΙΩΝ		λων ἱερῶν Ἀρτεμισίων
15	ΑΓΩΝΟΘΕΤΟΥΝΤΟΣ ΛΟ	15	ἀγωνοθετοῦντος Λο(υκίου)
	ΑΥΡ ΦΙΛΩΝΟΣ		Αὐρ(ηλίου) Φίλωνος.

In honour of T. Flavius Sarpedon, of Akmonia in Phrygia, and also (by special grant?) citizen of Ephesus, a boy who had won the prize for acting at the Artemisia. On the festival see Prolegomena, p. 79. Steph. Byz. gives Ἀκμονίτης or Ἀκμονειάτης as the gentile adjective; but Ἀκμονεύς, as here, is what the inscriptions warrant (C. I. 3893, *add.* 3858 *b*). It would not be easy to find another inscription in honour of a comic actor (yet see Pausan. i, 37, § 2);

his youth (παῖδα, line 8) makes the case more remarkable. Already however in Macedonian times scenic performers were receiving more and more attention (Lüders, Die Dionysischen Künstler, p. 55), which was not likely to grow less under the Empire: compare notes on No. ccccxliv *ante*. The mention of the 'second neokorate' (line 3) fixes the date as between the accession of Hadrian and Septimius Severus.

DCVII.

Three fragments of white marble moulding, evidently from the top of the same stèle: *a* entire at top and left measures 5½ in. by 4½ in.; *b* entire at top 4 in. by 5 in.; *c* entire at top 5 in. by 5 in. Unpublished.

<i>a.</i>	<i>b.</i>	<i>c.</i>
ΙΣΕΛΑ	ΔΕΕΝΕ	ΝΙ
ΙΕΥΣ	ΙΑ	ΙΕΡΑ

Ἰσελα[στικά] δε ἐνε[ίκησα] Νι
 νεὺς [καὶ καὶ] Φιλ[αδελφεὺς? καὶ] Ἰερα[πολείτης?
 κ.τ.λ.

Evidently an agonistic inscription, from the word ἰσελα[στικά] which is certain: the other restorations are only suggestions. In old Greek times a victor in one of the four great national games was welcomed home to his own city with signal honours; in particular, he had to enter, not through the city gates, but through a breach made in the walls. The custom is thus explained by Plutarch,

(Sympos. ii, 5): καὶ τὸ τοῖς νικηφόροις εἰσελαύνουσι τῶν τειχῶν ἐφίσθαι μέρος διελεῖν καὶ καταβάλλειν τοιαύτην ἔχει διάνοιαν, ὥς οὐ μέγα πόλει τειχῶν ὄφελος ἀνδρας ἐχούση μάχεσθαι δυναμένους καὶ νικᾶν. The Emperor Nero therefore, on returning from his tour in Greece, claimed this honour *more Graeco*: reversus e Graecia Neapolin, quod in ea primum artem protulerat, albis equis introiit, disiecta parte

muri ut mos hieroniarum est (Sueton. Nero, 25). A contest which brought the victor this honour was styled *εἰσελαστικός ἀγών*. The epithet and the privilege were extended in later days to other games

beyond the four great ones, but only by special charter from the Emperor; see Trajan in reply to Pliny (Ep. 119, ed. Keil): *eorum certaminum quae iselastica esse placuit mihi*, etc.

DCVIII.

Part of an altar-like block of white marble, surmounted by a plain moulding; inscribed on two sides. Height of *a* 1 ft. 1 in.; width 6 in.; height of *b* 11½ in.; width 10 in. Discovered by Mr. Wood; unpublished.

<i>a.</i> (left return face)	<i>b.</i> (front)
2 · ΕΦΕΣ	ΜΙΣΜΥΡΝΑΙΟΥΣ
ΑΙΤΩΔΗ	ΑΝΟΣ · ΚΑΙΘΥΑΤΕΙΡΗ
ΙΤΟΙΣ	ΚΑΙΤΥΡΙΟΣ · ΚΑΙΣΕ
ΕΛΑΒΟ	ΠΟΛΛΩΝΠΟΛΓΩ
5 ΜΑΤΑ -	ΠΑΙΔΩΝΠΥΓΜ 5
ΙΑ · ΜΑΡΚΟΥ	ΙΕΡΑΕΙΣΕΛΑΣΤΙΚ
ΑΚΡΟΒΑ	ΤΑΕΤΗΡΙΔΟΣ · Ι
ΜΙΔΟΣ ·	
ΥΠΟΛΕΙΤΟΥ	
10 ΤΑΣ · ΚΑΤΑΤ	

Τῇ φιλοσεβάστῃ φ' Ἐφεσ[ί-
ων βουλῇ καὶ τῷ δῆ-
μῳ καὶ πᾶσι τοῖς
πολείταις? .] ελαβο
5 ματα
..... ἰα Μάρκου
..... ο]υ ἀκροβά-
του τῆς Ἀρτέμιδος,
..... ὑπολείτου-
10 ργ . . .] ας κατὰ τ-
κ.τ.λ.

.....
καὶ Ζμυρναῖος [καὶ ος καὶ Ἀγκυρ-
ανὸς καὶ Θυατειρη[νὸς καὶ ος
καὶ Τύριος καὶ Σε[λευκεὺς? καὶ ἄλλων
πολλῶν πόλεω[ν πολέιτης? νεικήσας (nomen ludorum)
5 παίδων πυγμ[ήν? τὰ μεγάλα Ἐφέσια
ἱερὰ εἰσελαστικὰ παίδων πυγμῇν? πεν-
ταετηρίδος [φίξ'?

a. In the broken state of the monument it is hopeless to attempt to restore the sense. Possibly it recorded a gift of money made by a lady, the daughter of Marcus an akrobates, to the boulè and people of Ephesos. The phrasing of the document does not resemble any of the other inscriptions.

b was an agonistic monument of the ordinary kind, recording the successes of a pugilist whose name was given in the opening lines now lost. He had

received the citizenship of many towns (lines 1-4): compare note on No. DCV *ante*. The list begins with his juvenile achievements at the greater games. On the Ἐφέσια see Prolegomena p. 79; on the epithet *εἰσελαστικά* see No. DCVII *ante*. At the end of line 7 the stem of φ is fairly certain, and suggests the date ΦΙΖ which has already been discussed in the notes on Nos. DCIV, DCV.

DCIX.

White marble stelè, entire with the exception of the defacement of the first three lines: height 1 ft. 8 in.; width 1 ft. 7 in. Beautifully inscribed, though in late characters. Wood, *Inscriptions from the Great Theatre*, No. 24.

(Three lines here intentionally erased, probably in more recent times.)

ΒΕΙΘΥΝΙ
ΕΠΙΚΛΙ-ΘΕΙΣΓΡΑΥΣΔΟΛΙ,
ΔΡΟΛΛΟCΝΕΙΚΙ-ΙCΑC
ΤΙ-ΝΤΕΡΙΟΔΟΝΚΑΙΤΡΙC
5 ΟΛΥΝΤΙΑΤΑΕΝΤΕΙCΙ-Ι
ΚΑΤΑΤΟΕΞΙ-ΙCΚΑΙΤΟΥC
ΕΤΕΡΟΥCΑΓΩΝΑC
ΠΑΝΤΑC

[Ὁ δεῖνα Ἡρακλεώτης (or the like) τῆς]
Βειθυνί[ας καὶ ὁ
ἐπικληθεὶς Γραῦς δολιχ[ο-
δρόμος, νεικήσας
τὴν περίοδον, καὶ τρις
5 Ὀλύντια τὰ ἐν Πείσῃ
κατὰ τὸ ἐξῆς, καὶ τοὺς
ἐτέρους ἀγῶνας
πάντας.

Line 1 and the lost lines preceding it recorded the name of the athlete and the names of the cities which had granted him their freedom: see on No. DCV. Line 2 adds his nick-name, *Γραῦς δολιχοδρόμος*, which reveals that he was a winner of the foot-race (*στάδιον*). Similarly in another Ephesian inscription (C. I. 2999) a successful athlete is styled *ὁ ἐπικαλούμενος Γναφεύς*. The use of nick-names among the Greeks has been the subject of an essay by L. Grasberger, (*Die Griechischen Stichnamen*, Würzburg, 1883), but he deals only with Attika and the Older Comedy. Line 4: *περιοδονίκαι* was a title applied to athletes who had won a prize in each of the four great games; and although the

title appears to have had a looser use under the Empire (see Krause *s. v.* in Pauly's Real-encycl.), in our text it is certainly employed in its strict sense. Line 6: for *κατὰ τὸ ἐξῆς* compare Nos. DCXV *post*, and Böckh on C. I. 247; he defines it to mean 'nulla intercedente inter has victorias sollennitate illis locis celebrata.' Lines 5-8: he had won all the races worth winning in other parts of Greece, but after the great victories just mentioned, nothing else seemed worth naming. C. I. 247 (just quoted) is in honour of another athlete of Bithynia (*Ἀπαμεύς τῆς Βειθυνίας*), a boxer named M. Tullius, who had won the *Ἰσθμία δις ἐν Πείσῃ*.

DCX.

Upper left hand corner of a white marble stelè; height 9 in.; width 7 in. Discovered in Mr. Wood's excavations. Unpublished.

ΑΓΑΙ	Ἀγαθ[ῇ] τύχῃ
ΤΑΜΕΓΑ	Τὰ μεγά[λα] Ἐφέσῃ? . . .
ΔΟΛ	δολ[ιχοδρομήσας]?
ΜΑΡ	Μάρ[κος]?

Apparently the ex-voto of a victorious athlete.

DCXI.

A stelè of white marble: height 3 ft. 6½ in.; width 1 ft. 9 in. Discovered by Mr. Wood; Inscriptions from the Great Theatre, No. 14.

	ΕΦΕΣΗΤΑΜΕΓΑΛΑΣΤΑΔΙΟΝ	[Ὁ δεῖνα τοῦ δέινος κ.τ.λ. νεικήσας]
	ΑΥΓΟΥΣΤΕΙΑΕΝΤΕΡΓΑΜΩ·ΣΤΑΔΙΟΝ	Ἐφέσῃ τὰ μεγάλα, στάδιον
	ΙΣΘΜΙΑ ΣΤΑΔΙΟΝ	Αὐγούστεια ἐν Περγάμῳ, στάδιον
	ΟΛΥΜΠΕΙΑΕΝΑΘΗΝΑΙΣ·ΣΤΑΔΙΟΝ	Ἰσθμία, στάδιον
5	ΤΗΝΕΞΑΡΓΟΥΣΑΣΠΙΔΑ·ΣΤΑΔΙΟΝ	Ἰσθμία, στάδιον
	ΝΕΜΕΙΑΕΝΑΡΓΕΙ ΣΤΑΔΙΟΝ	Ἰσθμία, στάδιον
	ΠΑΝΕΛΛΗΝΙΑΕΝΑΘΗΝΑΙΣ·ΣΤΑΔΙΟΝ	Ἰσθμία, στάδιον
	ΟΛΥΜΠΙΑΕΝΤΡΑΛΛΕΣΙ·ΣΤΑΔΙΟΝ	Ἰσθμία, στάδιον
	ΙΣΘΜΙΑ ΣΤΑΔΙΟΝ	Ἰσθμία, στάδιον
10	ΔΙΔΥΜΕΙΑΕΝΜΕΙΛΗΤΩ·ΣΤΑΔΙΟΝ	Ἰσθμία, στάδιον
	ΚΟΙΝΟΝΑΣΙΑΣΕΚΥΖΙΚΩ·ΣΤΑΔΙΟΝ	Ἰσθμία, στάδιον
	ΑΣΚΛΗΠΕΙΑΕΝΤΕΡΓΑΜΩ·ΣΤΑΔΙΟΝ	Ἰσθμία, στάδιον
	ΟΛΥΜΠΙΑΕΝΤΑΡΣΩ ΣΤΑΔΙΟΝ	Ἰσθμία, στάδιον
	ΑΝΑΖΑΡΒΟΝΑΝΔΡΩΝΤΕΝΑΘΛΩ	Ἰσθμία, στάδιον
	(Space of four lines here uninscribed.)	Ἰσθμία, στάδιον
15	ΑΓΩΝΟΘΕΤΟΥΝΤΟΣΔΙΑΙ	Ἰσθμία, στάδιον
	ΩΝΟΣ·ΤΙΒ·ΙΟΥΛ·ΡΗΓΕΙΝΟΥ	Ἰσθμία, στάδιον
	ΑΡΧΙΕΡΕΩΣ·Β·ΝΑΩΝΤΩΝ	Ἰσθμία, στάδιον
	ΕΝΕΦΕΣΩ	Ἰσθμία, στάδιον
	ΥΠΟΑΛΕΙΠΤΗΝ·Γ·ΚΟΣΙΝΙΟΝ	Ἰσθμία, στάδιον

Record of the success of an athlete who had won the foot race (*στάδιον*) at various games, in particular at Ephesos (line 1); and also the Pentathlon at Anazarbos in Kilikia (line 14). The opening

lines containing his name are lost; but compare Nos. DCV *ante* and DCXVI *post* which show how such lists were headed.

The games here enumerated are for the most

part well known; compare the notes on No. DCV *ante*, and Prolegomena p. 79. Lines 13, 14: Olympian games are known to have been celebrated at both these towns; see Krause, Olympia, pp. 206, 227. A very clear and accurate idea of the ancient Pentathlon may be gathered from an article by Professor P. Gardner in the Journal for Hellenic Studies, i, p. 210; compare ii, p. 217. Line 15: on Rheginos

see Nos. DCIV, DCV *ante*, DCXXI *post*. For his office of local high-priest or Asiarch of Ephesos, see note on No. CCCXCXVIII. Line 19: ἀλείπτης is the professional trainer. Κοσίνιος is the Latin Cossinius; a Λ. Κοσίνιος Γαϊανός is named in an Ephesian inscription (C. I. 2983), and Κοσίνιος (compare Κοσινία, C. I. 3870) occurs on Ephesian coins (see Pape-Benseler, s. v.).

DCXII.

Fragment of a white marble block, which apparently has been the capital of a pilaster; inscribed with large handsome letters on the left return face, where the ornamental moulding has been chiselled off. The inscribed side measures 16 in. by 12 in. Discovered by Mr. Wood at Ephesos; but it is not known upon what site; probably among the ruins of the Great Theatre. Unpublished.

ΑΝ
ΙΟΔΟ
ΡΥΤΑ
ΥΡΟΥ
5 ΙΟΥ
(uninscribed)

‘Ο δῆμος . . .] ἄν
. . . . περ] ἰοδο-
νείκην, ἐπὶ π]ρυτά-
νως . . .] ὄρου
5 τοῦ . . .] ἰού

In line 1 ΑΝ is perhaps the termination of a name like Μητρᾶν. The letters ΙΟΔΟ and ΡΥΤΑ strongly suggest the restorations here given. The characters

seem to belong to the first century B.C. The inscription is entire at top, bottom and right. On the title περιδονείκης compare No. DCIX *ante*.

DCXIII.

Broken stelè of white marble, surmounted by a plain moulding: height 1 ft. 9 in. by 8 in. Entire only at top and bottom. Discovered by Mr. Wood. Unpublished.

ΕΙΠΤΟΣΟΛ
ΥΘΙΑΕΝΔΕΛ
ΕΜΕΙΑ·ΙΔ·Ι
ΑΔΙΟΝΔΙΑ
5 ΣΚΑΙΠΡΩΤ
ΠΟΓΡΑΦΗ
ΣΑΝΤΑΓΟ
ΔΗΝΑΙΣΠΑΙ
ΛΗΝΙΑΓ·ΑΛ
(uninscribed)

(1) [‘Ο δεῖνα περιδονεί-]
(2) [κης ἔνδοξος, ἀήττητος,]
1 ἄλ]ειπτος· ‘Ολ[ύμπια . . .
Π]ύθια ἐν Δελ[φοῖς . . .
Ν]έμεια ἰδ· ‘Ι[σθμια
στ]άδιον, δία[υλον· μόν-
5 ο]ς καὶ πρῶτ[ος τὴν
ἀ]πογραφὴν [ποιήσ-
α]ς ἀνταγωνιστῶν·
‘Α]θήναις παι[δων Παν-
ελ]λήνια γ· ‘Αδ[ριάνεια κ.τ.λ.]

Though the upper edge of the marble is entire, yet the commencement of the inscription is incomplete. It is clear therefore that above the existing moulding there rested originally an ornamental member joined on to the stelè (see e. g. No. DLXXVIII). This would afford room for the heading, which gave the name of the athlete together with several epithets much affected by athletes of those times. Of these ἀλείπτος, ἀήττητος, ἔνδοξος or παράδοξος were the commonest, and the first three occur together within six lines in Dio Chrysostom, Melancomas prior p. 534 Reiske: τοιγάρτοι, εἶπεν, ἀφ’ οὗπερ ἤρξατο ἀγωνίζεσθαι Πυθοῖ, πρῶτος μὲν ὧν ἴσμεν ἀήττητος διεγένετο, πλείστους καὶ μεγίστους στεφάνους ἀνελόμενος καὶ ἀνταγωνισταῖς

οὔτε φαύλοις οὔτε ὀλίγοις χρησάμενος, καὶ τὸν πατέρα ἔνδοξοτάτον ὄντα, τὸν Μελαγκόμαν ἐκείνον τὸν ἀπὸ τῆς Καρίας, ἄλλους τε ἀγῶνας καὶ ‘Ολυμπίασι νικήσαντα, οὐδέπω ἀνὴρ ὧν ὑπερεβάλετο· οὐ γὰρ ἐκείνος ἀλείπτος. Besides this passage, which illustrates our inscription in more ways than one, compare the formulæ of C. I. 5909, 5912, 5913, 6883, 6884: παγκρατιαστήν, περιδονείκην δῖς, πύκτην ἀλείπτον παράδοξον, κ.τ.λ. I restore περιδονείκης in line (1), as the athlete had won victories in all four of the great games (lines 1-3). After the name of each game was placed a numeral, to show how many times he had won a prize there; but after ‘Ι[σθμια], lines 3-4, instead of a numeral β, we read στάδιον, δίαυλον, specifying the particular contests

engaged in. Similarly in C. I. 5804, 5806, 5913, successful athletes give the number of their victories at each place; e. g. C. I. 5806: νικήσας . . . 'Ολύμπια β, Πύθια β, Νέμεια β κ.τ.λ. The letters ΙΔ in line 3 are quite certain. Lines 4 foll.: it was common for athletes in recording their victories to insert the mention of some special achievement peculiar to

themselves, introducing it with the formula *μόνος καὶ πρῶτος* κ.τ.λ. Thus C. I. 3208: *μόνος καὶ πρῶτος τῶν ἀπ' αἰῶνος νικήσας τοὺς ὑπογεγραμμένους ἀγῶνας*. The athlete of our inscription boasts that he is the only man who ever recorded the names of his antagonists. Line 9: the Panhellenia were founded by Hadrian at Athens; compare Nos. CCCCLXXXVII, and VI.

DCXIV.

Fragment of white marble, entire at bottom only; height 3½ in.; width 1 ft. 4 in. Discovered by Mr. Wood. Unpublished.

-- Ι Ω
ΛΥΜΠΙΟΝΕΙΚΗΗΑΔΕΛΦΙ
(uninscribed)

..... φ
... 'Ο]λυμπιονείκη ἡ ἀδελφὴ [ἀνέστησεν?

From a monument in honour of an Olympian victor, set up by his sister. The Olympian contest referred to may have been the 'Αδριάνεια 'Ολύμπια at Ephesos.

DCXV.

A stelè of marble: height 2 ft. 8 in.; width 1 ft. 8½ in. Wood, Inscriptions from the Great Theatre, No. 20.

ΛΙΟΕΞΗΣ.ΡΟΔΟ
ΑΛΕΙΑ > ΠΑΙΔΩΝ > ΑΝΔΡΩΝ
ΕΝΕΦΕΣΩ > ΠΑΙΔΩΝ > ΟΛΥΜΠΙΑ
Ε ΕΦΕΣΩΠΑΙΔΩΝ > ΒΑΛΒΙΛΛΗΑ
5 ΑΘΗΝΑΣΠΑΙΔΩΝ > ΠΑΝΕΛΛΗΝΙΑ
ΕΝΤΡΑΛΛΕΣΙΝΠΑΙΔΩΝΑΝΔΡΩΝ
ΟΛΥΜΠΙΑ > ΡΩΜΗΝΚΑΠΙΤΩΛΙΑ
ΑΓΕΝΕΙΩΝ > ΝΕΑΝΠΟΛΙΝ > ΣΕΒΑΣΤΑ
ΑΓΕΝΕΙΩΝ > ΕΝΝΕΙΚΟΠΟΛΕΙΑΓΕΝΕΙΩΝ
10 ΑΚΤΙΑ > ΕΝ > ΑΡΓΕΙ > ΑΓΕΝΕΙΩΝΝΕΜΕΙΑ
ΕΝΕΦΕΣΩ > ΑΓΕΝΕΙΩΝ > ΑΡΤΕΜΕΙΣΙ/
ΕΝΙΕΡΑΠΟΛΕΙ > ΑΓΕΝΕΙΩΝΑΠΟΛΛΩΝ
ΕΠΟΙΗΣΑΔΕΚΑΙΟΛΥΜΠΙΑΤΑΕΝΤΕΙΣΗΙΕΡΑ
ΕΝΛΑΔΙΚΕΙΑ > ΑΝΔΡΩΝΔΕΙΑ - ΕΝΣΑΡΔΕΣ. Ν
15 ΑΝΔΡΩΝ ΧΡΥΣΑΝΘΙΝΑ > ΖΜΥΡΝΑΝ
ΚΑΤΑΤΟΕΞΗΣΟΛΥΜΠΙΑΤΗΣΣΥΝΟΔΟΥ
ΑΔΡΙΑΝΑΟΛΥΜΠΙΑ > ΑΝΔΡΩΝΠΥΓΜΗΝ
ΤΟΔΕΥΤΕΡΟΝΑΝΑΒΩΝΕΝΠΕΙΣΗ
ΕΤΕΙΜΗΘΗΑΝΔΡΙΑΝΤΙΚΑΙΒΟΥΛΗ

..... κατ]ὰ τὸ ἐξῆς·
'Ρόδο[ν] | "Αλεια παίδων, ἀνδρῶν |
ἐν 'Εφέσῳ παίδων 'Ολύμπια |
ἐ[ν] 'Εφέσῳ παίδων Βαλβίλληα |
5 'Αθήνας παίδων Πανελλήνια |
ἐν Τράλλεσιν παίδων ἀνδρῶν | 'Ολύμπια·
'Ρώμην Καπιτώλια | ἀγενείων·
Νέαν πόλιν Σεβαστὰ | ἀγενείων·
ἐν Νεικοπόλει ἀγενείων | "Ακτια·
10 ἐν "Αργεὶ ἀγενείων Νέμεια· |
ἐν 'Εφέσῳ ἀγε:είων 'Αρτεμείσια· |
ἐν 'Ιεραπόλει ἀγενείων 'Απολλών[ια] |
ἐποίησα δὲ καὶ 'Ολύμπια τὰ ἐν Πείσῃ ἱερά· |
ἐν Λαδικείᾳ ἀνδρῶν Δεῖα·
15 ἐν Σάρδεσ[ι]ν | ἀνδρῶν Χρυσάνθινα·
Ζμύρναν | κατὰ τὸ ἐξῆς 'Ολύμπια, τῆς συνόδου | 'Αδριανὰ 'Ολύμπια ἀνδρῶν πυγμῇ· |
τὸ δεύτερον ἀν(δρ)ῶν ἐν Πείσῃ | ἐτειμήθην ἀνδριάντι καὶ βουλῇ.

A successful athlete records his victories as boy, youth, and man (παίδων, ἀγενείων, ἀνδρῶν). The commencement is wanting; how the heading originally ran may be gathered from the headings of Nos. DCV *ante*, DCXVI, DCXVII *post*. Line 1: κατὰ τὸ ἐξῆς is explained on No. DCIX. Line 2: Ἀλεια at Rhodes in honour of the Sun-god are mentioned in C. I. 3208, 5913, line 13. The accusative of the place, as well as of the game (Ῥόδον Ἀλεια sc. νικήσας) is quite regular; compare C. I. 5913 etc. Line 3: for the Ὀλύμπια (Ἀδριάνεια) at Ephesos, see Prolegomena p. 79; and line 17 *post*. Line 4: the Βαλβιλλὰ were founded at Ephesos by permission of Vespasian, in honour of his favourite astrologer. Thus Dio Cassius, Vesp. 66, § 9: τοὺς τε ἀστρολόγους ἐκ τῆς Ῥώμης ἐξώρισε, καίτοι πᾶσι τοῖς ἀρίστοις αὐτῶν χρώμενος, ὥστε καὶ διὰ Βάρβιλλόν τινα ἄνδρα τοιουτότροπον ἀγῶνα τοῖς Ἐφεσίοις ἄγειν συγχωρήσαι ὅπερ οὐδεμιᾷ ἄλλῃ πόλει ἔνευεν. Barbillus was well known in Nero's reign; see Suetonius, Nero 36, where he is called Balbillus. This confusion between L and R is natural enough (see notes on Nos. DLXXVII, DXCV *ante*); and Barbillus may very likely have been one of the Ephesian Jews (Acts xix, 13–17 and 19), and his name possibly Bar-bela (compare 1 Chron. i, 43 etc.). Concerning the Jewish community at Ephesos we shall hear more in Nos. DCLXXVI, DCLXXVII *post*. The Barbillean games are frequently mentioned in agonistic lists from various parts of Greece; see index to C. I. and C. I. A. s. v., and Prolegomena, p. 79. Lines 5–8: these games are sufficiently illustrated by Nos. DCV, DCXI, DCXIII. Line 6: Καπιτώλια is usually written Καπετώλια, but the ι is quite certain. Line 9: the Ἀκτια were very anciently celebrated in honour of Apollo (see Harpokration and Steph. Byz. s. v. Ἀκτια, Ἀκτιον), but when Octavian, in commemoration of his victory, founded his new city of Nikopolis, the games acquired a new significance. Thus Strabo vii, p. 325: ἤγετο δὲ καὶ πρότερον τὰ Ἀκτια τῷ

θεῷ, στεφανίτης ἀγῶν, ὑπὸ τῶν περιοίκων νυνὶ δ' ἐντιμότερον ἐποίησεν ὁ Καῖσαρ. And Dio Cass. 51, § 1: ἀγῶνά τέ τινα καὶ γυμνικὸν καὶ μουσικὴν ἵπποδρομίας τε πεντετηρικὸν ἱερὸν, οὗτοι γὰρ τοῖς τὴν σίτησιν ἔχοντας ὀνομάζουσι, (it carried with it, like the Olympia, the right of its victors to enjoy for life σίτησις ἐν πρυτανείῳ, see Plato, Apology, p. 36 and *reiff.*) κατέδειξεν, Ἀκτια αὐτὸν προσαγορεύσας. Line 11: on the Artemisia, celebrated in the month Artemision or March, see No. CCCCLXXXII. I see no reason to identify the Ἀρτεμίσια with the Ἐφέσια (as Zimmermann does, Ephesos, p. 114); compare Prolegomena, p. 79. Line 12: these are styled Ἀπολλώνεια Πύθια in a similar inscription from Philadelphia, C. I. 3428. Line 13: ἐποίησα ἱερά can hardly be equivalent to ἐνίκησα. Line 14: it is not specified which city of the name is intended: Laodikeia in Syria or Laodikeia on the Lykos (see on No. ccccxix). The contracted form Λαδίκηια is somewhat rare; but see C. I. 6478, 6493, 6829 line 24, 9916. The Δεῖα Σεβαστὰ ἐν Λαοδικείᾳ are named in No. DCV, lines 5 and 11. Line 15: the Χρυσάνθια at Sardes are often named in agonistic inscriptions, see C. I. 3208, 5913, line 33; Eckhel, Doctr. N. V. iv, p. 438. This celebration is only heard of at the end of the second century A. D. There was a famous philosopher Χρυσάνθιος of Sardes in the reign of Julian (see Suidas s. v., and Eunapios in Müller's Fragmenta Hist. Gr. iv, p. 7 *note*), who perhaps derived his name from this festival. Line 16: he was victorious in the two Olympian games at Smyrna successively; just so M. Aurel. Asklepiades (C. I. 5913, line 27) ὁμοίως ἐν Σμύρνῃ Ὀλύμπια καὶ Ἀδριάνια Ὀλύμπια. The Olympia at Smyrna in honour of Hadrian are under the management of a σύνοδος, resembling the σύνοδος Ὀλυμπικὴ which we hear of at Tralles (C. I. 2931). For βουλῇ *fin.* compare Prolegomena p. 74, and No. DCXVII. In line 18 the lapidary engraved ANABΩN by error for ANΔPΩN.

DCXVI.

Fragment of white marble; height 10 in.; width 10 in.; broken at top, right and bottom. Discovered by Mr. Wood. Unpublished.

ΛΣΟΥΛΠΙ
ΟΣΞΑΝΘΙΠΠ
ΛΑΙΟΜΕΝ
ΑΙΕΦΕΣΙΟ
5 ΤΙΚΗΣΑΣΤ
ΛΑ ΕΦ

Κ]λ. Σουλπί[κι-
ος Ξάνθιππ[ος
Κ]λαζομέν[ιος
κ]αὶ Ἐφέσιο[ς
5 ν]εικήσας τ[ὰ
μεγά]λα Ἐφέ[σια
κ.τ.λ.

Part of the record of the victories of an athlete. The letters are of the second century A. D. The 'Great Ephesian Games' are named in most of our agonistic inscriptions; they were of ancient fame, see Thuk. iii, 104, and compare Prolegomena, p. 79. Successful athletes were often presented with the

freedom of the cities they visited: thus in C. I. 5913 (a typical athlete's inscription) Μάρκος Αὐρήλιος Ἀσκληπιάδης describes himself as Ἀλεξανδρεὺς, Ἐρμποπολείτης, Ποτιολανὸς, Νεαπολείτ[ης] καὶ Ἡλείος καὶ Ἀθηναῖος βουλευτῆς, καὶ ἄλλων πόλεων πολλῶν πολεῖτης καὶ βουλευτῆς: compare No. DCV, line 2, etc.

DCXVII.

Upper portion of white marble stelè, entire at the top and both sides. Height 10 in.; width 1 ft. 8½ in. Wood, Inscriptions from the Great Theatre, No. 11.

ΜΑΡΚΟΣ ΑΥΡΗΛΙΟΣ ΡΟΥΦΕΙ
ΝΟΣ ΑΛΕΞΑΝΔΡΕΥΣ ΚΑΙ Ε-
ΦΕΣΙΟΣ ΚΑΙ ΡΟΔΙΟΣ ΒΟΥΛΕΥ

ν ο

Μάρκος Αὐρήλιος Ῥουφεί-
νος Ἀλεξανδρεὺς καὶ Ἐ-
φέσιος καὶ Ῥόδιος βουλευ[τ-
ής]ν

Probably the heading of an agonistic list like the preceding ones.

DCXVIII.

Portion of a white marble stelè; height 3 ft. 1 in.; width 1 ft. 8 in. Entire to right and at bottom. Wood, Inscriptions from the site of the Temple of Diana, No. 18.

a.

b.

	ΩΝΕΠΙ	Τ
	ΛΗΣΠΟΝ	ΜΣ
	ΣΕΥΑ	ΤΟΝ
5	ΑΔΙΩ	ΔΙΩΝΤΑΣΩΝΙΩΝΚΡΙΣΕ
	ΩΣΤΑΤΩ	ΩΝΚΑΙΤΑΕΠΑΘΛΑΔΟΝ
	Ν·ΚΑΙΔΟΥ	ΤΟΙΣΜΟΥΣΙΚΟΙΣΚΑΙΤΣ
	ΗΣΙΕΡΑΤΕΙ	ΑΘΛΗΤΑΙΣΕΚΤΩΝΙΔΙΩ
	ΠΕΝΤΑΚΙΣ	ΚΑΙΠΑΝΗΓΥΡΙΑΡΧΗΣΑΝ
10	ΑΛΟΙΠΑΕΠΙ	ΤΩΝΑΡΤΕΜΕΙΣΗΩΝ·ΚΑΙ
	ΤΙΤΕΛΕΣΑ	ΑΓΩΝΟΘΕΤΗΣΑΝΤΑΤΩΝ
	ΩΣ	ΜΕΓΑΛΩΝΠΥΘΙΩΝ·ΚΑΙΑΡ
	(uninscribed)	ΧΙΕΡΑΤΕΥΣΑΝΤΑΤΩΝΕΠ
		ΙΩΝΙΑΣΚΑΙΕΛΛΗΣΠΟΝΤΟ·
15		ΚΑΙΑΓΩΝΟΘΕΤΗΣΑΝΤΑ
		ΤΩΝΧΡΥΣΟΦΟΡΩΝΔΟΝΤΑ
		ΚΑΙΚΕΙΟΝΑΣΤΗΠΟΛΕΙ
		ΕΙΣΤΟΑΡΧΑΙΩΝΓΥΜΝΑΣ
		ΟΝ
20	ΤΩΝΠΟΙΗΣΑΜΕΝΗΣ·ΟΥΛΠΙΑΣ	
	ΗΣΜΗΤΡΟΣΑΥΤΩΝ	

	..... ἀρ]χι-	.....
	ερατεύσας τ]ῶν ἐπ' Ἰ-	τ.....
	ωνίας καὶ Ἑλ]λησπόν-	μω.....
	του, καὶ κατασ]κευά-	τον [. ἐκ τῶν ἰ-
5	σας ἐν τῷ στ]αδίῳ	δίῳ πασῶν τῶν κρίσε-
	βάθρα λευκὰ?] ὡς τὰ τῶ-	ων, καὶ τὰ ἔπαθλα δόν[τα
	ν θεάτρῳ]ν· καὶ δού-	τοῖς μουσικοῖς καὶ το[ῖς
	ς ἐπὶ τ]ῆς ἱερατεί-	ἀθληταῖς ἐκ τῶν ιδίῳ[ν,
	ας δηνάρια?] πεντακι-	καὶ πανηγυριαρχήσαν[τα
10	χίλια· καὶ τ]ὰ λοιπὰ ἐπὶ	τῶν Ἀρτεμεισίων, καὶ
	τῆς ἀρχῆς ἐ]πιτελέσα-	ἀγωνοθετήσαντα τῶν
	ς φιλοτείμ]ως.	μεγάλων Πυθίων, καὶ ἀρ-
		χιερατεύσαντα τῶν ἐπ'
15		Ἰωνίας καὶ Ἑλλησπόντου,
		καὶ ἀγωνοθετήσαντα
		τῶν χρυσοφόρων, δόντα
		καὶ κείονας τῇ πόλει
		εἰς τὸ ἀρχαῖον γυμνάσι-
		ον.
20	Τὴν ἀνάστασιν αὐ]τῶν ποιησαμένης Οὐλπίας	
	τ]ῆς μητρὸς αὐτῶν.	

A lady named Ulpia (line 20) erects a monument in honour of her two sons (line 21), both of whom had been munificent patrons of festivals. The inscription is divided into two portions, of which *a* describes one of the sons in the nominative case (see *δα[ς]* in line 7), while *b* enumerates the offices held by the other in the accusative; the upper part of the stelè is broken, so that their names remain unknown.

a. Lines 1-4 of *a* are restored from lines 12-14 of *b*. Both sons had acted for a year as high priest of the famous guild of Dionysiac artists, so often mentioned in the inscriptions. This guild of dramatic performers was originally styled: τὸ κοινὸν τῶν περὶ τὸν Διόνυσον τεχνιτῶν τῶν ἐπ' Ἰωνίας καὶ Ἑλλησπόντου καὶ τῶν περὶ τὸν καθηγεμόνα Διόνυσον (C. I. 3067, 3068 A from Teos, second century B. C.); or later: Οἱ περὶ τὸν Διόνυσον τεχνίται οἱ ἀπὸ Ἰωνίας καὶ Ἑλλησπόντου καὶ οἱ τούτων συναγωγ[ισταί] (C. I. 3082, also from Teos, of the Imperial period). In a decree from Iasos of Roman times (Waddington-Le Bas, No. 281) they are called: τὸ κοινὸν τῶν περὶ τὸν Διόνυσον τεχνιτῶν τῶν ἐν Ἰωνίᾳ καὶ Ἑλλησπόντῳ καὶ τῶν περὶ τὸν καθηγεμόνα Διόνυσον. These citations are enough to illustrate the text of our inscription. The reader is referred to the essay of Lüders, Die dionys. Künstler, especially pp. 77 foll., for the history of this guild. Under the Pergamene kings the Dionysiac artists lived at Teos, but Strabo tells us (xiv, p. 643) that in his time their headquarters was Lebedos. In later days various other dramatic and musical guilds arose to rival them in fame; but our inscription shows that as late as the second century A. D. they held an important position and retained their ancient name. Every dramatic σύνδοξ had its priest (Lüders, p. 143), a title which the vanity of later times amplified into ἀρχιερεὺς (*a*, line 1, compare *ιερατεία* line 8; *b*, line 12 foll.; Lüders, p. 144¹). The two brothers of our inscription had each of them shown great munificence while serving as

high-priest of the guild. The brother commemorated in *a* had enriched the Ephesian Stadion with some improvement during his year of office, but my restoration of lines 4-7 are merely suggestions. The Ephesian Stadion has been described by Falkener, pp. 104 foll. The same man had also been a generous giver to the funds of the guild (lines 7-10).

b. The other brother had perhaps received public honours; and if the heading of *b* was Ἡ βουλὴ καὶ ὁ δῆμος ἐτείμησαν, it would explain the employment of the accusative (δόν[τα] κ.τ.λ.). Lines 4-8: it is uncertain what festival is referred to; it may have been the Ephesia. Or perhaps the reference is to the Artemisia, of which the man in question had been at once ἀγωνοθέτης and also πανηγυριάρχης (line 9), like Priscus in No. CCCCLXXXII *c ante*. As ἀγωνοθέτης he may have paid the judges of all the contests, supplying also the prizes for the winners; compare what was said on the phrase καταστήσαντα τὴν Ἀρτεμισιακὴν κρίσιν in No. CCCCLXXXII *c*. Lines 9-10: in the decree just cited the word πανήγυρις is especially applied to the Artemisia, which had its ἀγωνοθέτης as well as a πανηγυριάρχης: the former was concerned with the contests which took place at the festival, the latter with the festivities in general. Lines 11-12: as I know of no mention of a Pythian celebration at Ephesos, the words may be understood of the Delphic Pythia. Lines 12-14 have already been explained in the notes on *a*. Lines 15-16: the word χρυσοφόροι has been discussed on No. DCIV *ante*; compare Prolegomena, p. 85. He had acted as ἀγωνοθέτης on their behalf. Lines 16-19: on the gymnasium at Ephesos see Prolegomena, p. 82, and the inscriptions there cited. The best account of their existing ruins is to be found in Falkener's Ephesus. He enumerates five gymnasia, p. 82, and p. 85, and gives plans of four of them: as they are all of late construction, we may conclude that τὸ ἀρχαῖον γυμνάσιον was not one of them.

DCXIX.

Fragment of white marble, measuring in height 5 in., in width 3 in. Broken on all sides. Discovered by Mr. Wood; unpublished.

ΚΗΣΕ
ΩΝΙΣ
ΔΙΑΤ
ΑΤΟ
ΒΑΙ

Ὁ δεῖνα ἐνίκησε? . . .
. . . ἀγωνισ . . .
. . . διατ . . .
. . . ματο . . .
. . . βαι . . .

Probably agonistic.

¹ The title ἀρχιερεὺς συνόδου appears only to occur in late documents. The one inscription cited by Lüders of an earlier date (C. I. 2620) has been more correctly edited in Part II. No. CCCLXXXV, where, instead of ἀρχιερεύοντα, Sir Charles Newton restores from the stone ἡρχεκότα.

DCXX.

Plain slab of bluish marble; height 1 ft.; width 1 ft. 10½ in. Discovered by Mr. Wood; unpublished.

ΦΑΜΙΛΙΑΣ
ΜΟΝΟΜΑΧΩ
ΝΤΙ·ΚΛ·ΤΑΤΙ
ΑΝΟΥΙΟΥΛΙΑ
5 ΝΟΥΑΣΙΑΡΧ
ΟΥ.

Φαμιλίας
μονομάχω-
ν Τι. Κλ. Τατι-
ανού 'Ιουλια-
5 νοῦ 'Ασιάρχ-
ου.

This stone marked the spot where a 'familia' or troop of gladiators had been buried who had been slaughtered at the games provided by the Asiarch named below (*κοινὰ 'Ασίας*, see Prolegomena p. 79, and notes on No. CCCCLXXXIX *ante*). Tib. Cl. Tatianus Julianus may perhaps be identified with the Tiberius Claudius Antipater Julianus repeatedly mentioned as *πρύτανις*, A. D. 104, in the Salutaris documents (No. CCCCLXXXI), and with Tiberius Claudius Julianus named as *γραμματεὺς τοῦ δήμου* in No. CCCXCIX *ante*, A. D. 102-3. If so, our inscription belongs to the reign of Trajan. This and the next following belong to a class of documents by no means rare, all of them phrased in much the same manner; compare C. I. Addenda 2194 *l* (Mytilene), 2511 (Kos);

Addenda 2759 *δ* (Aphrodisias), 3213 (Smyrna), 3677 (Kyzikos), and Waddington-Le Bas, Part v, No. 615 (Tralles). In this last however the heading is simply *Μονομάχαι*, in all the rest it is *Φαμιλία μονομάχων*, as in No. DCXXI. In the present document the genitive *Φαμιλίας* is possessive; this is their burying-place. It is a question whether this and the next ought not to be placed among the sepulchral inscriptions. But the truth is, all such monuments are in their motive honorary, and not sepulchral. They were not intended to commemorate the dead, but to glorify the giver of the show (*munus gladiatorium*); see C. I. iii, p. 1105. I have therefore classed them with the Agonistic documents.

DCXXI.

A white marble panel surmounted by a plain moulding; height 1 ft. 2½ in.; width 1 ft. 5 in. Discovered by Mr. Wood, as he describes in his 'Ephesus,' p. 126; unpublished.

ΦΑΜΙΛΙΑ
ΜΟΝΟΜΑ
ΧΩΝ·ΤΙΒ·
ΙΟΥΛΙΟΥ·ΡΗ-
5 ΓΕΙΝΟΥ·ΑΣΙ
ΑΡΧΟΥ·

Φαμιλία
μονομά-
χων Τιβ.
'Ιουλίου 'Ρη-
5 γείνου 'Ασι-
άρχου.

See notes on the preceding inscription.

Tib. Julius Rheginus is mentioned also in Nos. DCIV, DCV, DCXI; and in a fragment not brought to

England, but published by Wood, *Inscriptions from the Great Theatre*, No. 9.

SECTION IX.

SEPULCHRAL.

DCXXII.

A white marble sarcophagus; height 10 in.; width 1 ft. 4 in. Beneath the inscription is a festoon with heads of rams and oxen. Discovered by Mr. Wood, as described in his *Ephesus*, pp. 125-6. C. Curtius, *Hermes* iv, p. 214.

ΑΝΑΣΣΑ ΑΠΟΛΛΩΝΙΟΥ	"Ανασσα Ἀπολλωνίου
ΧΡΗΣΤΗ ΧΑΙΡΕ	χρηστῇ χαίρε.

The name "Ανασσα seems not to occur elsewhere.

DCXXIII.

Fragment from the top left-hand corner of a sepulchral monument of white marble: height 5½ in.; width 4½ in. Below the inscription is part of the sepulchral relief, a horse's head alone being preserved. Discovered by Mr. Wood; unpublished.

Α Δ Μ Δ Ι Α	"Αδμ[ητος? Δια[γόρου?
----------------	--------------------------

The characters are neatly cut, and may be of the Macedonian period. The names are merely restored *exempli gratia*; very few Greek names however begin either with ΑΔΜ or ΔΙΑ.

DCXXIV.

Fragment of white marble; height 3 in.; width 8¾ in.: entire only on right. Said to have been found at the North corner of the Temple-site: from Mr. Wood's excavations. Unpublished.

Ο Λ Λ Σ Ζ Ι Ε Ω Π Ι Τ Ε Ρ Ψ Ι Ο Σ Ο Γ Μ Ο Ν	Ἀπολλωνίδης? Ἀπ]ολλω[νίδ]εω — — — — — ἐπὶ τέρψιος ὄγμον.
------------------------------------------------	-------------------------------------------------------------

Apparently an epitaph, complete in two lines: than the second or first centuries B. C. The letters the second being metrical: e. g. [Βαῖδον ὀδυράμενός μ' ἀποβαῖν] ἐπὶ τέρψιος ὄγμον. The lettering is not later of line 1 are somewhat larger than in line 2.

DCXXV.

A.

A sepulchral stelè of white marble, 2 ft. 11½ in. high; 1 ft. 8 in. wide; slightly broken on the left. Above the inscription is a sunk panel with a relief representing on the left a female figure seated on a chair and turned to the right with her right arm advanced towards a male figure who stands before her and has held her right hand in his; but both the hands are now wanting. Beside the chair of the female figure stands a diminutive figure with arms crossed and wearing a short chiton. At the feet of the male figure and on the extreme right of the relief stands another diminutive figure wearing a short chiton girt at the waist, the right arm raised across the bosom and the left falling at the side. Above this figure is the head of a horse represented as if projecting from the frame of the relief; above the horse is a tree with a serpent in its branches; the faces of all the figures have been broken off, and in parts the relief is injured. The principal male figure wears a chiton with short sleeves and a himation, which passing over the left shoulder is wrapped round the legs and gathered up over the left forearm; his left hand holds a roll. The female figure also wears a chiton and a himation similarly arranged; her feet rest on a footstool. The relief is figured in Wood's *Ephesus*, p. 123. The inscription is published by Wood, *Appendix, Inscriptions on tombs*, No. 19; Kaibel, *Epigrammata*, No. 228 b.

ΝΥΜΦΙΔΙΩΝΚΡΑΔΙΗΠΕΠΛΗΘΟΤΑΛΕΚΤΡΩΝ
ΛΟΝΑΙΑΚΤΩΙΤΩΙΔΥΠΕΝΑΣΣΕΤΑΦΩΙ
ΙΤΕΓΝΩΤΗΤΕΠΑΝΑΙΔΟΙΗΙΣΤΡΑΤΟΝΙΚΗ
ΙΑΛΕΞΑΝΔΡΟΝΚΟΥΡΟΝΟΜΗΓΕΝΕΑ
5 ΔΙΣΚΑΙΞΕΙΝΟΙΣΙΠΡΟΣΗΝΕΑΣΕΣΘΛΑΜΕΝΕΙΠΤΕΙΝ
ΙΑΔΕΚΑΙΡΕΞΑΙΠΑΝΤΑΣΕΠΙΣΤΑΜΕΝΟΥΣ
ΤΕΝΕΣΣΥΔΕΠΑΙΔΑΣΕΝΗΡΩΙΕΣΣΙΦΥΛΑΣΣΟΙΣ
ΩΝΑΙΕΙΧΩΡΟΝΕΠΕΡΧΟΜΕΝΟΣ

Οὐπῶ] νυμφιδίων κραδίη πεπληθότα λέκτρων
Δίφι]λον αἰακτῶ τῷδ' ὑπένασσε τάφῳ
γνωτὸν] τε γνωτὴ τε παναιδοίη(ι) Στρατονίκη(ι).
ῶ κ]αὶ Ἀλέξανδρον κούρον ὁμηγενέα,
5 ἀστ]οῖς καὶ ξείνοισι προσηνέας, ἐσθλὰ μὲν εἰπεῖν
ἐσθ]λὰ δὲ καὶ ῥέξει πάντας ἐπισταμένους.
Μαιω]γενές, σὺ δὲ παῖδας ἐν ἡρώεσσι φυλάσσοις
εὖσεβέ]ων αἰεὶ χῶρον ἐπερχόμενος.

The letters belong to the second or third centuries B.C. The text as given by Wood and by Kaibel is inaccurate in several particulars. Line 1: the marble has ΚΡΑΔΙΗΙ not ΚΡΑΔΙΗΝ. Line 3: Wood rightly gives from the marble Παναιδοίη Στρατονίκη, whereas Kaibel omits the iota adscriptum without remark. The first letter of line 3 is broken, and may once have been Η as Wood and Kaibel edit; but the line of breakage points rather to Ν. Line 4: the second letter was certainly not Τ (as Wood and Kaibel), but Ι, probably preceded by Α. Lines 6 and 7 are broken at the beginning like the rest; see uncial text. In line 2 Kaibel follows Wood in restoring [Ζωί]λον, but the lacuna requires a longer name.

If we follow the marble in reading παναιδοίη Στρατονίκη, it becomes very difficult to restore the epitaph. I therefore follow Kaibel in making Στρατονίκη the nominative to ὑπένασσε, and suppose the lapidary to have dealt too freely with his iota adscriptum. Similarly ΗΡΩΙΕΣΣΙ in line 7 can hardly be justified by the form ΗΡΩΙΝ (ἡρῶν, dative dual), Part i, No. LXXIII *ante*, nor even by ΗΡΩΙΣΙΝ (ἡρῶσιν) which is found in an epitaph of good age but uncertain locality, C. I. 6947. The general sense appears to me to be this: Stratonike buries here her brother [Diphi]los who was looking forward to marriage, but not yet married; in this same tomb she had also buried another brother, Alexander.

Line 1: Kaibel gives Ἀρτί μέ] νυμφιδίων κ.τ.λ. We might supply Ἀρμοῖ. I prefer Οὐπῶ, as accounting for the sister being named (according to my restora-

tion) and not the wife. Line 3: compare Il. xv. 350: γνωτοί τε γνωταί τε, brothers and sisters. Line 4: ὁμηγενέα is not recognised in Liddell and Scott. Line 5 is thought by Kaibel to be imitated from an epigram by Leonidas of Tarentum, Anth. i, p. 243 (Brunek): ἦδει καὶ ξείνοισι καὶ ἐνδήμοισι προσηνέα | ἔρδειν κ.τ.λ. Προσηνής however is usually employed to describe courtesy of manner and speech rather than conduct; compare also Anakreon, Fragment 14 (Bergk):—

Οὐ δὴντ' ἔμπεδός εἰμι,
οὐδ' ἀστοῖσι προσηνής.

Also C. I. 2335, line 46, and 2109 g (Kaibel, 251):—

Λυσίμαχον μύθοι[σ]ι προσηνέα πᾶσι πολίταις
καὶ ξείνοισι κ.τ.λ.

The words ἐσθλὰ μὲν . . . ἐπισταμένους are merely a poetical version of a common phrase in honorary decrees: ὁ δεῖνα αἰεὶ διατελεῖ καὶ λέγων καὶ πράττων ἀγαθὸν ὅτι δύναται ὑπὲρ τοῦ δήμου (see e. g. C. I. A. ii, 313, 331). Line 7: Wood (followed by Kaibel) edits Αητογενές, as if the stone exhibited a perfect line. I prefer Μαιω]γενές, although the word does not appear to occur elsewhere: compare C. I. 4284 (Kaibel 411):—

. . . τὸν, ᾧ Μαίας κλυτὴ κοῦρε,
'Ερμείη, πένποις χῶρον ἐπ' εὖσεβέων.

Also C. I. 4708 *fin.* (Kaibel, 414). Line 8: Kaibel rightly εὖσεβέ]ων . . . χῶρον, which is a favourite phrase in epitaphs; see No. DCXXIX *post*, and the passage just cited on line 7: also Kaibel, 151, 218, 250, 500.

At a later date, not earlier than the third century A.D., the stèle was employed as the lid or door of a tomb (πωμάριον). Upon the undressed surface of the back, turned outwards, was rudely cut the following inscription, the original epitaph being hidden and somewhat injured in the process. The inscription runs lengthwise along the marble.

ΤΟΝΤΟΤΟΠΩΜΑΡΙΝΕΣΤΙΝ
 ΣΥΝΤΕΣΕΩΡΟΙΣΚΕΤΩΘΟ
 ΛΩΔΦΡΟΔΙΣΙΟΝΚΕΓΝ
 ΦΛΑΒΙΑΣΚΕΤΕΚΝΩ

Τοῦτο τὸ πωμάριον ἐστίν,
 σὺν τῆς (= ταῖς) ἑώροις κὲ (= καὶ) τῷ θό-
 λῳ, Ἀφροδισίου κὲ γν. (= γυναικὸς ?)
 Φλαβίας κὲ τέκνω[ν].

Πωμάριον seems to indicate the entrance to the tomb or vault, and αἱ ἑώροι (= αἵωροι) the supports of the roof (θόλος), but I cannot find anything to illustrate the term αἵωροι, which is new to the Lexicons.

DCXXVI.

Part of a base (?) of white marble: height 2 ft. 2 $\frac{3}{4}$ in.; width 1 ft. 7 in. The inscribed surface is slightly concave, and the marble itself is entire; but the right and left edges fitted on originally to other blocks. Discovered by Mr. Wood; unpublished.

Ν Ο Υ Σ Α
 ΕΝΘΑΓΓΑΤΡΑΜΟΙΣΗΜΑ
 ΤΟΛΟΙΣΘΙΟΝΙΝΕΚΑΔΟΞ
 ΩΓΑΣΕΤΩΓΙΣΑΣΔΙΣ
 ΚΙΣΑΘΛΟΦΟΡΩΙ
 ΟΝΠΟΤΕΚΑΙΛΕΡΝΑΙ/
 ΡΙΚΡΟΤΑΦΟΙΣΙΣΕΛ
 ΕΣΤΕΦΕΚΑΙΠΟΛΛΩ
 ΝΙΚΕΑΓΓΑΝΚΡΑΤΙΩ
 ΤΑΣΔΕΠΑΡΑΛΦΗΩΤ
 ΚΑΙ ΞΗΝΙΝΕΜΗΩΙ
 ΟΥΤΟΣΟΔΥΣΓΕΝΕ
 ΤΥΝΒΟΣΕΝΟΣΦΙΣΑ

Ὁ δεῖνα . . .] νους Ἀ[νομῆν gentle.
 Ἐνθα πάτρα μοι σῆμα | τὸ λούσθιον ἵνεκα δόξ[ης |
 ὥπασε τῷ Πίσας δισ[σά] | κισ ἀθλοφόρῳ,
 ὃν ποτε καὶ Λερναῖα [πέ] | ρι κροτάφοισι σέλ[ινα |
 ἔστεφε καὶ πολλῶ[ν] | νίκα πανκρατίῳ[ν] |
 τὰς δὲ παρ' Ἀλφῆ[ν] | καὶ Ζηνὶ Νεμήφ |
 οὔτος ὁ δυσπενθ[ής] | τύνβος ἐνοσφίσα[το].

An epitaph upon a man who had been twice victor in the Olympian games, and also at the Nemean, besides other lesser games. The monument was erected by public decree (πάτρα, line 2). Line 1 contained the name of the person thus honoured. The spelling of ἵνεκα, and the form νίκος for νίκη, are post-classical; the writing is hardly later than the first half of the first century A.D.

DCXXVII.

A square altar of bluish marble, beautifully preserved; height 3 ft. 6 in.; width 2 ft. 7 in. Inscribed on the front (a), and on the left side (b). Wood, Ephesus, Inscriptions from Tombs, No. 18; compare *ibid.* p. 121; Gelzer, Rhein. Museum N. S. xxvii, p. 466; Kaibel Epigrammata 229, and Addenda, p. 520.

α.

> Λ > Κ Α Λ Π Ο Υ Ρ Ν Ι Ο Ι
 Κ Α Λ Π Ο Υ Ρ Ν Ι Α Ν Ω Ι
 < Τ > Κ Α Λ Π Ο Υ Ρ Ν Ι Ο Σ Κ Υ
 Ι Ν Τ Ι Α Ν Ο Σ Α Φ Ρ Ι Κ Α Ν Ο Σ
 Κ Α Τ Ε Σ Κ Ε Υ Α Σ Ε Ν Σ Υ Ν
 Τ Η Ι Ε Κ Β Α Σ Μ Ε Ι Δ Ω Σ Ε Ι
 Τ Ο Ν Β Ω Μ Ο Ν
 Ρ Η Ν Ω Ι Π Α Ρ Π Ο Τ Α Μ Ω Ι Γ Ε Ν Ο Μ Η Ν Π Ω Λ Ι Τ Τ Α Δ Ε Μ Η Τ Η Ρ
 Κ Υ Ι Ν Τ Ι Α Ν Ο Σ Δ Ε Π Α Τ Η Ρ Π Ρ Ο Υ Σ Ι Α Δ Ο Σ Δ Ε Π Α Τ Η Σ
 Κ Α Λ Π Ο Υ Ρ Ν Ι Α Ν Ο Σ Δ Ο Υ Ν Ο Μ Α Ε Θ Δ Ε Π Ι Π Ε Ν Τ Ε Λ Ο Γ Ο Ι Σ Ι Ν
 Ι Ν Ε Φ Ε Σ Σ Ω Ι Σ Χ Ο Λ Α Σ Α Σ Ε Ι Κ Ο Σ Ε Θ Σ Ε Θ Α Ν Ο Ν

b.

Ο Ε Ν Ο Χ Λ Η Σ Α Σ Τ Ο Υ Τ Ω Ι
 Τ Ω Ι Β Ω Μ Ω Ι Η Τ Ω Ι Τ Ο Π Ω Ι
 Κ Α Τ Α Β Α Λ Ε Ι Ε Ι Σ Τ Ο Ν Φ Ι Σ Κ Ο Ν
 Μ Υ Ρ Ι Α

α.

Α(ουκίῳ) Καλπουρνίῳ
 Καλπουρνιανῷ
 Τ(ίτος) Καλπούρνιος Κυ-
 ντιανὸς Ἀφρικανὸς
 5 κατεσκεύασεν σὺν
 τῇ ἐκβασμειδώσει
 τὸν βωμόν.
 Ῥηνῷ παρ ποταμῷ γενόμεν, Πώλλιττα δὲ μήτηρ,
 Κυντιανὸς δὲ πατήρ, Προυσιᾶδος δὲ πάτρης,
 10 Καλπουρνιανὸς δ' οὖνομα ἔτη δ' ἐπὶ πέντε λόγοισιν
 ἰν' Ἐφέσῳ σχολάσας εἰκοσέτης ἔθανον.

β.

Ὁ ἐνοχλήσας τούτῳ
 τῷ βωμῷ ἢ τῷ τόπῳ
 καταβαλεῖ εἰς τὸν φύσκον
 15 * μύρια.

The tomb of a youth of high rank. His parents were living on the Rhine when their son was born (line 8), though they had a home and connexions (line 9) at Prusias in Bithynia (i. e. Kios, see Strabo, xii, p. 563). The youth had been studying rhetoric at Ephesos from the age of 15, perhaps with a view to the legal profession, and died there. We hear but little of Ephesos (as compared with Rhodes, for example), as a school of Rhetoric; but No. DCXLVIII *ante* speaks of the rhetor Soterios and his pupils, and St. Paul seems to have hired the lecture-room of another such rhetorician (Acts xix, 9: καθ' ἡμέραν διαλεγόμενος ἐν τῇ σχολῇ Τυράννου). Line 6: ἐκβασμει-

δωσις is unknown to the Lexicons, it means a step or step's pace round the altar: derivation from βαθμός or βασμός, βαθμοειδής, βασμειδής, ἐκ-βασμειδῶ-ωσις); ἐκ-βάσμως is found in a similar sepulchral inscription from Adramyttion, published in the Bull. de Corr. Hell. iv, 1880, p. 381. Line 8: the name Πώλλιττα (not Πόλλιττα as Wood) occurs in C. I. 3098 (from Teos). The inscription is hardly later than the first century A.D. Note in the last line the usual sign of denarii, *. On the fines specified in the later Græco-Roman sepulchral inscriptions, as payable in case of injury to the tomb, see note on No. DCXLVIII *post*.

DCXXVIII.

A slab of white marble, 'found in a pier of the Coressian Gate, to which it did not originally belong.' Height 2 ft. 11 $\frac{3}{4}$ in.; width 3 ft. 4 in. The surface is nearly filled by a circular flat shield in relief, which encloses the metrical epigram. Wood, Inscriptions from the City and Suburbs, No. 10 (epigram only), compare *ibid.* p. 116; after him, Kaibel, Epigrammata, No. 228 *a*.

ΤΟΜΝΗΜΕΙ
 ΟΝΕΣΤΙΝ
 ΜΑΡΚΙΑΣ
 ΕΞΙΜΕΡΑΣ
 ΖΗ
 ΚΑΙ
 ΑΝΑ
 ΜΗΛΙΣ
 ΖΙ
 ΩΣΑΓΑΘΟΝΚΑΙΠΑΙΔΑΚΑΤΑΦΘΙΜΕΝΟΙΟΛΙΠΕΣΘΑΙ
 ΕΙΠΕΜΕΛΙΓΛΩΣΣΩΝΙΔΡΙΣΟΠΙΕΡΙΔΩΝ
 ΤΟΥΤΕΤΥΜΩΣΕΠΕΜΟΥΦΙΛΕΚΕΚΡΙΤΑΙΑΝΓΑΡΑΝΕΙΛΕΝ
 ΜΝΑΜΑΝΑΚΑΚΙΑΠΑΙΣΠΑΛΙΝΗΡΓΑΣΑΤΟ
 ΚΑΛΑΝΔΕΞΩΖΩΝΓΕΝΕΤΑΧΑΡΙΝΟΥΒΙΟΤΟΥΦΩΣ
 ΔΕΥΤΕΡΟΝΑΛΛΑΚΛΕΟΥΣΗΨΙΕΡΟΝΒΙΟΤΟΝ
 ΑΙΝΩΜΟΥΣΑΩΝΣΕΜΝΟΝΓΕΝΟΣΕΙΣΑΡΕΤΑΝΓΑΡ
 ΔΩΚΑΝΕΜΟΙΤΕΚΝΟΥΖΩΣΑΝΕΥΦΡΟΣΥΝΑΝ

Το μνημεῖ-
 ον ἐστίν
 Μαρκίας
 ἐξ ἡμέρας

καὶ

Ἀνα . . .
 Μηλίο[υ]

ζῇ.

ζῇ.

Ὡς ἀγαθὸν καὶ παῖδα καταφθιμένοι οὐ λιπέσθαι,
 εἶπε μελιγλώσσων ἰδρὶς ὁ Πιερίδων

τοῦτ' ἐτίμως ἐπ' ἐμοῦ, φίλε, κέκριται· ἂν γὰρ ἀνείλεν
 μνάμαν ἁ κακία, παῖς πάλιν ἠργάσατο.
 5 καλὰν δ' ἐξσώζων γενέτα χάριν, οὐ βίотου φῶς
 δεύτερον, ἀλλὰ κλέους ἥψ' ἱερὸν βίотον.
 αἰνῶ Μουσάων σεμνὸν γένος, εἰς ἀρετὰν γὰρ
 δῶκαν ἐμοὶ τέκνου ζῶσαν εὐφροσύναν.

The portions in prose have suffered from rough
 erosion or intentional injury, probably in ancient
 times. They are however fairly legible still, though
 more coarsely engraved than the epigram, which
 appears to belong to the first century A. D. The
 epigram, for obvious reasons, is inscribed with much
 care and in the most elegant letters the lapidary had
 at his command. We may suppose that this was
 originally a sepulchral monument, erected by Marcia
 of Himera and Ana... a Melian during their life-
 time. Probably these were husband and wife, and
 the shield with which the slab was adorned may
 have referred to the man's profession as being that
 of arms. Marcia is named first, perhaps because

her money purchased the tomb. After the husband's
 death the inscription on this his monument was
 injured by some ill-meaning person (lines 3, 4);
 but here he proved the truth of what a great poet
 had said about Orestes avenging his father (line 1,
 from *Odyssey* iii, 196). For his son, who was a
 poet (line 5), repaired his father's tomb (line 4), and
 restored to him not indeed life but an abiding record
 (line 6): *εἰς ἀρετάν* must mean 'for my better renown.'
 I imagine that the son composed this epigram, and
 had it placed upon the monument, although it is
 supposed to be spoken by the dead father. The epi-
 gram is in Doric, and this accords with the father being
 from Melos. Kaibel interprets somewhat differently.

DCXXIX.

Sepulchral column of white marble: height 3 ft.; diameter 1 ft. 5½ in. Found in the village of Arralia, S. of Ephesos. Published by
 Waddington-Le Bas, Nos. 168 and 170; C. Curtius, *Hermes* iv, p. 207; Kaibel, *Epigrammata*, 296; compare Röhl, *Schedæ Epi-*
graphicae, p. 23.

ΠΟΠΛΙΟΝΑΥΦΙΔΙΟΝΓΗ
 ΡΩΣΕΠΙΤΕΡΜΑΜΟΛΟΝΤΑ
 ΕΥΣΕΒΕΩΝΧΩΡΟΣΔΕΞΑΤΟ
 ΠΑΣΙΦΙΛΟΝ=ΑΣΠΑΖΕΣΘΗΡΩ
 5 ΑΤΟΝΟΥΚΕΔΑΜΑΣΣΑΤΟΥΛΥΗ
 (Space of five inches vacant.)
 ΠΟΠΛΙΟΣΚΑΣΤΡ
 ΚΙΟΣΑΓΑΘΕΙΝΟ
 ΛΕΥΚΙΟΣΛΑΙΛΙΟ
 ΑΣΤΡΑΓΑΛΟΣ
 10 ΟΓΟΥΛΝΙΑΨ
 ΖΗ

Πόπλιον Αὐφίδιον γή|ρωσ ἐπὶ τέρμα μολόντα |
 εὐσεβέων χώρος δέξατο | πᾶσι φίλον·
 5 ἀσπάζεσθ' ἥρω|α τὸν οὐκ ἑδαμάσσατο λύπη.

Πόπλιος Καστρ[ί-
 κιος Ἀγαθεῖνο[ς,
 Λεύκιος Λαίλιος
 Ἀστράγαλος,
 10 Ὀγουλνία. ψ. [β.?]
 ζή.

In line 1 the marble exhibits *Αὐφίδιον*, thus dis-
 missing the conjectures of previous editors.

The letters are of the first century A. D.; but
 the lines of verse, if contemporaneous, are inscribed
 with less care and elegance than the remainder.

Perhaps the P. Castrius of the prose inscription
 was the kinsman and heir of P. Aufidius named
 above. Aufidius had been voted a public funeral,

see line 10: ψ(ηφίσματι) [β](ουλῆς) or [δ](ήμου). His
 heir, P. Castrius, assisted by other kinsfolk—L.
 Laelius Astragalos and Ogulnia—erects this monu-
 ment in his honour. At the foot he adds, ζή (*sc.*
 Castrius): i. e. the tomb is his, prepared in his
 lifetime to receive him when he dies. For the
 phrase *εὐσεβέων χώρος* compare No. DCXXV *ante*.

DCXXX.

A fragment of white marble, broken all round: height 3½ in.; length 1 ft. 4½ in. Discovered by Mr. Wood; unpublished.

ΟΙΚΟΣ·ΟΝΗΓΕΙΡΕΝ·ΠΑΙΣΙ·ΠΑΤΙ
 ΖΗΣΑΜΕΝΟΙΣ·ΕΤΕΩΝ·ΠΑΥΡΟΝΥ
 ΤΡΙΣ·ΗΜΕΓΑΛΗ·Μ

.....
 Οἶκος ἐν ἡγειρεν παισὶ πατ[ρὶ]ρ ---

 Ζησαμένοις ἐτέων παῖρον υ[π] ---

 Νῦν πα[τρὶς] ἡ μεγάλη μ ---

Part of an epitaph: only portions of three pentameters remain. Date probably the first century A. D.

DCXXXI.

Fragment of white marble, entire on right and at bottom. Height 6 in.; width 10 in. Discovered by Mr. Wood; unpublished.

LIV KPHEVS
NOΣIOYAIOS
OPΦEYΣ

. . . . nus Iu]liu[s O]rpheus
. . . . vos 'Ιούλιος
'Ορφεύς.

Letters of the Augustan age.

DCXXXII.

On a simple sarcophagus of white marble, ornamented with heads of oxen and of rams. Height 10 in.; width 1 ft. 5 in.; discovered by Mr. Wood, as described in his *Ephesus*, p. 126. C. Curtius, *Hermes*, iv, p. 214; C. I. L. iii, 6089.

PANN̄CHVSIBIETVXORPIΘANETFILIAI
PITHANE
ΠΑΝΝ̄ΧΟΣΕΑΥΤΩΚΑΙΠΙΘΑΝΗΓΥΝΑ
II I
ΚΑΙΟΥΓΑΤΡΙΠΙΘΑΝΗ

Pannychus (s)ibi et uxor(i) Pithan(e) et filiae
Pithane.

Πάννυχος ἑαυτῷ καὶ Πιθάνῃ γυνα-
ι[κ]ί,
καὶ θυγατρὶ Πιθάνῃ.

The third line is inscribed in smaller characters than the rest.

DCXXXIII.

Plain slab of white marble: height 11 in.; width 1 ft. 3 in. Discovered by Mr. Wood; unpublished.

ΤΟΥΤΟΥΤΟΥΜΝ
ΜΕΙΟΥΤΟΔΕΞΙΟΝΜΕ
ΡΟΣΕΣΤΙΝΚΟΥΜΦΟΥΛΗ
ΟΥ·ΒΑΣΣΟΥΚΑΙΕΥΤΥΧΙΔΟΣ
5 ΑΛΕΞΑΝΔΡΟΥΤΟΥΔΗ
ΜΟΤΕΛΟΥΣ ΚΛΗΡΟ
ΝΟ ΟΥΖΩΣΙΝ

Τούτου τοῦ μν[η-
μείου τὸ δεξιὸν μέ-
ρος ἐστὶν Κ. Οὐμφουλη-
ου Βάσσου καὶ Εὐτυχίδος
5 'Αλεξάνδρου τοῦ Δη-
μοτέλους σ[υγ]κληρο-
νό[μου αὐτ]οῦ. ζῶσιν.

It is obvious that many of these sepulchral inscriptions are not intended to be memorials of the dead, but to define and claim the ownership of the plot of ground or monument. Thus the present document declares that the right hand portion of the tomb be-

longs to C. Umphuleius Bassus and to Eutychis his co-heir, she being the daughter of Alexander son of Demoteles; we may suppose that Bassus and Eutychis were man and wife, but it is not stated.

DCXXXIV.

White marble stelè, surmounted by a plain moulding; top and left entire. Height 11 in.; width 11 in. Discovered by Mr. Wood; unpublished.

ΤΟΥΤΟΥΤ
ΤΟΡΙΤΟΝΜΕ
ΤΩΝΕΝΔΕΞΙΟΙ
ΕΣΣΙΝΑΥΡΩ
5 ΣΑΟΝΟΣΚΑΙΓΥΝ
ΑΥΡ·ΣΜΥΡΝΗΣΕΦ
ΚΑΙΤΕΚΝΩΝ
Ζ Ω Σ

Τούτου τ[οῦ] ἡρώου
τὸ τρίτον μέρος καὶ
τῶν ἐνδέξιον[ων] σωρῶν
ἐσ[τ]ιν· Αὐρ. Ζω[ὸς] . . . ου
5 Σάωνος καὶ γυν[αικὸς]
Αὐρ. Σμύρνης 'Εφ[εσίας]
καὶ τέκνων [αὐτῶν].
Ζῶσι[ν].

In line 4 ΕΣΣΙΝ is the lapidary's blunder. The husband's name was Αὐρ. Ζώϊλος (Ζώσιμος, Ζώτιχος *re/* simile) Σάων. Σάων is a well known name, especially

in Bœotia, though usually with genitive Σάωνος. Its bearer was probably not an Ephesian, but his wife Aur. Smyrna was.

DCXXXV.

Sepulchral slab of white marble : height 1 ft. 9 in. : width 3 ft. 4 in. : in good preservation. Discovered by Mr. Wood. C. Curtius, *Hermes*, iv, p. 210 ; Wood, *Inscriptions from Tombs, etc.*, No. 13.

ΤΙ·ΚΛΑ·ΕΥΤΥΧΟΣ·ΙΩΝ	Τι(βέριος) Κλαύδιος Εὐτυχος ζῶν
ΤΟΜΝΗΜΕΙΟΝΚΑΤΕΣΚΕΥ	τὸ μνημεῖον κατεσκεύ-
ΑΣΕΝ·ΕΑΥΤΩ·ΚΑΙ·ΚΛΑΥΔΙΑ	ασεν ἑαυτῷ καὶ Κλαυδίᾳ
ΜΟΥΣΗ·ΤΗΓΥΝΑΙΚΙΚΑΙ·ΚΛΑΥ·	Μούσῃ τῇ γυναικὶ καὶ Κλαυ(δίᾳ)
5 ΒΕΝΟΥΣΗ·ΤΗΘΥΓΑΤΡΙΚΑΙ·Τ·ΜΑ	5 Βενούστῃ τῇ θυγατρὶ καὶ Τ(ίτῳ) Μα-
ΡΙΩΜΑΡΚΕΛΛΩΤΩΓΑΝΒΡΩΚΑΙ·ΤΙ·ΚΛΑΥ·	ρίῳ Μαρκέλλῳ τῷ γανβρῳ καὶ Τι(βερίῳ) Κλαυ(δίῳ)
ΒΕΝΟΥΣΤΩΤΩΥΙΩΚΑΙΤΟΙΣΤΟΥΤΑΝ	Βενούστῳ τῷ υἱῷ καὶ τοῖς τούτων
ΕΚΓΟΝΟΙΣΚΑΙΤΟΙΣΑΠΕΛΕΥΘΕΡΟΙΣ ∅	ἐγγόνοις καὶ τοῖς ἀπελευθέροις.

C. Curtius remarks that the *Τιβέριος Κλαύδιος Τιβερίου Κλαυδίου υἱός, ἀπελευθέρως*, named on another Ephesian tombstone (C. I. 3014) may have belonged to the household spoken of in line 8.

DCXXXVI.

Sepulchral stele of white marble : height 2 ft. 8½ in. : width 1 ft. 10 in. Discovered by Mr. Wood. C. Curtius, *Hermes*, iv, p. 209 ; Wood, *Inscriptions from Tombs, etc.*, No. 5 ; C. I. L. iii, 6087.

Α·	
·ΑΤΙΝΝΙΥΣ·ΝΟΕΜΒΕΡ	A. Atinnius No(v)ember
ΝΟΒΕΛΛΙΑ·ΠΥΡΑΛΛΙΔΙ	Novellia(e) Pyralldi
ΚΟΙΥΓΙ·ΣΥΑΕ·ΚΑΡΙΣΣΙΜΑΕ	Cojugi suae carissimae
ΦΕCΙΤ·ΣΙΒΙ·ΕΑ (vacant)	fecit sibi[que ?]
5 ΚΛΑΥΔΙΑ ΜΑΓΝΑ	5 Κλαύδια Μάγνα
ΤΙΒΕΡΙΟΥΚΛΑΥΔΙΟΥ	Τιβερίου Κλαυδίου
ΔΙΟΓΝΗΤΟΥΓΥΝΗ	Διογνήτου γυνή
ΜΑΜΜΗ ΙΔΙΑ	μάμμη ἰδίᾳ.
ΟΣΑΝΤΑΥΤΑΤΑΓΡΑΜ	ὅς ἂν ταῦτα τὰ γράμ-
10 ΜΑΤΑΕΚΚΟΨΗ·Η	10 ματα ἐκκόψῃ ἡ
ΑΛΛΟΤΡΙΑΟΣΤΑΒΑΛΗ	ἀλλότρια ὅστᾳ βάλλῃ
ΥΠΕΥΘΥΝΟΣΕΣΤΩΤΗ	ὑπεύθυνος ἔστω τῇ
ΓΕΡΟΥΣΙΑ * C̄N	γερονσίᾳ * σὺν
ΚΑΙΤΟΙΣΤΑΜΙΑΙΣΤΗΣ	καὶ τοῖς ταμίαις τῆς
15 ΠΟΛΕΩΣ * C̄N	15 πόλεως * σὺν
ΕΖΗCΕΝΕΤΗ Ἀ Ἡ ΜΗΝΕCΒΩΡΑCΔ	ἐζήσεν ἔτη λη. μῆνες β, ὥρας δ.

The Α inserted in line 1 over Atinnius to replace an Α which had been lost before Atinnius through a fracture at the top left hand corner of the marble. Several slips of the lapidary occur, especially in his Latin. Noember in line 1, Novellia in line 2, and *μήνες* (for *μήνας*) in line 16. In line 4 Mr. Wood's editor read **FA** and restored fa[miliæque]. The letter is probably **E** and if so **EA** is a blunder of the lapidary, and **SIBI** is without anything to govern it. I have suggested sibi[que], but doubtfully.

It is almost certain that both the Latin and Greek

portions were inscribed at the same time and by the same hand. If so, Claudia Magna (line 5) may have been the daughter of Novellia Pyraldis (line 2). The *ταμίαι τῆς πόλεως*, line 14, are not mentioned elsewhere as one of the Ephesian boards ; at an earlier period an *οἰκονόμος* is spoken of (see Prolegomena, p. 82). At Smyrna, however, and elsewhere, *ταμίαι* existed : C. I. 3151, 3152 ; compare Menadier, p. 84. The fines specified, 250 denarii (lines 13, 15) are unusually small ; see on No. DCXLVIII *post*.

DCXXXVII.

Stelè of blue-veined marble; height 1 ft. 7 $\frac{3}{4}$ in.; width 1 ft. 9 $\frac{1}{2}$ in. Discovered by Mr. Wood 'in the Sacred Way,' i.e. the road from the Magnesian Gate towards the Temple (see 'Ephesus,' p. 124). Unpublished.

οὐωμοσκαίεπαυ	Ἵ	Ὁ βωμὸς καὶ (ἡ) ἐπ' αὐ-
τωσοροσειτιν		τῷ σορὸς ἐ(σ)τιν
αρτεμααρτεμα		'Αρτεμᾶ 'Αρτεμᾶ
τουαθηναγορου		τοῦ 'Αθηναγόρου
5 · ΖΗ · ΚΑΙ ΚΑΛΛΙΣΤΟΥ	5	ζῆ'— καὶ Καλλίστου
τογγουαυτου · ΖΗ		τοῦ υἱοῦ αὐτοῦ ζῆ'—
καίδεκμουατερι		καὶ Δέκμου 'Ατερί-
οϋ · ΗΛΙΟΥ		ου 'Ηλίου.

The writing is late, and probably not earlier than 200 A. D.

DCXXXVIII.

On a tablet of white marble, found by Mr. Wood, 'over the door of a tomb.' Height 1 ft. 7 $\frac{1}{4}$ in.; width 3 ft. 11 $\frac{1}{2}$ in.; apparently it is the same inscription which is shown in the woodcut on p. 124 of 'Ephesus,' compare *ibid.* p. 125. Wood, *Inscriptions from Tombs*, No. 10; C. I. L. iii, 6090.

V - P - TERENTIVS · OLYMPVS · SIBI		V(ivus) P(ublius) Terentius Olympus sibi
EΤΟCΤΑVIAE · PAVΛAE · V · VΧΟΡΙ		et Octaviae Paulae v(ivae) uxori
SVAE - SVISQVE		suae suisque.
5 ΖΗ · Η · ΤΕΡΕΝΤΙΟΣΟΛΥΜΠΟΣ	5	Ζῆ' Πύ(πλιος) Τερέντιος Ὀλυμπος
ΕΑΥΤΩΚΑΙΟΚΤΑΒΙΑΠΑΥΛΑ · ΖΗ		ἐαυτῷ καὶ Ὀκταβία Παύλα· ζῆ'
ΤΗΓΥΝΑΙΚΙΚΑΙΤΟΙΣΙΔΙΟΙΣ Ϝ		τῇ γυναικὶ καὶ τοῖς ἰδίοις.

DCXXXIX.

A sarcophagus of white marble, ornamented with festoons of fruit and leaves suspended between two rams' heads at the angles and a bull's head in the centre: height 1 ft. 5 $\frac{1}{2}$ in.; width 2 ft. 8 in. Discovered by Mr. Wood. C. Curtius, *Hermes*, iv, p. 214; C. I. L. iii, 6088.

ΕΡΡΙΑ · Μ · F · INFANS

(Festoons)

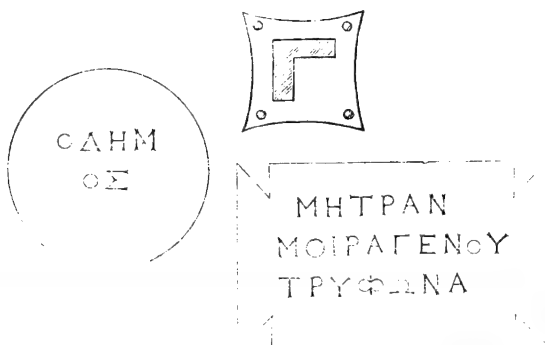
ΕΠΠΙΑ ΜΑΡΚΟΥ ΘΥΓΑΤΗΡ ΝΗΠΙΑ

Erpia M(arci) f(ilia) infans.

'Εππία Μάρκου θυγάτηρ νηπία.

DCXL.

A plain sarcophagus of white marble: height 1 ft. 1 $\frac{1}{2}$ in.; width 1 ft. 6 $\frac{1}{2}$ in. Discovered by Mr. Wood. C. Curtius, *Hermes*, iv, p. 213.



Ὁ δῆμ-
ος
Μητρᾶν
Μοιραγένου
Τρύφωνα.

The words *ὁ δῆμος* are enclosed within an olive chaplet, showing that the person here inurned was honoured with a public funeral. The name is in the accusative, *στεφανοῖ* or *ἐτίμησε* being understood. The name is inscribed on a label sculptured in relief, and above the label is a representation of a keyhole.

Both *Μητρᾶς* and *Μοιραγένης* are known Ephesian names; compare No. DCXLI *post.* The two names of Metras Tryphon are separated by the insertion of his father's name, in the Roman manner. The letters belong to about A. D. 50.

DCXLI.

On a plain sarcophagus of white marble: height 1 ft.; width 1 ft. 6 in. Discovered by Mr. Wood. C. Curtius, *Hermes*, iv, p. 213.

ΜΟΙΡΑΓΕΝΗΣ ΜΟΙΡΑ
ΓΕΝΟΥ ΤΟΥ ΜΗΤΡΑ
ΑΝΗΡ ΠΥΚΤΗΣ

*Μοιραγένης Μοιρα-
γένου τοῦ Μητρᾶ,
ἀνὴρ πύκτης.*

The lettering indicates the first century A. D. *Μοιραγένης* must have been related to the *Μητρᾶς* of the preceding inscription, No. DCXL.

DCXLII.

Stele of white marble, broken all round, but with the surface uninjured; height 11 in.; width 1 ft. Discovered by Mr. Wood; unpublished.

Ι Τ Ρ Υ Τ Α
Λ Υ Μ Β Ι Ω Μ Ε Τ
Ι Ω Ν Τ Ε Κ Ν Ω Ν Π Υ
Α Ν Ο Υ Κ Α Ι Θ Ε Ο Δ Ω
5 Ν Ε Ι Α Σ
Χ Α Ρ Ι Ν
Ϸ

[Ὁ δεῖνα τῇ δεῖνι]
... τῇ γλυ]κυτά-
τη] συμβίῳ μετ[ᾶ
τ]ῶν τέκνων Πυ[θ-?
ι]ανοῦ καὶ Θεοδώ-
5 ρου.] νείας
χάριν.

The date is not earlier than the second century A. D., as is indicated by the Σ , and the debased form *νείας* for *μνείας*.

DCXLIII.

Sepulchral slab of white marble; height 1 ft. 1¼ in.; width 9 in. Discovered by Mr. Wood; unpublished.

ΤΑΤΙΑΣΙΔΙΩ
ΑΝΔΡΙ-ΕΡΩΤΙ
ΜΝΕΙΑΣΧΑ
ΡΙΝΕΠΟΙΕΙ

*Τατίας ἰδίῳ
ἀνδρὶ Ἐρωτι
μνείας χά-
ριν ἐποίει.*

DCXLIV.

Fragment of grey marble slab, entire only at left and bottom: height 1 ft. 4 in.; width 1 ft. Discovered by Mr. Wood; unpublished.

Δ Μ Ι Λ Δ Ε
ΕΥΤΥ
FIDΛ
ΦΕΙΔΟ

[Balbinus?]
[Eutychi?]
*Βαλβε[ῖνος
Εὐτύ[χου?
Fidu[s i
Φεῖδο[s ου.*

In very large letters of the first century A. D., from 2 inches to 3¼ inches in height.

DCXLV.

Plain slab of white marble: height 10½ in.; width 1 ft. 1 in. Discovered by Mr. Wood; unpublished.

ΤΟΥΤΟΤΟ
ΗΡΩΩΝΕΣ
ΤΙΝΚΑΙΤΑΠΕ
ΡΙΑΥΤΟΣΥΝΚΑΤ
5 ΤΩΣΩΛΑΡΙΩ

Τούτο τὸ
ἡρώ(δ)ν ἐσ-
τιν καὶ τὰ πε-
ρὶ αὐτὸ σὺν κα(ῖ)
5 τῷ σωλαρίῳ . . .

The name of the owner probably followed on a panel now lost: solarium is a terrace or balcony. The lettering is coarse and careless.

DCXLVI.

Fragment of bluish-white marble, entire only at bottom; little is lost at right and left. Height 9½ in.; width 1 ft. 5 in. Discovered by Mr. Wood; unpublished.

ΔΝΑΥΙΔ
Ν ΤΙ ΟΥ
ΝΥ ΡΙΑ ΛΗΣ

The surface of the stone is worn smooth, but it is almost certain that the spaces in lines 2 and 3 were never inscribed. It appears to be a late funeral stelè, which probably ran somewhat thus:—

[Τούτο τὸ ἡρώδον ἐστὶ
[τοῦ δεινός καὶ τῆς δεινός]
[τῆς γυναικὸς αὐτοῦ καὶ]
τῶν τέκν]ων αὐτῶ[ν
Κοῖ]ν—τί—ου,
Κυ—ρίλ—λης.

DCXLVII.

Sepulchral monument of white marble, with relief representing a male figure seated at a meal. Height 1 ft. 10⅔ in.; width 10⅔ in. Discovered by Mr. Wood; unpublished. Underneath the relief six lines have been obliterated, of which only a few letters remain.

ΤΑ Χ Χ Σ
ΤΡΟΦΙΜΟΣΖΗ

.....
Τα . . . Χ . . . Χ . s
Τρόφιμος ζῆ.

DCXLVIII.

Panel of white marble: height 1 ft. 5¼ in.; width 2 ft. 5½ in. Discovered by Mr. Wood; unpublished.

ΤΟΜΗΜΕΙΟΝΕΣΤΙ
ΠΟΠΛΙΑΣΟΥΛΕΙΑΒΗΡΥΛΑΣ·ΚΑΙ
ΤΑΤΕΚΝΑΑΥΤΗΣ·ΖΗΣΙΝ
ΚΑΙΤΟΥΤΥΝΒΙΟΥΑΥΤΗΣΜΕΝΑΝ
5 ΔΡΟΥ ΖΗ
ΤΑΛΟΥΥΙΟΥΑΥΤΟΥ·ΖΗ·ΚΑΙ·
ΡΩΣΚΙΛΙΑΣΕΥΤΥΧΙΑΣΓΥΝΑΙΚΟΣ
ΑΥΤΟΥΤΟΥΤΟΤΟΜΗΜΗΟΝ
ΕΑΝΤΙΣΠΩΛΗΣΗΑΠΟΤΕΙΣΕΙ
10 ΤΗΓΕΡΟΥΣΙΑ·*Ε·

Τὸ μνημεῖον ἐστὶ
Ποπλίας (Ἰ)ουλεία(ς)? Βηρύλας καὶ
τὰ τέκνα αὐτῆς· ζῶσιν.
Καὶ τοῦ συνβίου αὐτῆς Μενάν-
δρον· ζῆ.
Τάλου υἱοῦ αὐτοῦ· ζῆ· καὶ
Ῥωσκιλίας Εὐτυχίας γυναικὸς
αὐτοῦ. Τούτο τὸ μνημῆον
ἐάν τις πωλήσῃ ἀποτείσσει
10 τῇ γερούσιᾳ * ε .

Lines 1-3 and 6-10 were apparently inscribed by | in smaller characters of different style, as an after-
the same hand at one time; lines 4-5 are inserted | thought. There are indications in line 2 and

elsewhere of previous erasures. Several curious blunders occur in lines 2, 3: *ΟΥΛΕΙΑ*, which is plainly on the stone, must be meant for *ΙΟΥΛΕΙΑΣ*, and τὰ τέκνα should obviously be τῶν τέκνων. For the form *μνημῆον* compare *ἐπιμέλῃα* in No. DXXII, etc. In line 10 the fine specified as payable is ε, i. e. 5,000 denarii: the fine usually specified in this connexion is βϕ, i. e. 2,500, or half this sum; see No. DCXLIX *post*. Concerning this custom of denouncing a fine against any who shall infringe the testamentary injunctions of the founder of the monument, see Marquardt, *Röm. Alt.* v, p. 281. Abundant examples of such fines may be cited from the sepulchral monuments of Rome, of Italy, and of the Provinces. In Rome and Italy the fines are usually made payable to the imperial fiscus or to the Roman ærarium. In the Provinces the imperial fiscus is usually mentioned, as in Nos. DCXXVII *ante*, εἰς τὸν φύσκον, and DCLIII *post*, τῷ φύσκῳ. But instead of φύσκος the word ταμείον is very generally employed as in No. DCXLIX *post*, τῷ ταμείῳ; the meaning of ταμείον is plainly shown by C. I. 2830 (Aphrodisias): εἰς τὸ ἱερώτατον ταμείον τοῦ κυρίου Αὐτοκράτορος Καίσαρος κ.τ.λ. (compare C. I. 2832). Sometimes the Roman ærarium is specified, as in C. I. 2834: [τῷ ταμείῳ τοῦ] δήμου Ῥωμαίων; at other times particular temples,

as in C. I. 3108: εἰς τὸν ναὸν τῶν Σεβαστῶν *βϕ καὶ εἰς τὸν προε[στώτα τῆς ἱερ]ωτάτη[ς] π[όλεω]ς ἡμῶν θεὸν Διόνυσον *βϕ. In most cases, however, if the imperial fiscus is not to receive the fine, it is declared payable to the revenues of the city or of one of the civic boards; thus in No. DCXXXVI, τοῖς ταμίαις τῆς πόλεως and τῇ γερουσίᾳ; in No. DCXLIX, εἰς τὴν πόλιν; and in the present case, τῇ γερουσίᾳ. The amount of the fine varies very considerably. As Marquardt observes (*l. c.*), we do not know the precise method by which the fines were recoverable. It is obvious that the inscription upon the tomb declaring its owners, forbidding its profanation, and denouncing a fine, formed a will, or part of a will. A copy of the will was deposited in the muniment-room of the city: see Nos. DCL, DCLV, DCLXIV. We may suppose that permission would be asked of any board, before it was formally named as the guardian of a tomb; and it would be thenceforward the duty and the interest of such board, to prosecute, upon information given, any violator of the terms of the will.

An interesting essay by Prof. G. Hirschfeld upon Greek sepulchral inscriptions which threaten fines will be found in the *Königsberger Studien* I, 1887, p. 83.

DCXLIX.

A slab of white marble enclosed within a moulding: height 1 ft. 1½ in.; width 1 ft. 1½ in. Wood, *Inscriptions from Tombs, etc.*, No. 8.

ΕΑΝΔΕΤΙΣΠΑΡΑΤΟΥΣ
ΓΕΓΡΑΜΜΕΝΟΥΣΔΕΣΠΟ
ΤΑΣΗΓΡΑΜΜΑΕΚΚΟΨΗ
ΗΠΩΛΗΣΑΙΘΕΛΗΣΗΤΟ
5 ΜΝΗΜΕΙΟΝΔΩΣΕΙΤΩ
ΤΑΜΕΙΩ*ΒΦΚΑΙΕΙΣ
ΤΗΝΠΟΛΙΝ*ΒΦ

Ἐὰν δέ τις παρὰ τοὺς
γεγραμμένους δεσπό-
τας ἢ γράμμα ἐκκόψῃ
ἢ πωλῆσαι θελήσῃ τὸ
5 μνημεῖον, δώσει τῷ
ταμείῳ *βϕ, καὶ εἰς
τὴν πόλιν *βϕ.

Another slab containing the names of the owners of the tomb must have accompanied this; they were probably panels of the same monument. A fine of 2,500 denarii is to be paid to the ταμείον (= ταμείον), here loosely used for φύσκος, and a further 2,500 to the treasury of Ephesos itself. εἰς τὴν

πόλιν is equivalent to τοῖς ταμίαις τῆς πόλεως in No. DCXXXVI *ante*. On these fines for desecrating graves see the preceding inscription.

In line 2 the O of δεσπότης can be faintly traced on the marble.

DCL.

Stelè of white marble, broken off at the top: height 1 ft. 1½ in.; width 1 ft. 6½ in. The surface is worn smooth, and the letters are rather faint. Discovered by Mr. Wood; unpublished.

ΟΥΤΟΥΑΙΡ
ΑΙΦΛΑΚΚΙΛΛΗΣ
ΑΙΚΟΣΑΥΤΟΥΚΑΙ
5 ΚΝΩΝ-ΚΑΙΕΙΘΝΩΙ
ΖΩΣΙΝ ΤΑΥΤΗΣ
ΤΗΣΕΠΙΓΡΑΦΗΣΕΞΦΡΑ-
ΓΙΣΜΑΑΠΕΤΕΘΗΕΙΤΟ
ΑΡΧΕΙΟΝ

[Τοῦτο τὸ μνημεῖον ἐστίν]
... ου τοῦ Ἀπ...
... καὶ Φλακκίλλης
γυν]αῖκός αὐτοῦ καὶ
τ]έκνων καὶ ἐ(κ)γόνων.
5 Ζώσιν. — Ταύτης
τῆς ἐπιγραφῆς ἐξσφρά-
γισμα ἀπετέθη εἰ(ς) τὸ
ἀρχεῖον.

Line 6: Ξ is partly legible. 'Εξσφράγισμα, literally a 'squeeze' or 'impress,' signifies here a 'verbatim copy'; unless we suppose a plaster cast to have been made and preserved. 'Αποσφράγισμα is the proper word for the impression of a seal; Pliny to Trajan, Ep. 74 (Keil): signata est anulo meo, cujus est aposphragisma quadriga. 'Εξσφράγισμα is very commonly used in the sense which it has here; compare the following tombstones from Smyrna, C. I. 3276, 3281, 3282, 3357, in all of which it is written *ἐξσφ.* In C. I. 3387 it is written *ἐκ(σ)φράγισμα*, if rightly copied, and in No. DCLV *post* *ἐσφράγισμα*. Sometimes *ἀντίγραφον* is used instead, as in No. DCLXIV *post*. A copy of the inscription upon the tomb was the title deed to its possession, and was therefore deposited in the record-office of the city, τὸ ἀρχεῖον.

The ἀρχεῖον is repeatedly spoken of on the tombstones from Aphrodisias, see C. I. 2841 foll.; compare the Smyrna inscriptions just cited, and C. I. 3295: *τούτου τοῦ τίτλου ἀντίγραφον ἀπετέθη εἰς τὸ ἀρχεῖον*. M. Dareste (Bull. de Corr. Hell. vi, p. 241) has pointed out the importance of the ἀρχεῖον in the Greek cities as the public Registry of sales and deeds of all kinds; see also Marquardt, Röm. Alt. iv, p. 182. 'Αρχεῖον was the old Greek term (see the Iasos document, No. CCCXLIII *ante*), and signifies the official residence of the magistrates (ἀρχαί). In later times it is termed also ἀρχεῖον *χρεωφυλάκιον* (C. I. 3282), *γραμματοφυλάκιον* (C. I. 4094 etc.), or *γραμματεῖον* (C. I. 2943, and perhaps No. DCLXIV *post*). Line 1: an Ephesian Φλάκκιλλος is named in C. I. 2995.

DCLI.

Part of a sepulchral monument of white marble, in the form of a panel surrounded by plain moulding: entire at top and right. Height 7 in.; width 1 ft. 2 in. Discovered by Mr. Wood; unpublished.

ΦΙΛΑΝΘΡΩΠΟ

ΥΡΟΝΠΕΤΡΟΝΙΘΕΡΜΙΟ

ΝΓ

ΕΥ

ΥΧΙ

ΔΟ

5

Φιλάνθρωπος Ἐπίκο-

υρον Πετρονίου, Ἐρμίο-

ν ὄ

Εὐτ-

υχι-

δο[υ.

5

A funeral monument erected by Philanthropos in memory of two friends. But the restoration is doubtful. Every letter in the uncial text is certain, but we do not know how much is lost on the left.

DCLII.

Part of a sepulchral panel surrounded by plain moulding: top and left broken. Height 7 in.; width 9½ in. Discovered by Mr. Wood; unpublished.

Α
ΩΝΑΥΤΟΥΖΩ

ΗΣΤΗΣΣΥΝΒΙΩ

ΑΥΤΩ ΤΟΥΤΟΤΟ

5

ΣΙΟΝΚΛΗΡΟΝΟ

ΚΠΡΑΣΙΝΟΥΚΑ

ΙΟΥΘΗΣΕΙ

[Τούτο τὸ μνημεῖον ἐστίν]

.....] α[... καὶ

τῶν τέκνων αὐτοῦ ζῶ(σιν).

καὶ...] ἧς τῆς συνβιω-

σάσεως] αὐτῷ. Τούτο τὸ

5

μνημ]εῖον κληρονό-

μοις κατ' ἐ]κπρασιν οὐκ

κο]λουθήσει.

Every letter in the uncial text is certain. We recognize here, in its Greek dress, a Latin formula frequent on Roman tombstones; H(oc) M(onumentum) H(eredes) N(on) S(equetur); and well known to readers of Horace (see Commentators on Sat. i, 8, 13): Heredes monumentum ne sequeretur; compare C. I. 3270 (Smyrna): *τοῖς δὲ κληρονόμοις μου οὐκ ἐπακολουθήσει τούτο τὸ μνημεῖον*, and often elsewhere.

It simply means that the sepulchre is not to go, with the rest of the man's property, to his heirs.

I cannot quote an exact parallel for the restoration: *κληρονόμοις κατ' ἐ]κπρασιν οὐκ ἀ[κο]λουθήσει*, but it seems to be a combination of the usual formula with another phrase: Hoc Monumentum emtori non cedet (see Wilmanns' Exempla, No. 289, and compare No. 293).

DCLIII.

Tomb-stone of bluish marble, broken at the top: height 1 ft. 1½ in.; width 1 ft. 2 in. Discovered by Mr. Wood; unpublished.

ΕΡΩΝ • ΙΟΥ
 Ο • ΕΣΤΙΝΦΛ•ΤΑ
 ΙΙΟΥ•ΚΑΙΤΕΚΝΟΥ
 ΤΑΤΙΑΝΟΥ•ΑΥΤΗΣΖΩ
 5 ΕΙΤΙΣΕΞΑΛΛΟΤΡΙΩ
 ΣΕΙ•ΔΩΣΕΙΤΩΦΙΣΚΩ
 ΔΗΝΑΡΙΑ•ΧΕΙΛΙΑ •

Τὸ ἥρῳον τοῦ-
 τ]ό ἐστιν Φλ. Τα[τα-
 ρίου καὶ τέκνου
 Τατιανοῦ αὐτῆς. ζῶ(σιν).
 5 εἴ τις ἐξαλλοτριώ-
 σει, δώσει τῷ φίσκῳ
 δηνάρια χεῖλια.

DCLIV.

Fragment of blue-veined marble slab, entire at top and right only; inscribed on the front *a* and back *b*. Height 6½ in.; width 7½ in. Discovered by Mr. Wood; unpublished.

a.
 ΤΟΥΤΟ • ΤΟ
 ΟΝΕΣΤΙΝ •
 ΑΥΓΟΥΣΤΙ
 ΚΑΙ • ΚΛ • ΑΥ

a.
 Τοῦτο τὸ [ἥρῳ-
 όν ἐστιν [Κλ.
 Αὐγουστι[ανοῦ
 καὶ Κλ. Αὐ[γουστ-
 [ιανῆς ?]

b.
 ΤΟ • ΤΟΗΡΩ
 ΣΤΙΝ • ΚΛ • ΑΥ
 ΣΤΙΑΝΟΥ

b.
 Τοῦ]το τὸ ἥρῳ-
 όν ἐ]στιν Κλ. Αὐ-
 γου]στιανοῦ.

DCLV.

A rude stele of white marble: height 1 ft. 7¼ in.; width 1 ft. 11¼ in.; with moulding round a panel. 'Found in a bone-worker's shop near the Odeum.' Wood. Inscriptions from the City and Suburbs, No. 14; (compare 'Ephesus,' p. 125).

a. ΤΟΥΤΟΤΟΜΝΗΜΕΙΟΝΚΑΙ ΕΠΑΥΤΩ

Ο • ΡΩΣΚ • ΤΑ • Α • Μ • ΚΑ •

b. ΤΟΥΤΟΤΟΗΡΩΝΚΑΙ
 Ο • ΑΝΕΤΟCΤΟΠΟC•ΕCΤΙΝ
 ΠΟΝΠΩΝΙΑCΦΑΥCΤΕΙΝΗC
 ΚΟCΜΗΤΕΙΡΗCΤΗCΑΡΤΕΜΙΔΟC
 5 ΑΠΟΠΡΟΓΟΝΩΝΚΑΙΛΕΝΑΝ
 ΔΡΟΥΑΝΔΡΟCΑΥΤΗCΤΟΥΗ
 ΡΩΟΥΚΗΔΟΝΤΑΙ • ΛΥ • ΡΡ • ΑΧΙC
 ΚΑΙ • ΝΕΙΚΩΝ • ΚΑΙΟΙΛΟΙΠΟΙΑ
 ΠΕΛΕΥΘΕ ΡΟΙ ΛΕΝΑΝΔΡΟΥ
 10 ΤΟΥΤΟΥΕΓΕΝΕΤΟΕCΦΡΑΓΙCΜΑ
 ΖΩCΙΝ

a.

Τοῦτο τὸ μνημεῖον καὶ [ἡ] ἐπ' αὐτῷ
 σ[ορὸς ?]

b.

Τοῦτο τὸ ἥρῳον καὶ
 ὁ ἀνετὸς τόπος ἐστὶν
 Πονπωνίας Φαυστείνης
 κοσμητῆρης τῆς Ἀρτέμιδος
 5 ἀπὸ προγόνων, καὶ Μενάν-
 δρου ἀνδρὸς αὐτῆς. τοῦ ἡ-
 ρῶου κήδονται Μύρραχης
 καὶ Νείκων καὶ οἱ λοιποὶ ἀ-
 πελεύθεροι Μενάνδρου.
 10 τούτου ἐγένετο ἐσφράγισμα.
 ζῶσιν.

The inscription (*b*) is engraved upon the panel enclosed by the moulding. Line 2: ἀνετὸς means 'dedicated,' 'set apart.' Line 10: ἐσφράγισμα is a lapidary's blunder, or a debased form, for ἐξσφράγισμα, see No. DCL ante. Line 7: the lapidary has introduced stops without regard to the sense. Upon the moulding above the panel and all round it was an earlier inscription (*a*), which was obliterated when the marble was dressed to receive the present inscription (*b*). A few words of the earlier one can be traced: *a* may have been of the first century A.D.; *b* is scarcely earlier than the third.

In a tombstone from Aphrodisias (C. I. 2823) we

read of Αἰλίαν Λα[ί]βιλλαν, Ἀσίας ἀρχιέρειαν καὶ κοσμητῆραν τῆς Ἐφεσίας Ἀρτέμιδος. Similarly in an Ephesian inscription C. I. 3002, (compare 3003): Οὐλπίαν Εὐδοκίαν Μουδιανήν, τὴν ἱέρειαν τῆς Ἀρτέμιδος . . . γένος ἔχουσιν ἀνθρὸν ἱερειῶν καὶ κοσμητῆρῶν, ἀδελφὴν Οὐλπίαν Στρατῶ[ς], κοσμητῆρης. No doubt the office of κοσμητῆρα was a *liturgy*, i. e. the person was appointed to furnish new robes and other ornaments for the statue of the goddess. Observe the Ionic form κοσμητῆρης (line 4) surviving as late as this: Böckh was right in preserving it in the inscription cited above.

DCLVI.

Sepulchral panel of white marble: broken at lower left corner. Height 11 in.; width 1 ft. 4½ in. Discovered by Mr. Wood; unpublished.

ΤΙΤΟΣ ΦΛΑΒΙΟΣ ΚΟΣΜΟΣ
ΕΞΕΧΩΡΗΣΑΤΟ ΠΡΟΣ
ΛΙΝΗΛΙΟΥ ΠΡΟΣ ΤΟ Α-
ΓΟΡΑΝΟΜΙΝ ΤΑΤΙΑΔΙ
5 ΑΛΛΑΔΟΣ ΕΓΩ
ΟΔΟΜΗΣΑΙ ΔΙΩ
ΝΩΚΑΙΑΥΤΗΚΑΙ
ΩΝΙΩΝ ΕΓΩ ΒΟ
ΘΩ ΖΗ Θ

Τίτος Φλάβιος Κόσμος
ἐξεχώρησα τόπον
μνημίου πρὸς τὸ ἀ-
γορανόμιν Τατιάδι
5 Ἀπ]ελλάδος, ὃ ἐγὼ
ῥέκ]οδόμησα ἰδίῳ
τέκ]νῳ καὶ αὐτῇ καὶ
ἀλλ]ῳ ἐνὶ ᾧ ἂν ἐγὼ βο-
υλη]θῶ. ζῆ.

Ἀγορανόμιν is for ἀγορανόμιον by a common late contraction. It defines the position of the tomb 'towards the office of the ἀγορανόμοι'; in better Greek it would have been πρὸς τῷ or πρὸς τοῦ. Compare τοῖς ἐπὶ τὸ τελώνιον, No. DIII. On the ἀγορανόμοι, see Prolegomena, p. 81. The locality was probably on one of the roads leading from the north of the city to the Artemision, where most of the tombs

were found by Mr. Wood, Ephesus, pp. 113 foll. Ἐκχωρῆσαι is 'cedere,' to 'make over to'; it is employed just as it is here, for the making over the possession of a sepulchre or part of it, in C. I. 2664, 4268; similarly ἐκχώρησις in C. I. 3394: Τὸ μνημεῖόν ἐστιν Ἰκίου Ἰκίου τοῦ Εὐήμερου . . . κατὰ τὴν γεγονυῖαν ἐκχώρησιν. For the genitive Ἀπελλάδος see p. 115 ante.

DCLVII.

Fragment of white marble, being the top left-hand corner of a moulded stèle. Height 2 in.; width 5½ in. Discovered by Mr. Wood; unpublished.

ΑΘΗ

Ἀθη

Probably from a sepulchral monument. The letters belong to the fourth century B. C. or earlier.

DCLVIII.

A sepulchral stèle of white marble; height 1 ft. 1 in.; width 1 ft. 4 in. Above the inscription is a relief; a male figure reclines on a couch, with a table in front of him with food; a boy stands at his side, behind whom is a large krater. Discovered by Mr. Wood; unpublished.

ΕΜΛΗΝ ΑΡΤΕΜΩΝΟΣ
ΚΝΙΔΙΟΥΣ

Ἀρτ]έμων Ἀρτέμωνος
Κνίδιος.

The letters are of the period of the Diadochi.

DCLIX.

Broken slab of white marble: height 7½ in.; width 9 in. Entire only at the bottom. Discovered by Mr. Wood; unpublished.

ΕΥΤΥΧΟΥΣ
ΝΩΝΑΥΤΟΥ
ΖΩΣΙ

Τουτο] τὸ ἥρ[ῳν ἐστιν
. Εὐτύχους [καὶ
τῶν τέκ]νων αὐτοῦ.
ζῶσι[ν.

DCLX.

Fragment of a small sepulchral stèle of bluish marble; originally having a central panel with figures in relief of which one left foot only remains; with an inscription upon the moulding below. The marble is entire only at bottom and on the right. Height 2½ in.; width 3¼ in. Discovered by Mr. Wood; unpublished.

ΕΙΚΟΣ ν]εικος.

The name was probably one of the many compounds of νίκη (νείκη).

DCLXI.

Part of a sepulchral stèle of white marble, entire on left only. Height 7 in.; width 7 in. Discovered by Mr. Wood; unpublished.

ΤΟΥ	Τοῦ[το τὸ
ΗΡΩΟ	ἡρώδ[ν ἔστ-
ΙΝΕΥΤ	ιν Εὐτ[υχίω-
ΝΟΣΤΟ	νος το[ῦ . . .
5 ΡΑ Ο	5 ρα . ο . .

This monument, like No. DCLV, is a palimpsest, a former inscription having been erased to make a surface to receive the present one. The name Εὐτ[υχίω]νος is highly probable; the name of his father may be [Εὐκ]ρά[τ]ος, or the like.

DCLXII.

Fragment of marble, broken on right and left. Height 4½ in.; width 7 in. Discovered by Mr. Wood; unpublished.

ΝΗΕΙΜ 'Ο]νήσιμ[ος.

Probably sepulchral.

DCLXIII.

Fragment of sepulchral stèle of white marble, entire at right and at bottom: height 5 in.; width 10 in. Discovered by Mr. Wood; unpublished.

ΛΑΡΚΟΥ	[Τοῦτο τὸ ἡρώδον ἔστιν]
ΚΑΙΟΥΛΡΙ	. . . . . Μάρκου
ΩΝΕΚΓΟΝΩΝ	. . . . . καὶ Οὐλί- ου . . . καὶ τ]ῶν ἐγγόνων.

DCLXIV.

Fragment of bluish marble; entire only on left; height 8 in.; width 9 in. Discovered by Mr. Wood; unpublished.

ΟΥΣΠΡΟΖ	[Τοῦτο τὸ μνημεῖον καὶ]
ΠΟΙΗΣΑΤΟΚ	τ]οὺς πρὸς [αὐτῷ βαθμοὺς? περι-
ΦΡΟΥΓΙΛΛΑΙ	ε]ποίησατο Κ
ΣΤΙΝΜΗΝΟ	. Φρουγίλλα[νός? καὶ μέτ-
5 ΑΘΑΒΕΒΟΥ	ε]στιν Μηνο[δῶρος? αὐτοῦ,
ΤΙΓΡΑΦΟΝ	5 κ]θὰ βεβού[λῃται, καὶ κατὰ
ΝΤΩΓ	τὸ ἀν]τίγραφον [τὸ ἀνακειμέ-
	νον] ἐν τῷ γ[ραμματεῖω?]

The restorations are supplied rather as giving the probable sense of the whole, than as the exact words. For βεβού[λῃται] compare No. DCLVI *ante*; καὶ [ἄλλ]ω ἐν τῷ ἀν ἐγὼ βού[λῃ]θῶ. The mention of the copy deposited at the public record-office is a further illustration of what was said on No. DCL *ante*; compare No. DCLV *ante*. I restore γ[ραμματεῖω] from C. I. 2943, line 10 (Nysa).

DCLXV.

On a small sarcophagus of white marble. In the centre of the front a Medusa mask, at each corner a ram's head, from which is suspended a festoon of fruit and ivy leaves. Above are two rosettes. Height 1 ft. 4 in.; width 2 ft. 5 in. Figured in Wood's *Ephesus*, p. 129. From the 'Sacred Way' between the Magnesian Gate and the Artemision. Wood, *Inscriptions from Tombs, etc.*, No. 12; C. I. L. iii, 6080.

P · CORNELI · NICEPHORI · NOMENCIATORIS

Ram's head. Festoons of fruit and leaves. Medusa's head. Festoons of fruit and leaves. Ram's head.

Π · ΚΟΡΝΗΛΙΟΥ · ΝΕΙΚΗΦΟΡΟΥ ΝΟΜΕΝΚΛΑΤΟΡΟΣ

P(ubli) Corneli Nicephori, nomenclatoris
Π(οπλίου) Κορνηλίου Νεικηφόρου, νομενκλάτορος.

He was probably in the service of the proconsul of the province, who numbered nomenclatores among his retinue; see Marquardt, *Röm. Alt.* iv, p. 393. In the Latin inscription I for L is a blunder of the lapidary.

DCLXVI.

Fragment of white marble, broken on all sides: height 6 in.; width 6 in. Discovered by Mr. Wood; unpublished.

ΙΝΑΙ	ην α
ΚΑΙΚΙΛΙΟ	Καικίλιο[ς Σεκοῦν-?
ΔΟΣΤΟ	δος του
ΑΥΤΗΣ	αὐτῆς
5 ΑΥΤΩ	5 αὐτω

Perhaps sepulchral.

DCLXVII.

Fragment of white marble, broken on all sides. Height 6½ in.; width 4½ in. Discovered by Mr. Wood; unpublished.

ΑΙ	. αι
ΤΙΚΟΥΤ	πικοῦ τ[ῆ]
ΛΥΚΥΤ	γλυκυτ[άτη μη-
ΤΡ	τρ[ί?] . . .

Obviously from a tomb.

DCLXVIII.

Fragment of white marble moulding, entire only at top. Height 2½ in.; width 5½ in. From Mr. Wood's excavations; unpublished.

ΜΗΝΟΦΙ / Μηνόφιλ[ος].

Perhaps sepulchral. The name occurs on an Ephesian tomb, C. I. 3015.

DCLXIX.

Fragment of marble, entire only at top; height 3 in.; width 4½ in. From Mr. Wood's excavations; unpublished.

ΕΥΤΗ	. . . . . ἐτελ]εύτη[σε?] or [βουλ]ευτή[ς]
ΗΡΟ	. . . . . το]ῦ ἡρώ[ου κήδεται? . .

Perhaps from a tombstone.

Stell. of white marble, entire on right only; height 2 ft. 5½ in.; width 1 ft. 4½ in. The surface was divided into at least four sunk panels, one above another. Of the first and fourth panels very little remains; the stone being fractured on the left and at top and bottom. The reliefs on the monument are described below; it is figured in Wood's *Ephesus*, p. 222; it was excavated upon the site of the Artemision

α.

ΔΕΥΤΕΡΑ

β.

ΤΡΙΤΗ

γ.

ΤΕΤΑΡΤΗΑΝΗΡΕΘΗ

α.

Δευτέρα.

β.

Τρίτη.

γ.

Τετάρτη· ἀνιρέθη.

First panel. Here no inscription remains; it was doubtless *Πρώτη*. But on the right the feet and legs are seen of a man who was in the attitude of one confronting a danger approaching him from the left. α is inscribed in the field of the *second panel*, of which only a little is lost on the left. Here a lion is rushing from the right upon a man, naked with the exception of a cloth round his loins, who is striking the animal with some weapon resembling a club. β is inscribed in the upper field of the *third panel*, in which the man lies as if just fallen, and the lion is fastening upon his thigh. γ is inscribed in the uppermost field of the *fourth panel*, where none of the bas-relief remains.

The style of the letters points to the second century A.D., and Mr. Wood (*Ephesus*, p. 223) would understand the reliefs to commemorate a Christian martyr. Besides the example of St. Ignatius, it will be remembered that Polycarp would have been thrown to the lions only the show was just over; *Martyr. S. Polyc. ch. 12* (Lightfoot): *ταῦτα λέγοντες ἐπεβύων καὶ ἡρώτων τὸν Ἀσιάρχην Φίλιππον ἵνα ἐπαφῇ τῷ Πολυκάρπῳ λέοντα. Ὁ δὲ Φίλιππος ἔφη, μὴ εἶναι ἐξὸν αὐτῷ, ἐπειδὴ πεπληρώκει τὰ κυνηγέσια, κ.τ.λ.* It is questionable, however, whether sculptured monuments were ever raised to their dead by the Christians of the first three centuries. Nor does the marble, so far as it is preserved, exhibit any Christian symbol. We may therefore more safely consider it to be the monument of a bestiarius, erected to his memory by his friends, or by the other members of the 'familia.'

The bestiarii were not always condemned criminals, and it seems clear that the man here depicted was not a criminal or Christian who had been thrown to the lions; for if so, he would have been unarmed. We may rather understand him to be an ordinary bestiarius, analogous to a gladiator, who had entered into a familia venatoria by voluntary contract (auctoramentum). Our inscription will therefore best be illustrated by comparison of a tombstone of a gladiator such as is given in Wilmanns' *Exempla*, No. 2614 (from Verona = C. I. L. v, 3466), which begins thus: D(is) M(anibus). Glaucō n(at)ione Mutinensis, pugnar(um) vii, mortuus octava, vixit ann(os) xxiii d(ies) v. Aurelia marito b(ene) m(erenti) et amatores hujus. It seems to be customary for the epitaphs of gladiators to record how many times they had fought (pugnæ); see Wilmanns, Nos. 2607, 2613, foll.; compare 1966 and C. I. L. v, 3468. The word therefore to be supplied with *Δευτέρα*, *Τρίτη*, *Τετάρτη* is μάχη.

The so-called tomb of Scaurus at Pompeii exhibits bas-reliefs of bestiarii; see Overbeck's *Pompeii*, 4th ed. pp. 191-2, where the examples of bestiarii are illustrated under figs. 108-112 (*Museo Borbonico*, xv, pll. 29-30). Two interesting medals bearing on this subject will be found in Sabatier, *Med. Contorn.* pl. ix, figs. 4 and 10. Sculptured tombs of gladiators are common enough; see the examples from Smyrna, C. I. 3291, 3368, 3374, 3392, and the retiarius figured by Benndorf, *Reisen in Lykien u. Karien*, i, p. 41.

DCLXXI.

Fragment of white marble, apparently the lower part of a stellē; the top right-hand corner is wanting. Height 9½ in.; width 1 ft. 5½ in. Discovered by Mr. Wood; presented by the Ephesus Exploration Fund. Unpublished.

ΜΑΡΚΩΚΟΚΚΗΙΩΔΑ
ΞΑΝΔΡΩΕΠΙΤΗΣΟΙΚΙΑΣ
ΜΟΣΧΕΙΝΙΔΙΩΑΝΔΡΙΜΝΕΙ
ΑΣΧΑΡΙΝΚΗΔΕΤΑΙΔΕ
ΑΘΑΛΙΟΣΦΙΛΟΣΤΟΡΓΟΣ

Μάρκω Κοκκήϊω Ἀλ[ε-
ξάνδρῳ ἐπὶ τῆς οἰκίας
Μόσχῃν ἰδίῳ ἀνδρὶ μνεί-
ας χάριν· κήδεται δὲ
Ἀθάλιος Φίλοςτοργος.

The meaning of ἐπὶ τῆς οἰκίας is doubtful: perhaps it is merely equivalent to οἰκονόμος. M. Cocceius Alexander was probably a slave, or at most a freedman; his father is not named. Μόσχειν is for Μόσχιν,

i. e. Μόσχιον: compare No. DCLVI, τὸ ἀγορανόμιν, and Part. I, No. LXVIII, Φιλημάτιν. Κήδεται here as often elsewhere (e.g. No. DCLXXVI *post*) points out the trustee of the sepulchre.

DCLXXII.

Stelè of white marble; height 1 ft. 1 $\frac{1}{4}$ in.; width 1 ft. Above the inscription is a square sunk panel, within which is represented in relief a male figure seated to the right and holding with both hands a Pan's pipe. He wears a short chiton with sleeves reaching to the elbow. Above the sunk panel the stelè takes the form of a pediment. Discovered by Mr. Wood; presented by the Ephesus Exploration Fund. Unpublished.

ΕΒΕΝΟΣ ΠΡΩΤΑΥΛΗΣ
ΙΕΡΟΚΛΗΤΩΙΔΙΟΥ · ΣΥΡΙΣΤΗ
ΕΚΤΟΥΙΔΙΟΥ · ΤΟ ΜΝΗΜΟΝ
ΧΑΙΡΕ

*Εβενος πρωταύλης
Ἱεροκλῇ τῷ ἰδίῳ συριστῇ
ἐκ τοῦ ἰδίου τὸ μνημῆον.
Χαίρει.

The name *Εβενος occurs on another late tombstone from Asia Minor now at Smyrna (Archäol. Zeitung, 1858, p. 230^{ss}). The word πρωταύλης is otherwise unknown; it would mean a first or leading αὐλητής. The word αὐλός in its more generic sense included the σύριγξ or Pan's-pipe, though in its stricter sense it was the name of an instrument like our clarinet. It is evident that Ebenos and Hierokles were ac-

customed to play in concert; the αὐλός was of deeper tone, the σύριγξ was shrill and high. Guhl and Koner (Das Leben der Griechen, etc., pp. 226 foll.) cite several representations of the σύριγξ and αὐλός being played in concert together with the lyre; and our inscription may lead us to question whether the Pan's-pipe was in later Greece as obsolete as they imply (p. 226).

DCLXXIII.

Fragment of a white marble slab; height 7 in.; width 11 in. The inscription is apparently entire on each side. Discovered by Mr. Wood; presented by the Ephesus Exploration Fund. Unpublished.

Ν. 11. ΑΣΧΑΡΙΝ
ΜΗΔΕΝΑΕΞΟΝ
ΕΙΝΑΙΒΛΗΘΝΑΙ
ΕΑΝΔΕΤΙΣΒΑΛΗ
5 ΔΩΣΙΤΗΒΟΥΛΗ
ΕΙΣΑ

[Ὁ δεῖνα τῷ δεῖνι τὸ μνημεῖον].
ν μν[ί]ας χάριν·
μηδένα ἐξόν
εἶναι βληθ(η)ναί·
ἐὰν δέ τις βάλῃ
5 δώσει τῇ βουλῇ
δηνάρια ?] ἐκα-?
[τόν ?].

The infinitive ἐξόν εἶναι is equivalent to the imperative, as in C. I. 2043. The lapidary has omitted H in line 3. The more usual formula upon funeral monuments is μηδένος ἔχοντος ἐξουσίαν κ.τ.λ.; see C. I. 3288, 3292, 3318 etc. For the prohibition compare

No. DCXLIX *ante*. With δώσει for δώσει compare πλῆ, No. CCCCLXXXVII, line 7; and other examples *passim*. The fine of 100 denarii is specified on a tombstone from Mesambria, C. I. 2055; but it is unusually small (see note on No. DCXLVIII *ante*).

DCLXXIV.

Fragment of plain white marble stelè, entire on left and at the upper edge. Height 9 in.; width 1 ft. Discovered by Mr. Wood; unpublished.

ΕΙΡΗΝΗΣ
ΜΕΤΑΤΗ
ΑΚΡΟΠΟ

Εἰρήνη σοί
μετὰ τῇ[s]
Ἀκροπό[λε-
ω]s.

Probably a Christian tombstone. Εἰρήνη σοί is not unfrequent in this connexion: see the Christian inscriptions, C. I. Nos. 9282, 9578, 9601, 9710. 9812, 9844. Ἀκρόπολις is not elsewhere found as a proper name; it may here indicate the wife of the person addressed.

DCLXXV.

A fragment of marble 'crusta' or marble-veneering, $1\frac{5}{8}$ in. thick : measures 5 in. by 7 in. Broken all round. From Mr. Wood's excavations ; unpublished.

ΝΑΡΤΑCΙΝ
SNOCAH

Evidently a Christian formula, but where inscribed (on tomb, church, etc.) we are not informed. It appears to represent the last two clauses of the Constantinopolitan Creed (our Nicene Creed): viz.—

προσδοκῶμεν ἀνάστασιν [ἐκρῶν· καὶ ζωὴν
τοῦ μέλλοντος αἰῶνος· ἀμήν.

This and the preceding fragment and the crosses upon No. DCLXXIV *ante*, are the only vestiges of Christian inscriptions brought by Mr. Wood from Ephesos. He found however several Christian tombs,

but the inscriptions were not conveyed to England ; see his Ephesus, pp. 120, 122 ; and Inscriptions from Tombs, p. 21. How frequently phrases from the public prayers of the Church and liturgical formulas were inscribed upon early Christian tombs, may be seen by a glance at the Christian inscriptions in the last volume of the Corpus Inscr. Gr. Interesting proof of the antiquity of some such prayers will be afforded by Christian tombstones as they are discovered and more carefully studied ; see Bull. de Corr. Hell. i, p. 321.

DCLXXVI.

A slab of white marble surrounded by a plain moulding : height 1 ft. $5\frac{1}{4}$ in. ; width 1 ft. $4\frac{1}{4}$ in. Discovered by Mr. Wood ; unpublished.

ΤΟΜΗΜΕΙΟΝΕC
ΤΙΜΑΡΜΟΥC
ΙΟΥΙΑΙΡΕΟC : ΖΗ
ΚΗΔΟΝΤΑΙΟΙΟ
5 ΥΔΑΙΟΙ

Τὸ μνημεῖόν ἐσ-
τι Μαρμouσσ-
ίου 'Ιαίρεος. ζή.
κήδονται οἱ 'Ιο-
5 υδαῖοι.

The tomb of an Ephesian Jew ; compare No. DCLXXVII *post*. My friend Dr. Ad. Neubauer, of the Bodleian Library, tells me that *Μαρμούσσιος* is a Grecised representation of *Mar-Moses*, Mar being sometimes employed as an equivalent for Rabbi. The deceased was probably a Rabbi of distinction. Mar is better known to us in its feminine form of Martha or Maratha. The name Jair (besides occurring often in Scripture) occurs also in the Talmud, e.g. Jair, father of the celebrated Pinchas. *Οἱ Ἰουδαῖοι* are the Jewish community at Ephesos, who are trustees of the burying-place, and secure it from alienation. The inscription is hardly earlier than A. D. 200. There had however been a numerous settlement of Jews at Ephesos for several centuries before. Dolabella during his consulate B.C. 44 granted the Jews at Ephesos toleration for their religious rites, exemption from engagements which interfered with sabbath-keeping, and personal security when they went on their pilgrimages to Jeru-

salem (Joseph. Antiq. xiv, 10, 12). These privileges were further secured by a decree of the Ephesian government, cited by Josephos (*ibid.* 25) ; and afterwards reaffirmed by Augustus (*ibid.* xvi, 6, 2 and 7). The passages from Josephos and chapters xviii, xix of the Acts, are all the literary materials for the history of the Jews at Ephesos : with these two epitaphs compare the note on the *Βαλβύλλα* No. DCLXV, line 4. Mr. Wood does not say on what spot he found these two stones : on p. 125 of his Ephesus he says : ' I did not succeed in finding the Jewish cemetery which must have existed at Ephesus, but it was possibly at some distance from the city, and in a part of the plain where no excavations were made.' For the organization and status of a Jewish community under the Empire see the Essay of Emil Schürer upon the Jewish epitaphs discovered at Rome : *Die Gemeindeverfassung der Juden in Rom* (Leipzig, 1879).

DCLXXVII.

Broken stelè of white marble, entire only at bottom and on the right edge. Height 1 ft. 1 in.; width 1 ft. 5 in. Discovered by Mr. Wood; unpublished.

+ IO
 ΑΙ ΧΙΑΤΡΟΥ
 ΙΟΥΛΙΑΣ
 ΗΣ · ΚΑΙ ΤΕΚΝΩΝ ΑΥΤΩΝ
 5 ΣΙΝ ·
 ΞΟΡΟΥ ΚΗΔΟΝ
 ΣΙΟΥ ΔΕ ΟΙ

Το μνημείον ἐστίν] 'Ιο[υλίου?
 ἀρχιάτρου [καὶ
 τῆς γυναικ]ὸς αὐτοῦ 'Ιουλίας
 ἡς, καὶ τέκνων αὐτῶν.
 Ζῶ]σιν.
 Ταύτης τῇ]ς σοροῦ κήδον-
 ται οἱ ἐν 'Εφέ]σφ 'Ιουδαῖοι.

The tomb of a Jew named Ju[lius?] and his family: he is called an *ἀρχίατρος*. The tomb was erected in his lifetime (line 5). In lines 6-7, which are inscribed rather more clumsily and perhaps somewhat later than the rest, the Jewish community at Ephesos is declared trustee of the monument, and pledged to secure it from alienation (compare Nos. DCLXXI, DCLXXVI *ante*). The style of the letters belongs to the age of the Antonines.

It is well known that in the chief cities of Greece, in the days of her freedom, there existed public physicians appointed and paid by the state: see Aristophanes, *Acharnians*, line 994, and the passages collected by Becker, *Charikles*, (ed. K. F. Hermann), iii, pp. 49 foll. Under the rule of Rome this Greek institution underwent certain changes. Augustus having granted to the physicians of Rome an exemption from all 'munera' (*τὴν ἀτέλειαν*, Dio Cass. lili, 30), the privilege was extended by Hadrian to the provinces. Finally Antoninus Pius ordained that in the Province of Asia there should be a fixed number of public physicians in the several cities according to their size, these physicians being appointed, paid, and dismissed by the local civic authorities (Marquardt, *Röm. Alt.* iv, p. 185, *note*): ὑπερ δηλοῦται ἐξ ἐπιστολῆς Ἀντωνίνου τοῦ Εὐσεβοῦς γραφείσης μὲν τῷ κοινῷ τῆς Ἀσίας—ἥς ἐστὶν τὸ κεφάλαιον τοῦτο ὑποτεταγμένον· Αἱ μὲν ἐλάττους πόλεις δύνανται πέντε ἰατροὺς ἀτελεῖς ἔχειν . . . αἱ δὲ μείζους πόλεις ἐπὶ τὰ . . . αἱ δὲ μέγισται πόλεις δέκα . . . Εἰκὸς δὲ τῷ μὲν μεγίστῳ ἀριθμῷ χρῆσασθαι τὰς μητροπόλεις κ.τ.λ. If this regulation

referred, as it seems to do, to the *archiatri*, then there were ten such public physicians at Ephesos, which was a metropolis. All that is known on the subject of *archiatri* is summarized by Marquardt, *Römische Alterth.*, *Das Privatleben*, pp. 752 foll. He thinks that the title *ἀρχίατροι* came into vogue in consequence of the ordinance of Antoninus, first in Asia, and then by degrees in other parts. He has given a list of some twelve cities (most of them on the eastern shores of the Ægean) at which we know *archiatri* to have existed from the witness of inscriptions. Already in Waddington-Le Bas, No. 161, one Ephesian is known: -αλον Ἀσκληπιάδου Πρεῖσκον φιλοσέβαστον ἀρχίατρον διὰ γένους, νεωποιόν κ.τ.λ. Priscus was evidently a citizen of high standing, and held the office of *ἀρχίατρος* by inheritance. The *ἀρχίατροι* were sometimes freedmen, but sometimes Roman citizens; see Henzen, *Annali dell' Instituto Archeolog.* xxiv (1852), p. 154. It is interesting to find the office held, as in our inscription, by a Jew. In a collection of Jewish epitaphs by G. I. Ascoli (*Iscrizioni Greche etc. di sepolchri Giudaici*, Turin and Rome, 1880) there is the epitaph of a Jewish *ἀρχίατρος* from the catacombs of Venosa: (*ibid.* No. 10, 2nd-4th century A.D.). See Ascoli p. 50 for other mention of the professions of deceased Jews, proving that some of them certainly were well skilled in the liberal arts. Compare M. A. Levy, *Epigraphische Beiträge z. Gesch. d. Juden* (Jahrb. f. d. Gesch. d. Juden, vol. ii, Leipz. 1861) pp. 318-319.

SECTION X.

MISCELLANEOUS FRAGMENTS.

DCLXXXVIII.

Part of a block of blue-veined marble, broken all round; height 1 ft. 1 in.; width 2 ft. 7 in. From 'the Castle Hill at Ayasalouk, close to the Gate of Persecution, as it is called This inscription I secured by sawing it off the large block of marble on which it was engraved,' Wood, *Ephesus*, pp. 40, 41; Appendix, Inscriptions from the City and Suburbs, No. 19. Previously published by Pococke, *Inscr. Ant.* ii, § 10, p. 19, No. 9: C. I. 2953; Röhl, *Inscriptiones Antiquissimæ*, No. 499 (with a facsimile). Roberts, *Introduction to Greek Epigraphy*, No. 144; Bechiel, *Inschriften des Ion. Dialekts*, No. 145.

∪ ζ : π μ μ ε Ν : Α Γ Ο Κ Ρ Υ Υ Ε Ρ
 Ξ Ι Ο Σ : Η Ν Δ Ε : Ε Γ Α Ρ Ε Ι : Τ Η Ε : Υ
 Υ Ο Ν Μ Ο Ν : Γ Τ Ε Ρ Υ Γ Α : Κ Α Ν Ε Γ Ζ
 Ρ Ε Ι : Κ Α Ν Α Γ Ο Ρ Ρ Υ Υ Ε Ι : Ε Ι Α /
 5 Ν Υ Μ Ο Σ : Ε Γ Δ Ε : Τ Η Σ Α Ρ Ι Σ Τ Ι : Μ
 Η Σ : Ε Σ Τ Η Ν Δ Ε Ξ Ι Η Ν : Γ Ε Τ Ο Ι : Μ Η
 Ε Ν Ο Σ : Η Μ Μ Ε Ν : Ι Ο Υ Σ : Α Γ Ο Κ Ρ Ο Ν Τ
 Υ Ε Ι : Ε Υ Ω Ν Υ Μ Ο Σ : Η Ν Δ Ε : Τ Η Ν Ο : Α Ν
 Ι Η Ν : Γ Τ Ε Ρ Υ Γ Α : Ε Γ Α Ρ Α Σ Ν Α Ι :

[. ἐκ μὲν τῆς δεξιῇ-]
 [ς εἰς τὴν ἀριστερὴν πετ-]
 ὶ, δεξιῶς, ἣν δὲ ἐπάρει τῇ- ρ
 ν ἐὺώνυμον πτέρυγα, κὰν ε υ
 ἐπάρει κὰν ἀποκρύψει, ε- ἐγ δ[ε . . .
 5 ὑώνυμος, ἐγ δὲ τῆς ἀριστε- ι μ . . .
 ρ]ῆς εἰς τὴν δεξιὴν πετό- ι μ η . . .
 μ]ενος ἣμ μὲν ἰθὺς ἀποκρ- οντ . . .
 ῖ]ψει, εὺώνυμος, ἣν δὲ τὴν ο ἀν
 δεξιῇ πτέρυγα ἐπάραι ναι

The inscription was arranged in columns upon the surface of the marble which was once a large stelè, and may have come from the Artemision. A few letters of a second column of inscription remain; but both the beginning and end of the document are wanting. The letters are engraved *στοιχῶδόν*, there being nineteen in every line; they belong to the sixth century B. C., and may be compared with No. DCLXXXVIII *ante*. The uncial printed text closely represents the original forms.

One could wish that this, the most ancient Ephesian document, dealt with a more interesting subject than rules of augury. But at least it is a very curious document. Lines 1-3 are restored from Böckh's suggestion. The meaning seems to be: 'If the bird is flying from right to left, if it settles out of sight, it is lucky; but if it lift up the left wing, then whether it rises or settles out of sight, it is unlucky. But if the bird is flying from left to right, should it settle

out of sight in a straight line, it is unlucky; but if rearing the right wing it, etc.' For the quasi-intransitive use of ἀποκρύπτειν and ἐπαίρειν see L. and S.; but Mr. Roberts attempts to make both verbs throughout govern πτέρυγα understood. The epithet ἰθὺς is opposed to the uplifting of either wing, because whenever a bird alights the least elevation of one wing and deflection of the other causes a curved swoop. M. Bouché-Leclercq makes reference to our inscription in his *Histoire de la Divination dans l'antiquité* (1879), i, pp. 140 foll. The forms of the subjunctive ἐπάρει and ἀποκρύψει are noteworthy; similarly ποιήσει in an old inscription from Chios (Röhl, *Inscr. Antiq.* 381), and in the Teian 'curses' (C. I. 3044) κατάξει, ἐκκόψει, ποιήσει. These forms are due to the contraction of α + εἰ into εἰ in the declension of the first aorist subjunctive, and not to the confusion of ηι and εἰ which gave rise to the same forms again in the fourth century B. C.

DCLXXIX.

Fragment of white marble, broken on all sides; height 4 in.; width 3 in. Discovered by Mr. Wood. Unpublished.

Σ Η	.. σ η ..
Λ Ε Ι Λ	.. λ ει δ ...
ι ι ο Σ Λ	... φ ὅ σα
ο Λ Λ Ρ	... ὁ δ ω ρ [ος.

This fragment is only interesting because it is inscribed in characters certainly not later than the fourth century B.C.

DCLXXX.

Fragment of marble, broken on all sides, and inscribed with letters apparently of the period of the Diadochi. Height 5 in.; width 2½ in. Discovered by Mr. Wood. Unpublished.

Δ Ω Ι
Α Τ

DCLXXXI.

Six fragments of white marble stelæ, inscribed with letters of the best time: *a* entire at top, measures 2½ in. by 5 in.; *b* entire at top, 4½ in. by 7 in.; *c* entire on left, 2½ in. by 3¾ in.; *d* entire on left, 3½ in. by 2 in.; *e* broken all round, 2¾ in. by 4 in.; *f* broken all round, 6 in. by 2½ in. Unpublished.

	<i>a.</i>	<i>b.</i>	
	ΤΟΥΖ	Σ Μ Ο Ν Ο Ι Σ Ε Ι	
	ΔΙΟΚΛΗ	ΤΑΙΣ ΠΑΝΗΓΥΡΕΣ	
	ο	ΣΧΩΡΑΣΕΥΓΙ	
		ΕΙΝΑΙ ΚΑΙ Α	
		Λ Ψ	
<i>c.</i>	ΥΚΤΗΖ	<i>e.</i>	
	ΝΠΕΝ	ελ	
	ΙΝΙΑΕ	ΠΘΙΔΗ	
<i>d.</i>	ΕΣ	ΑΣΜΟΝ	
	ΑΝ		<i>f.</i>
	ΑΕ		ΟΥ
	ΕΓ		ΑΚΛΗ
			ΛΑΛ
			ΟΑΚΟ
			ΟΣ

	<i>a.</i>	<i>b.</i>	
	... τοὺς ...	μόνοις εἰ ...	
	... Διοκλή[ς] ταῖς πανηγύρεσ[ι] ...		
	... ο ... [τῇ]ς χώρας εὐγ ...		
		εἶναι καὶ α ...	
<i>c.</i>	... ..	
	υκτῆς	<i>e.</i>	
	υπεν[τ]	... ελ ...	
	ινδε[τ]	... Εὐ]ηθιδη[ς] ...	
<i>d.</i>	... ..	... ασμου ...	
	εσ ...		<i>f.</i>
	αν ...		ου
	α ἐχ ...		... ακλη ...
	σετ ...		παρ]αλαμ[βαν ...
			... ρακο ...
			... ος ...

It is clear that *a* and *b* belonged to the top of the stèle, but their relative position is uncertain. Similarly with *c* and *d*: *e* and *f* may have come in anywhere. The characters resemble the preceding

(No. DCLXXX), but are a trifle smaller; they are hardly later than 300 B. C., and this was probably a decree.

DCLXXXII.

Fragment of white marble, broken on all sides, and inscribed with letters very similar to the preceding (No. DCLXXXI). Height $3\frac{1}{4}$ in.; width 3 in. Discovered by Mr. Wood. Unpublished.

20
 3KT
 (uninscribed)
 FRA

DCLXXXIII.

Four fragments of white marble wall-stones, inscribed with characters of the Macedonian period. Height of *a* 3 in.; width 6 in. Height of *b* $2\frac{3}{4}$ in.; width $4\frac{1}{2}$ in. Height of *c* $4\frac{1}{2}$ in.; width $7\frac{1}{4}$ in. Height of *d* 5 in.; width 5 in. Discovered by Mr. Wood. Unpublished.

<p><i>a.</i> (broken all round)</p> <p>ΥΡΟΛΥ, ΕΞΣΕ</p>	<p><i>b.</i> (entire on right only)</p> <p>ΛΜΕΝ ΙΕΟΝ</p>
<p><i>c.</i> (entire at bottom only)</p> <p>ΟΥΕ ΛΥΛ ΠΙΧ ΛΕΩΝΙΔΟΥ ΚΤΩΤΗ 5 <u>ΤΟΥ</u></p>	<p><i>d.</i> (entire right and bottom)</p> <p>ΤΟ ΝΠΡΟ ΩΝΔΕ ΟΡΙΣΤΟ (uninscribed)</p>
<p><i>a.</i></p> <p>τϑ]ϑ Πολυχ τ]εσσε[ρ . . .</p>	<p><i>b.</i></p> <p>. . . α]μεν .. ν]εον</p>
<p><i>c.</i></p> <p>. . . ου ε . . . 'Ο]λυ[μ]πιχο . . . Λεωνίδο[ν] . . . ϑ]κτω τη . . . 5 . . . <u>τοϑ</u> . . .</p>	<p><i>d.</i></p> <p>. . . το .. ν προ- .. ων δε χ]ωρίς το</p>

That these are portions of wall-stones is proved in date. In *a* the final *X* is certain. Observe the by *c*, where the joint of the stones divides the last Ionicism τ]έσσε[ρες. In *b* the *A* or *Λ* at the beginning is certain. In *c* we cannot identify Olympichos or decree, like Nos. CCCCLVIII foll., but rather earlier Leonides.

DCLXXXIV.

Fragment of grey marble, broken on all sides, and inscribed with small letters of the Macedonian period. Height 6 in.; width 3 in.
Discovered by Mr. Wood. Unpublished.

ΤΑΡΙ
ΙΗΣΦΥ
ΥΤΑΙ·ΚΑΤ
ΕΙΣΑΥΤ
ΣΔΙΝΑ

.. τ(α)ρε . .
.. τῆς φυ[λῆς? . .
.. νται κατ
.. εἰς αὐτ . . .
5 . . . δ Διν . . .

DCLXXXV.

Fragment of white marble, entire only on left. Height 9½ in.; width 5 in. Discovered by Mr. Wood. Unpublished.

ΜΟΣΧΟ
ΤΡΟΔΩ
ΔΑΜ
ΞΩΤΙ
(Two lines space
uninscribed.)
ΠΟΣ

Μόσχο[ς Μη-
τροδώ[ρου,
Δαμ[ᾶς?
Ξωτί[χου,

Ποσ[εῖδ . . .

A list of names, possibly from a dedication. The lettering closely resembles the list of νεοποιοὶ No. DXC β, the date of which is probably the first century A. D. As in that list, so here also, the names (so far as they remain) are purely Greek.

DCLXXXVI.

Fragment of a corner of blue marble block, inscribed on two sides. Height 1 ft. 4 in.; width of a 9 in.; width of b 8½ in. Discovered by Mr. Wood. Unpublished.

a.

b.

5

ΑΣ
ΑΓΕΝΗΣ

10

ΩΣ
ΗΣΙΑΣ
ΝΗΣ

ΩΙΩΣ
ΕΞΑΝΔΡΟΣ
ΣΧΡΙΩΝ
ΩΙΛΟΣ
ΤΡΩΤΕΑΣ
ΤΡΑΓΩΝ
ΑΣ
ΚΡΑ
ΤΑΡ
ΑΓΓΟ
ΗΡΑ
ΛΑΜ
ΑΡΤΕ

5

..... as
..... αγένης

10

..... εως
..... ησίας
..... νης

..... ο . os
[Αλ]έξανδρος
[Αι]σχρίων
[Ζ]ωῖλος
Πρωτίας
Τράγων
..... as
Κρα
Παρ
'Απο[λλ
'Ηρα[κλ
Λαμ[π
'Αρτε[μι

Part of two lists of names, in characters apparently of the first century B. C.

DCLXXXVII.

Fragments of wall-stones of white marble. They all manifestly are parts of one inscription, and the block which contains *d* on its left return face, is inscribed on its right return face with No. *xxx ante*. Discovered by Mr. Wood. Unpublished.

a.

Block of wall-stone ; upper, bottom, and part of left edge entire. Height 11 $\frac{3}{4}$ in. ; width 1 ft. 5 in.

		Λ	
		ΝΑΙΚΙΥΠΩΡΑΔΗΙ	
		ΒΥΤΕΡΟΣΔΗΙ	
		ΔΗΙ	ΠΟ
5		ΔΗΙ	
		ΔΗΙ	Μ
		ΤΑΥΛΗ	
		ΦΙΛΟΥΔΗΙ	
		ΔΙ	
10	ΟΝΥΖΙΟ	Τ	
	ΠΟΛΛΩΝΙΟΥ		
	ΟΥΤΟΥΠΡΑΣΙΜ		

b.

Block of wall-stone, apparently belonging to the same course as the preceding ; height 11 $\frac{3}{4}$ in. ; width 1 ft. 3 $\frac{1}{4}$ in. Broken on left side only.

		ΥΑΤΡΙΒΑΣΣΗ	
		ΑΙΣΑΡΗΑΣΥΝ	
		ΔΗΙ	
		ΝΜΗΤΡΙ	ΔΗΙ
5		ΝΕΙΚΗΤΟΣ	ΔΗΙ
		ΣΣΟΣΣΥΝΑΔΕΛΦΩΚΑΙ	
	ΚΙ	ΔΗΙ	
		ΔΩΡΟΥΣΥΝΥΙΩΚΑΙΓΥΝΑΙΚΙΔΡ	
		ΙΣΥΝΓΥΝΑΙΚΙΚΑΙΤΕΡΝΟΙΣΔΗ	

c.

Fragment of wall-stone, like the preceding : broken on right and left. Height 11 $\frac{3}{4}$ in. ; width 7 in.

		Λ	
		ΩΝ	
		ΝΑΔΕΛΦΩ	
5			
		ΟΣ	
		Λ	
		ΔΗ	
		ΤΡΟΥ	ΔΗΙ
10			ΔΗΙ
		ΗΣΕΡΩΤΙ	

d.

Block of wall-stone, entire at the upper and lower edge, broken on the left. On the right return face is inscribed No. xxx *anti*.
Height 11 in.; width of the present surface 9½ in.

	ΠΑΤΡΩΟΥ	ΔΗΙ
	ΥΙΩ	ΔΗΙ
	ΥΙΚΙ	ΔΗΙ
	ΙΤΡΙ	ΔΗΙ
5	ΥΚΑΙΥΙΟΙΣ	ΔΗΙ
		ΔΗΙ
		ΔΗΙ
		ΔΗΙ
		ΔΗΙ
10		ΗΑΣ

e.

Fragment of wall-stone, entire at bottom and right edge, and partly at the upper edge. Height 11½ in.; width 1 ft. 10½ in.

	ΑΘΩΝ	ΔΗ.
	ΥΛΛΟΣΜΕΤΑΑΔΕΛ	
	ΔΗΙ	
	ΣΔΙΟΝΥΣΙΟΣ	ΔΗΙ
5	ΤΟΣΩΑΧΙΟΥ	ΔΗΙ
	ΙΚΙΑΣΝΕΙΚΑΝΔΡΟΥΤΟΥΒΑΔΡΟΜΙΟΥΚΑΙ	
	ΡΟΔΗΑΝΤΙΟΧΟΥΚΑΙΝΕΙΚΑΝΔΡΟΣΝΕΙΚΙΟΥΔΗ	
	ΠΟΠΛΙΟΣΣΚΡΕΙΒΩΝΙΟΣΔΙΟΓΕΝΗΣ	ΔΗΙ
	ΤΙΤΟΣΚΟΥΡΒΙΟΣΚΗΡΙΝΘΟΣΜΕΤΑΓΥΝΑΙ	
10	ΚΟΣΚΑΙΤΕΚΝΩΝ	ΔΗΙ
	ΑΥΛΟΣΓΕΡΙΑΛΛΑΝΟΣΒΑΣΣΟΣΣΥΝΓΥΝΑΙΚΙΔΗ	

f.

Fragment of wall-stone, entire only on upper edge. Height 5 in.; width 9½ in.

	ΔΗΙΒ
	ΝΣΥΝΓΥ
	ΔΗΙΒ
	ΟΥΝΔΙΣΣΙΜΟΣ
5	ΗΤΩΔΗΙΒ

g.

Fragment of wall-stone, lower edge alone entire. Height 8½ in.; width 1 ft. 4½ in.

	ΗΙΟΣΒΟ
	ΔΙΝΤΟΣΚΑΛΠΟΥΡ
	ΑΥΛΟΣΠΟΜΠΗΙΟΣΤΕΡΜΟ
	ΠΟΛΛΩΝΙΟΣΑΠΟΛΛΑΝΙΟΥΤΟ
5	ΕΡΜΟΓΕΝΗΣΕΥΗΝΟΡΟΣΟΤΑΙ
	ΤΡΟΣΑΠΟΔΗΜΟΥ
	ΑΝΙΔΗΣΧΑΡΙΞΕΝΟΥΣΥΝΥΙΣ
	ΣΤΛΕΙΣΤΑΡΧΟΥΜΕΤΑΥΙΟ
	ΚΡΙΟΣΠΟ

h.

Fragment of wall-stone, lower edge, and upper part of right edge alone entire. Height $5\frac{1}{2}$ in.

40ΥΓΙΟΣΦΡΟΝΕΛΛ
 ΣΑΠΟΛΛΩΝΙΟΥΜΕΤΑΓΥΝΑΙΚΟ
 ΠΟΥΦΕΙΚΙΟΣΝΕΙΚΕΡΛΣ
 ΑΤΗΣΜΙΟΡΗΟΥΣΣΥΝΓΥΝΑΙΚΙ
 ΝΕΚΛΗΟΥΣ

i.

Fragment of wall-stone, entire only on lower edge. Height $5\frac{1}{4}$ in.; width 1 ft. $1\frac{3}{4}$ in.

1 ΜΗΝΑΣΑΡΤΕΜΙΔΩΡΟ
 1 ΜΗΤΡΟΔΩΡΟΣΑΠΟΛΛΩΝ
 1 ΠΡΕΙΜΟΣΑΡΤΕΜΙΔΩΡΟΥ
 ΦΙΛΙΠ ΣΗΡΑΚΛΕ

k.

Fragment of wall-stone, entire only at upper edge. Height $5\frac{1}{4}$ in.; width $9\frac{1}{2}$ in.

ΛΕΥΚΙΟΣ
 ΓΕΡΙΛΛΑΝΟ
 11 ΜΕΝΑΝΔΡΟΣΜΕ
 ΑΙ ΜΑΡΚΟΣΦΛΑΟ
 Κ

l.

Fragment of wall-stone, entire only on lower edge. Height $4\frac{1}{2}$ in.; width 1 ft. 2 in.

1 ΠΟΠΛΙΟΣΦΙΛΙΟΣ
 ΜΕΝΑΝΔΡΟΣΑΝ
 ΔΗΙ ΣΕΡΒΙΟΣΦΟΥΛΒ
 ΔΗΙ ΞΕΤΟΣΥΟΙ

m.

..... δ[η. ι']
 σὺν γυναικὶ Ὑπώρχη δ[η. ι]
 ὁ δέινα ὁ πρε]σβύτερος δ[η. ι'
 δ[η. ι' Πο...
 δ[η. ι'
 δ[η. ι' Μ...
 Πρω?]ταυλη...
 οφίλου δ[η. ι'
 δ[η. ι'
 10 ... Δι]ονυσίου[υ] δ[η. ι'
 ... 'Α]πολλωνίου [δ[η. ι'
 ... ου τοῦ Πραξιμ ... [δ[η. ι'

n.

..... σὺν] θυγατρὶ Βάσση
 δ[η. ι']
 Κ]μισαρήα σὺν
 δ[η. ι'
 σὺν] μητρὶ δ[η. ι'
 5 'Α]νείκητος δ[η. ι'
 Βά]σσης σὺν ἀδελφῶ καὶ
 γυναι]κὶ δ[η. ι'
 δῶραν σὺν νύφῃ καὶ γυναικὶ δ[η. ι'
 σὺν γυναικὶ καὶ τέκνους δ[η. ι'

C.

..... s [δη. ι'
 ων [δη. ι'
 σὺ]ν ἀδελφῶ [δη. ι'
 [δη. ι'
 5 [δη. ι'
 os [δη. ι'
 [δη. ι'
 δη. [ι'
 τρου δη. ι
 10 δη. ι'
 ης Ἑρωτι-
 [-ανού? δη. ι']

d.

..... Πατρῶου δη. ι'
 σὺν] υἱῶ δη. ι'
 σὺν γυναι]κὶ δη. ι'
 σὺν μ]ητρὶ δη. ι'
 5 σὺ]ν καὶ υἱοῖς δη. ι'
 δη. ι'
 δη. ι
 δη. ι
 δη. ι'
 10 ηας

e.

..... Ἀγ]άθων δη. [ι'
 υλλος μετὰ ἀδελ-
 -φού] δη. ι'
 s Διονύσιος δη. ι'
 5 tos Βακχίου δη. ι'
 Νε]ικίας Νεικάνδρου τοῦ Βαδρομίου καὶ
 Ῥόδη Ἀντιόχου καὶ Νείκανδρος Νεικίου δη. [ι'
 Πόπλιος Σκρειβώνιος Διογένης δη. ι'
 Τίτος Κούρβιος Κήρινθος μετὰ γυναι-
 10 κὸς καὶ τέκνων δη. ι'
 Αὔλος Γεριλλανὸς Βάσσος σὺν γυναικὶ δη. [ι'

f.

..... δη. ιβ'
 ν σὺν γυ-
 ναικὶ] δη. ιβ'
 Ἰου]κουνδίσσιμος
 5 ητφ δη. ιβ'

g.

..... ἥϊος Βο [δη. ι' or the like throughout]
 Κ]ρίντος Καλπούρ[νιος
 Αὔλος Πομπήϊος Τερμο
 Ἀ]πολλώνιος Ἀπολλωνίου τοῦ
 5 Ἑρμογένης Εὐήγορος Ὅτα ...
 τρος Ἀποδήμου ...
 ωνίδης Χαριζέου σὺν υἱῶ ...
 s Πλειστάρχου μετὰ υἱοῦ ...
 κριος Πο ...

h.

..... Μούκιος (?) Φρο [δη. ι' or the like throughout]
 s Ἀπολλωνίου μετὰ γυναικὸς ...
 πουφείκιος Νεικέρως
 Μιθραδ]άτης Μιθρήους σὺν γυναικὶ
 5 Με]κεκλήους

ι.

..... δη.] ι'	Φη.....
..... δη.] ι'	Μηνᾶς Ἀρτεμιδώρου
..... δη.] ι'	Μητρόδωρος Ἀπολλωνίου
..... δη.] ι'	Πρεῖμος Ἀρτεμιδώρου
5	Φίλιπ[πο]ς Ἡρακλή[ους]

κ.

.....	Λεύκιος...
.....	Γερίλλανδ[ος]...
.... [δη.] ι'	Μένανδρος Με[νάνδρου]?
.... αι.	Μάρκος Φλαο[ύ]ιος
5	κ...

λ.

... [δη.] ι'	Πόπλιος Φ.....
...	Μένανδρος Ἀν.....
... δη. ι'	Σέρβιος Φούλβ[ιος]...
... δη. ι'	[Σέ]ξτος Κοι.....

The inscription of which these are a few fragments was a list of a number of persons who had contributed money for some public purpose. The contribution is usually ten denarii, but occasionally twelve. The donors as often bear Latin as Greek names; many of them perhaps were not Ephesian citizens but Romans resident in Asia. The character of the letters closely resembles the list of Neopoioi, No. DLXXXVIII, which we have seen good reason to assign to the middle of the first century A. D. The letters have luxuriant apices. It is some indication of a comparatively early date, to find Γ by the side of Π (in *g*, line 8). It might help us to divine the subject of the inscription, if we could ascertain from what building these wall-stones came. It is singular that the right return face of *d* contains No. DXX. But No. DXX manifestly belongs to the third century B. C.; and it may be questioned whether the marble was not removed from its original place in order to receive *d*. As however the surface of No. DXX is in no way injured, we may rather believe

that wherever the marble was placed to receive No. DXX, it stood unmoved three centuries later when the left return face of the same wall was inscribed with our present inscription. If therefore I am right in connecting No. DXX with the Artemision (see notes *ad loc.*), we may suppose that the contributions here recorded were to defray the cost of some building or repairs connected with the temple.

While we cannot define more closely the date and occasion of the inscription, it should be remembered that it was the custom in Greece to record publicly the names of those who contributed to the expense of public works. Instances of this will be found in Part II, No. CCXCVIII (Kalymna), C. I. 3140-3144, and 3148 (Smyrna), C. I. A. II, 334 (Athens). Böckh (on C. I. 3140) refers to Diogenes Laert. vii, 12: Φησὶ δ' Ἀντίγονος ὁ Καρύστιος οὐκ ἀρνείσθαι αὐτὸν (*sc.* Ζήνωνα) εἶναι Κιτιέα. τῶν γὰρ εἰς τὴν ἐπισκευὴν τοῦ λουτρῶνος συμβαλλομένων εἰς ὧν καὶ ἀναγραφόμενος ἐν τῇ στήλῃ Ζήνωνος τοῦ φιλοσόφου ἠξίωσε καὶ τὸ Κιτιεύς προσθεῖναι.

DCLXXXVIII.

Fragment of white marble slab, entire only on the left side. Height 4½ in.; width 5 in. Discovered by Mr. Wood.

ΠΙΟΥΡ
ΟΥΑ

DCLXXXIX.

Fragment of marble, entire only on the right edge, where there is a moulding. Height 6¼ in.; width 2½ in. Discovered by Mr. Wood.

Ο
ΤΟ
ΤΑ

DCXC.

Fragment of white marble; broken on all sides. Height $6\frac{1}{2}$ in.; width $2\frac{3}{4}$ in. Discovered by Mr. Wood.

Ι
Α
ΑΑΞ
ΔΦ

DCXCI.

Fragment of white marble, perhaps a stelè; broken on all sides. Height 6 in.; width 2 in. Discovered by Mr. Wood.

5
ΟΥΙ
ΚΑΙ
ΩΤΑ
ΙΑΤ

DCXCII.

Fragment of grey marble, broken on all sides. Height 8 in.; width 4 in. Discovered by Mr. Wood.

ΝΤΟ
ΤΗΕΚ
moulding
ΑΑ-ΑΦ
ΤΟΙΟΥΤ

Line 4: possibly νεο]ποιου.

DCXCIII.

Fragment of white marble, entire only on the right edge. Height 6 in.; width 10 in. Discovered by Mr. Wood.

ΕΠΙ
Ν
ΟΣ

DCXCIV.

Fragment of grey marble, broken on all sides. Height $6\frac{3}{4}$ in.; width 2 in. Discovered by Mr. Wood.

5
ΟΙ
ΝΟ
ΗΡΑ
ΑΙ
ΑΝ

DCXCV.

Fragment of white marble, entire on the left edge only; but the surface to the left is injured. Height $3\frac{1}{4}$ in. ; width $2\frac{1}{4}$ in. Discovered by Mr. Wood.

surface	415
broken	180

DCXCVI.

Fragment of the corner of a stelè of white marble. Inscribed on two surfaces, *a* and *b*. Height of *a*, 7 in. ; width $3\frac{1}{2}$ in. Height of *b*, 7 in. ; width 4 in. Discovered by Mr. Wood.

<i>a.</i>	<i>b.</i>
60Υ \TH A 2MA 5 ΔΓ	AC T

DCXCVII.

Fragment of blue marble, broken on all sides. Height 6 in. ; width 2 in. Discovered by Mr. Wood.

101
uninscribed
^

DCXCVIII.

Fragment of white marble, broken on all sides. Height $4\frac{1}{2}$ in. ; width 3 in. Discovered by Mr. Wood.

1-
2Σφ1
2Σκ

DCXCIX.

Fragment of white marble, broken on all sides. Height $1\frac{3}{4}$ in. ; width $3\frac{1}{2}$ in. Discovered by Mr. Wood.

PΛ1

DCC.

Fragment of marble, broken on all sides. Height $1\frac{1}{2}$ in. ; width 3 in. Discovered by Mr. Wood.

AIAP

DCCCI.

Fragment of white marble, broken on all sides. Height 3 in.; width $3\frac{1}{2}$ in. Discovered by Mr. Wood.

ΝΖ
ΑΗ

DCCII.

Fragment of white marble veneering (crusta), broken on all sides, $\frac{5}{8}$ in. thick; height 6 in.; width 7 in. The letters are $3\frac{3}{4}$ in. high. Discovered by Mr. Wood.

ΑΙ

DCCIII.

Fragment of white marble, apparently from a stelè; immediately above the inscription is an unscribed moulding, the upper edge of which is complete. Height $5\frac{1}{4}$ in.; width $5\frac{1}{2}$ in. Discovered by Mr. Wood.

moulding

Ι.ΚΑ

DCCIV.

Fragment of white marble, entire only on left edge. Height 3 in.; width $4\frac{3}{4}$ in. Discovered by Mr. Wood.

ΚΑΙ
ΤΙ

DCCV.

Fragment of white marble, entire only on left edge. Height $2\frac{1}{4}$ in.; width $2\frac{3}{4}$ in. Discovered by Mr. Wood.

Η

DCCVI.

Fragment of white marble wall-stone, entire upon the left edge only. Height $5\frac{1}{4}$ in.; width 4 in. Discovered by Mr. Wood.

ΠΑ Σ
ΑΤ
ΟΣ Σ

DCCVII.

Fragment of marble, entire on the upper and left edge. Height 7 in.; width 9 in. Four inches of the surface above the inscription have been split off, and five inches from the left-hand surface, so that only a few letters remain. Discovered by Mr. Wood.

ΑΙΔ
ΠΙΟΣ
ΤΟΥ

DCCVIII.

Fragment of marble, broken on all sides. Height 7 in.; width 8 in. Discovered by Mr. Wood; unpublished.

Λ
ΑΦΗΛ
ΑΝΟΜΙ
.....
... γρ]αφῆς ...
ἀγορ]ανομ[ήσαντα?

DCCIX.

Fragment of white marble, entire only on the right edge. Height 2½ in.; width 6½ in. Discovered by Mr. Wood; unpublished.

ΟΝΚ Τ Ι | ... τὸν κτι[στήν?

DCCX.

Fragment of white marble, entire only on the upper edge. Height 4 in.; width 6 in. Discovered by Mr. Wood; unpublished.

uninscribed
ΟΥΡΑΝΟ ... ουρανός ...
Λ

One would suggest Suburanus, as in the Salutaris inscription and No. DCCXXVIII; but before ΟΥ there seems to be the point of a letter other than Β.

DCCXI.

Seven fragments of white marble, inscribed with large letters of the Antonine period. The measurements are given with the uncial text of each fragment. The similarity of the characters, and of the dressing of the stone, makes it probable that these are fragments of the same stele. Discovered by Mr. Wood; unpublished.

<i>a.</i> Broken all round; height 1¼ in.; width 6¼ in. ΗΘΙΖ	<i>b.</i> Broken all round; height 3½ in.; width 10¼ in. ΛΙΖΙΟΥ	<i>c.</i> Broken all round; height 3½ in.; width 8¾ in. ΓΗΣΑΑ	<i>d.</i> Broken all round; height 3 in.; width 3 in. ΡΑ
<i>e.</i> Broken all round; height 2 in.; width 4 in. Π	<i>f.</i> Broken all round; height 3¼ in.; width 3 in. ΛΙΕ	<i>g.</i> Broken all round; height 5 in.; width 8 in. ΟΥ	

a. ... Ψ]ήφισ[μα... (or the like). *b.* ... (ε)ως (τ)οῦ... *c.* ... στρατη?]γήσα[ντα? *d, e, f, g* are mere fragments.

Fragment of a large block of white marble; entire at bottom and on right, where the right return end is uninscribed. Discovered by Mr. Wood; unpublished.

DCCXIII.

Fragment of the upper portion of a white marble stèle, the upper edge of the moulding being preserved; so that line 1 was the first line of the document. Height 1 ft. 1 in.; width 6½ in. Discovered by Mr. Wood; unpublished.

Possibly honorary.

DCCXIV.

Fragment of white marble stelæ, entire at top and on the right edge. Height 7½ in.; width 5½ in. Discovered by Mr. Wood; unpublished.

ΔΙΟΝ .. Κλαύ]διον ?
..... 9

DCCXV.

Four fragments of dark blue marble crustæ, rather over half-an-inch thick. They form parts of a large slab (like the slabs inscribed with Nos. CCCCLXXXVII foll.); but by observing the varying thickness of the fragments, due to the manner in which the original slab was sawn, we are able to determine in some degree the relative position of the fragments, although they will not read into each other. Discovered by Mr. Wood; unpublished.

<i>a.</i>		<i>d.</i>
		XH
AN ▶ TC		ΟΥ
(uninscribed) <i>b.</i>		A ⁻
IC		ΑΛΛΕ,
◀ ▶ K	5	ΙΩΝ ▶ ΚΑΙ
C. TP		Ω ▶ ΚΑΙ Τ
β ▶ Α		ΩΑΣΚΑΗ
ANTIΣ		ΕΛΛΕ

(a) Broken all round. Height $3\frac{1}{4}$ in.; width 4 in.
(c) Broken all round. Height $2\frac{1}{4}$ in.; width $2\frac{3}{4}$ in.

(b) Broken all round. Height $4\frac{1}{4}$ in.; width $2\frac{3}{4}$ in.
(d) Entire towards bottom of right edge only. Height 10 in.; width $5\frac{1}{4}$ in.

Apparently proper names, chiefly Roman. α : [Ἀγαθῇ τῇ] $\chi\eta$. Line 4: possibly [K] $\alpha\lambda\lambda\epsilon$ [as]. Line 5: $\text{'Αν(τῶν)ιος Τω} \dots \beta$: $K\lambda(\alpha\acute{\upsilon}διος) K \dots \epsilon$: $T\eta$] $\dots \dots \dots \text{ων καὶ} \dots$ Line 6: $\dots \varphi \text{ καὶ } T \dots$ Line 7: $\beta(\acute{\epsilon}ριος) \text{'Α} \dots \text{'Αντίσ[τιος]}$. d : line 1, perhaps $\dots \dots \varphi \text{'Ασκλη[πιάδου]}$. Line 8: $K\acute{\epsilon}\lambda\epsilon\rho$, i. e. Celer.

DCCXVI.

Fragment of a block (stele?) of white marble, broken on all sides. Height 1 ft.; width 1 ft. 3 in. The last four lines are inscribed in rather larger characters than the rest. Discovered by Mr. Wood; unpublished.

	ο
ο*ΤΟ*	ου τοῦ [. . . , ὁ δεῖνα
ΡΟ*ΟΚ,	. . . . . ρου ὁ κ[α].
ΝΟΣΕ*Τ*Χ.ιζ	. . . . . νος, Εὐτύχης
5 ΣΙΟΣ-Δ-ΤΟ*Ε	5 σιος δ τοῦ Ε
ΙΣΤΟ*ΑΝΤΕΣΦC	. . . . . ου]ς τοῦ Ἀντεσφόρου
*Τ*ΧΟ*Σ-ΝΕ-ΥΜ	. . . Ε]τύχους νε(ώτερος), Ὑμ[ίδιος?
ΤΟΣ	Κόδρα]τος?

Part of a list of names. The numeral Δ in line 5 implies that four generations had borne the same name. Ἀντεσφόρου line 6 must be a blunder or a corruption for Ἀνθεςφόρου. The restoration of the last name is merely conjectural. Here the inscription ended.

DCCXVII.

Fragment of white marble, entire only on the left. Height 4 in.; width 3½ in. Discovered by Mr. Wood; unpublished.

ΤΟΝΙ	Πόν[τι . . .
ΦΑΥΣ	Φαυσ[τ . . .
ΝΙ	νι

Apparently portions of Roman names.

DCCXVIII.

Fragment of white marble, entire only at the top. Height 5½ in.; width 5¾ in. Discovered by Mr. Wood; unpublished.

ΠΡΩΤC	. . . Πρωτο . . .
ΕΥΗ	. . . . ευη

DCCXIX.

Fragment of white marble, complete on right edge only. Height 10¼ in.; width 3 in. Discovered by Mr. Wood. Unpublished.

(vacant)		
ΑΝΟC		. . . . . ανδς
ΙΝΟC		. . . . . ἱνος
	
5 Ν=ΙΟΥ		. . . . . αἰίου
ΤΩ	5	. . . . . τῶ
ΜΙΣΗΩ		. . Ἀρτε]μισήω?
(blank)		

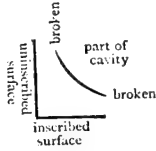
The inscription appears to be complete at the top and bottom; the letters indicate the second century A.D. Lines 1-2 contained names of persons, who perhaps had dedicated something to Artemis.

DCCXX.

α.

Corner of a square basin or trough of white marble. The upper edge is perfect, and part of the hemispherical cavity is preserved; two of the external sides are partly preserved, being broken at the bottom edge, and also the one to right and the other to left. A sectional outline is given below. Inscribed upon one of the external surfaces, which measures in its present broken condition, height $3\frac{1}{2}$ in.; width $5\frac{3}{4}$ in. Discovered by Mr. Wood; unpublished.

ΔΙΟΝ΄
ΤΡΟΛΟ



Διονύσιος? Μη-
τροδάρον? ἀνέθηκεν?

β.

Fragment of white marble, broken on right and left, but entire above and below the inscription. Height $11\frac{1}{2}$ in.; width $1\frac{1}{2}$ in. Discovered by Mr. Wood; unpublished.

ΙΑΟΝΤΑ
ΙΟΥΣΚΑΙ

.. να ὄντα ..
.. ἰους καὶ ...

The letters of β are more than a quarter larger than α, but the peculiar manner in which both are inscribed compels the belief that they were from one and the same monument.

DCCXXI.

Fragment of a small column of white marble, broken on all edges, but the beginnings of the lines of inscription are entire. Height 6 in.; width $7\frac{1}{2}$ in. Discovered by Mr. Wood; unpublished.

ΝΗΙ
ΤΗΣΑΙ
ΑΙΙΓΙ

.....
νη ...
τῆς Ἀ[ρτέμιδος?
καὶ ἰε[ροκῆρυξ? (or
ἰε[ρεὺς? ..)

Perhaps from a dedication.

DCCXXII.

Fragment of marble, entire only upon the top and right edge. Height 10 in.; width $9\frac{1}{2}$ in. Discovered by Mr. Wood; unpublished.

ΥΤΑ
ΝΟΝΓΥ
ΟΝΕΙΣΕΙΟΝ
ΞΠΑΝΤΩΝ
5 ΑΚΤΩΜΗΛΑΜ
ΑΨΑΣ

τοὺς πρ]υτά-
νεις]ενον γυ-
..... ον Εἰσειον
..... s πάντων
5 ακτω μὴ λαμ-
βάνειν?]

The restoration in lines 1 and 6 is dubious; but there is much probability that line 6 originally read ΑΝΕΑΣ. Line 3: Εἰσειον (Ἰσειον) is a temple of Isis. Falkener (Ephesus, p. 106) believed himself to have discovered the temple of Serapis, and on p. 109 he cites an Ephesian coin as proving the existence of such a temple.

DCCXXIII.

Fragment of white marble, inscribed with large letters ($1\frac{1}{4}$ in. high) of the second century A. D. Broken on all edges except the bottom. Height 1 ft. $3\frac{3}{4}$ in.; width 5 in. Discovered by Mr. Wood; unpublished.

	ΟΣ	· ·	ος'
	ΦΙΛΟ	· ·	φιλο . .
	ΑΚΟ	· ·	ακο . .
	ΟΙΟΥ-Ι	· ·	νεοπ]οιοῦ? . .
5	ΗΓΟ	5	στρα]τηγοῦ? . .

Possibly from a dedication.

DCCXXIV.

Fragment of white marble, broken on all edges except the left, and inscribed with letters of the second century A. D. Height $7\frac{1}{4}$ in.; width $5\frac{1}{4}$ in. Discovered by Mr. Wood; unpublished.

|	ΤΙΤ	Τίτ[ος? . . .
|	ΤΙΤ	Τίτ[ος? . . .

DCCXXV.

A fragment of white marble, broken all round. Height $9\frac{1}{2}$ in.; width 10 in. Discovered by Mr. Wood; unpublished.

Λ.	· ·	σ . .
ΡΤΕΜΙΑ		'Α]ρτέμιδ . . .
ΔΥΝΚΗΙC		· · · · συνκήϊο[s . .
Α'Α'Α'		· · · · · αι δύο? . . .

In the third line we recognise the termination of some Roman name.

DCCXXVI.

Two fragments of white marble crustæ, from $\frac{3}{4}$ in. to $\frac{1}{2}$ in. thick. Discovered by Mr. Wood; unpublished. From the greater size of the letters in line 1 of *a*, and the margin above it, we may conclude that *a* came above *b*; but what interval divided them is uncertain.

a.

Broken all round: height $8\frac{1}{2}$ in.; width 6 in.

Η Σ Α
Θ Ε Ν Τ
Ο Υ Σ Π
Α Π Α

b.

Broken all round: height $7\frac{1}{2}$ in.; width 6 in.

Υ
Ο
Υ Α Ι Ο Σ
Α Σ Α

a. Line 1: possibly ἐτεῖμ]ησα[ν, or τ]ῆς Ἀ[σίας. Line 2: αἶρε]θέντ[ας? Line 3: τ]οὺς π[ολίτας?
b. Line 3: Ὁ]σάλιος.

DCCXXVII.

Four fragments of whitish marble crustæ, of which *a* and *b* certainly belong to the same. Also *c* and *d* probably belong to the same, although in *c* and *d* the marble is somewhat thicker, and its colour rather more grey. Discovered by Mr. Wood; unpublished.

<i>a.</i>	<i>b.</i>	<i>c.</i>	<i>d.</i>
Broken all round: height 7½ in.; width 3½ in.	Broken all round: height 4 in.; width 2¾ in.	Broken all round except on right: height 4 in.; width 3½ in.	Broken except at top and bottom: height 4½ in.; width 6¾ in.
ΛΝ ΙΣΤ ΙΑΝΙΚ ΜΑΝΙΚ 5 ΕΛΕΥΣ ΙΑΟΚΥ	ΚΑΙ ΓΡΑ ΙΤΕ ΑΛΕ Τ	ΚΟΙ ΣΔΦ ΦΙΛΓ	ΙΝΔΥΝΟΣ ΝΤΙΩΧΟΣ ΕΝΕΚΑΣ Γ

In *a* may be recognised the names [Γερ]μανικ[ός], [Γερ]μανικ . . . , 'Ελευσ[ίνιος], [Φ]ιλοκ[ύ]δης?]. In *d* fragments of the same inscription then *d* must have come at the bottom.
 [Ακ]ίνδυνος, [Α]ντίωχος (*sic*), [Σ]ενέκας. If *c*, *d* are

DCCXXVIII.

Fragment of white marble, broken on all sides. Height 5 in.; width 9 in. Discovered by Mr. Wood; unpublished.

ΣΕΙΤ
 ΔΥΡΑΝΟΣ

Possibly the name of one of the consuls of A.D. 104, named in the Salutaris inscription, No. CCCCLXXXI, line 318: Σέξτ[ος Ἀττίος Σουβ]ουρανός.

DCCXXIX.

Fragment of blue marble veneering ('crusta'), broken on all sides, and inscribed with letters 2 in. high. Thickness of marble 1¾ in.; height 8½ in.; width 5 in. Discovered by Mr. Wood; unpublished.

Α
 ΕΙΚ
 Η

DCCXXX.

Fragment of white marble, broken on all sides. Height 6 in.; width 5 in. Discovered by Mr. Wood; unpublished.

Ν
 ΟΣΚΑΙ
 ΣΠΛΟΥ
 ΟΣΚΑ
 5 ΠΕΙ

Line 3: possibly . . . ο]ς Πλούτ[αρχος . . . Line 5: apparently *τρεῖς* . .

DCCXXXI.

Fragment of white marble, entire at the upper edge only. Height $4\frac{1}{2}$ in.; width $3\frac{1}{2}$ in. Discovered by Mr. Wood; unpublished.

—
ΑΝΙ
ΑΡΧ
ΞΤ

DCCXXXII.

Fragment of white marble moulding, apparently from the upper portion of a stelè. Height 6 in.; width 3 in. Discovered by Mr. Wood; unpublished.

—
ΤΙΝ
Α

DCCXXXIII.

Fragment of white marble, broken on all sides. Height 4 in.; width $5\frac{1}{2}$ in. Discovered by Mr. Wood; unpublished.

ΙΟΝ
ΕΡΓ

DCCXXXIV.

Fragment of marble, broken on all sides. Height 3 in.; width $1\frac{1}{2}$ in. Discovered by Mr. Wood; unpublished.

ΗΚ

DCCXXXV.

Fragment of white marble, entire on the right edge only. Height 5 in.; width 3 in. Discovered by Mr. Wood; unpublished.

Δ
ΚΑ |

Apparently κα[ι].

DCCXXXVI.

Fragment of white marble, ornamented on the left with a moulding, but broken on all other sides. Height $4\frac{1}{2}$ in.; width $4\frac{1}{2}$ in. Discovered by Mr. Wood; unpublished.

ΤΗΙ
ΣΑΣ
ΤΗ

DCCXXXVII.

Fragment of white marble, broken on all sides. Height 5 in.; width 5 in. Discovered by Mr. Wood; unpublished.

17
· KAIEKI
HAIN
8A

DCCXXXVIII.

Fragment of white marble, broken on all sides. Height 3½ in.; width 5½ in. Discovered by Mr. Wood; unpublished.

NTOST
IITC

DCCXXXIX.

Fragment of white marble, broken on all sides. Height 3½ in.; width 3 in. Discovered by Mr. Wood; unpublished.

IET

DCCXL.

Fragment of wall-stone of white marble, entire on the upper edge only. Height 7 in.; width 5½ in. Discovered by Mr. Wood; unpublished. The letters are 1½ in. in height.

YM
ΘEK
ΘE'

DCCXLI.

Fragment of stela of white marble, entire on the upper and right hand edge. Height 9½ in.; width 3½ in. Discovered by Mr. Wood; unpublished.

1ATA
EIN
THΣ
ΓNC
Σ

DCCXLII.

Fragment of white marble, broken all round, and itself made up of two fragments which have been fitted together. Height 6 in.; width 2 in. Discovered by Mr. Wood; unpublished. The letters closely resemble those of the decree about the month Artemision, No. CCCCLXXXII.

 ΛΙΓΟΥΣΧ
 ΕΙΜΟΣΜΑ
 ΝΗΗΣΕ
 ΣΙΓΜΑΜ
5 ΛΥΗΕΡΓ
 ΣΤΟΥΓΕΛ
 ΜΟΥΓΡ
 ΣΠΟ

Line 1: κ]αὶ τοὺς χ Line 2: φιλότ(?)]εἶμος ματ . . . Line 3: . . . ἐ]νη τῆς ε Line 4: δ]εῖγμα (?)
μ Line 5: αὐτῇ ἐργ[ασία? Line 6: τοῦ γεν[ομένου (?)

DCCXLIII.

Fragment of white marble, broken on all sides. Height 6½ in.; width 3 in. Discovered by Mr. Wood; unpublished.

 ΛΙΠΣ
 ΤΟ
 ΟΝ

DCCXLIV.

Fragment of white marble, broken on all sides. Height 10 in.; width 9½ in. Discovered by Mr. Wood; unpublished.

 ΤΕΥ
 ΥΠΕΣ
 ΟΥΤΗ
 ΝΕΣΤΙ

Line 2: perhaps ὑπέσ[χετο.

DCCXLV.

Fragment of white marble, broken on all sides. Height 8¾ in.; width 2¾ in. Discovered by Mr. Wood; unpublished.

 ΛΙΝ
 ΟΥΣΤ
 ΟΥΤΟ
 ΑΣΤΙ
5 ΝΕΤ
 ΗΣΤ

Line 3: possibly οὐτο[ς.

DCCXLVI.

Fragment of white marble, broken on all sides. Height 1 ft. ½ in.; width 9 in. Discovered by Mr. Wood.

 ΟΥΠΟ
 ΚΚΕ
 ΕΕΕΝ
 ΩΤ
5 ΟΥ

Line 2: κε possibly represents καί, or κατε]σκε[ύασεν.

DCCXLVII.

Fragment of white marble cornice, inscribed on the cymatium. Height 4 in.; width 11½ in.: broken on all sides. Discovered by Mr. Wood; unpublished.

ΓΟΥΗΦΙ

Katà] τὸ ψήφι[σμα τῆς βουλῆς? κ.τ.λ.

Probably the heading of some honorary inscription.

DCCXLVIII.

Fragment of marble, broken all round. Height 4 in.; width 5 in. Discovered by Mr. Wood.

Ν · Ο Γ Ι

ΝΤΑ · ΑΝ

Blank

DCCXLIX.

Fragment of marble, broken all round. Height 4 in.; width 6 in. Discovered by Mr. Wood.

ΣΟΥ,

ΜΑ

DCCL.

Fragment of marble, entire only on left. Height 11 in.; width 7½ in. Discovered by Mr. Wood.

ΕΠΑΡΧΕ

ΠΙΤΡΟΠΕ

ΦΙΛΩΝΙ

ΜΟΥΑ

ΤΟΥΔΗΜΕ

5

ΑΠΟΚΑ

Uninscribed.

Line 1: ἐπαρχε[ίας. Line 2: ἐ]πιτρόπῳ. Line 3: | Possibly a dedication, in honour of a Roman
φίλων. Line 4: Μα. Οὐλ[π. Line 5: τοῦ δήμο[υ. | official, by Μα. Οὐλ[πιος ὁ γραμματεὺς] τοῦ δήμο[υ.
Line 6: ἀποκα[ταστήσας?

DCCLI.

Fragment of white marble crusta, broken all round, with the exception of a joint on the left edge. Height 6 in.; width 4½ in.; thickness ¾ in. Discovered by Mr. Wood.

ΕΙ'ΕΝΕΙΝ

ΝΩΣΣΕΓ

ΤΕΠΙΧΘ

ΙΣΟΙ

Possibly metrical. Line 1: γ]εγεννη[ένος. Line 3: τ' ἐπιχθ[ονι . . .

DCCLII.

Fragment of white marble crusta, entire at lower edge only. Height $2\frac{3}{8}$ in.; width 3 in.; thickness $\frac{3}{4}$ in. Perhaps from the same inscription as the preceding.

ΛΟΛΙ
ΝΙΣΛ

DCCLIII.

Fragment of white marble crusta, entire on left edge only; the back, at this edge, is ornamented with a shallow moulding. Height $2\frac{7}{8}$ in.; width $3\frac{5}{8}$ in.; thickness $\frac{1}{2}$ in. Discovered by Mr. Wood.

Λ
ΔΕΙΝ
Λ

Δεσπ[ότης . . . Probably referring to the Emperor.

DCCLIV.

Fragment of white marble crusta, broken all round except at the upper edge, where there is a rough joint such as is common in these crustae. Height $4\frac{1}{2}$ in.; width 5 in.; thickness $\frac{1}{2}$ in.

ΑΥΦΙΛ
ΙΟΣΧ
ΝΠΟ

Line 1: Αὐφίδ[ιος.

DCCLV.

Fragment of white marble, broken all round. Height $2\frac{1}{4}$ in.; width 1 in.

ΙΣ
<

DCCLVI.

Fragment of white marble crusta, entire only at right edge. Height $4\frac{1}{2}$ in.; width 6 in.; thickness $\frac{3}{4}$ in. From the site of the Artemision.

ΑΝΙΟ
ΕΙΛΑΡΚΙ
ΤΗC ΔΙC
ΛΥΛΟC
5 C H N

DCCLVII.

Fragment of white marble crusta, irregularly broken on all sides. Height $6\frac{1}{2}$ in.; width 10 in.; thickness $\frac{5}{8}$ in.

Blank.

ΕΥΣΕΒΙΣ Blank.

Εὐσέβης, i. e. Εὐσέβιος.

DCCLVIII.

Small splinter of white marble, from the site of the Artemision. Height $\frac{1}{4}$ in.; width $1\frac{3}{8}$ in.

Λ

DCCLIX.

Fragment of white marble crusta, broken on all edges except the left, where there is a joint. Height $6\frac{1}{2}$ in.; width 4 in.; thickness $\frac{1}{2}$ in. The letters of the first three lines are slightly longer than those of the last three.

Ι Λ
Π Α Ι
Γ Ι Β Λ Κ
Α Υ Λ Λ Ο
Α Ι Ο Σ Λ Α
Ο Γ

DCCLX.

Fragment of white marble crusta, with a rough joint at the upper and right edge; otherwise broken, but blank below the last line of the inscription. Height 8 in.; width $4\frac{1}{2}$ in.; thickness $\frac{7}{8}$ in.

Ο Γ Ε Ν Η Σ
Λ Τ Ω Λ Ε Ι Ν Ο Σ
Λ Ε Υ Σ Λ
Ο Ν Ο Σ Λ

Line 1: . . ογένης. Line 2: Καπε]τωλεῖνος.

DCCLXI.

Fragment of white marble block, or stelè, from the site of the Artemision. Height 3 in.; width $4\frac{1}{2}$ in.; broken all round.

Ι Ο Λ
Α Σ Λ Κ
Τ Α Λ

DCCLXII.

Fragment of white marble crusta, broken all round, excepting a rough joint at the upper edge. Height 5 in.; width 5 in.; thickness $\frac{3}{8}$ in.

Λ Α Π
Π Ο Ι
Π Ι Ν

DCCLXIII.

Fragment of white marble crusta, from the site of the Artemision; upper and left edge entire. Height $3\frac{1}{2}$ in.; width 4 in.; thickness $\frac{3}{4}$ in.

Η Π
Π Ε

Possibly, 'Η πρώτη καὶ μεγίστη μητρόπολις κ.τ.λ., but line 2 does not favour the suggestion.

DCCLXIV.

Fragment of white marble crusta, entire only at the lower edge. Height $4\frac{1}{4}$ in.; width $4\frac{1}{4}$ in.; thickness $\frac{1}{2}$ in.

101

DCCLXV.

Fragment of white marble crusta, entire on left edge only. Height $4\frac{1}{2}$ in.; width $3\frac{1}{2}$ in.; thickness $\frac{5}{8}$ in.

1	AYP	R
	MY	
	Z	

DCCLXVI.

Fragment of white marble crusta, with a rough joint at the upper edge; otherwise broken. Height $4\frac{7}{8}$ in.; width 5 in.; thickness $\frac{7}{8}$ in.

VTΩ
CONT
-KA

DCCLXVII.

Fragment of white marble crusta, broken all round. Height 4 in.; width $4\frac{1}{4}$ in.; thickness $1\frac{1}{4}$ in.

SYNT

DCCLXVIII.

Fragment of moulding, apparently from the top of a stèle; the upper edge alone entire. Height $2\frac{1}{4}$ in.; width $2\frac{1}{2}$ in. From the site of the Artemision.

48

DCCLXIX.

Fragment of white marble crusta, inscribed on both sides, *a*, *b*, with letters 3 in. high, broken all round. Height 5 in.; width $5\frac{1}{2}$ in.; thickness $\frac{3}{4}$ in.

a.

IPIC

b.

41

DCCLXX.

Fragment of block or stelè of grey marble, broken all round, from the site of the Artemision. Height 3 in.; width $1\frac{1}{4}$ in.

Ο

DCCLXXI.

Fragment of white marble, broken all round. Height 2 in.; width $3\frac{1}{2}$ in.

Λ

DCCLXXII.

Fragment of marble, broken all round. Height 4 in.; width $5\frac{1}{2}$ in.

Ω
ΙΘΑΝΙ

DCCLXXIII.

Fragment of marble stelè, entire at left edge only. Height $5\frac{1}{2}$ in.; width $3\frac{3}{4}$ in.

Ρ

DCCLXXIV.

Fragment of marble broken on all sides. Height 3 in.; width $2\frac{1}{4}$ in. The lettering resembles that of No. DXXV *ante*, of which it is perhaps a fragment.

Λ
Λ
ΕΙΣ
ΤΗ
5 ΕΙΚ

DCCLXXV.

Fragment of white marble, probably from a stelè; right and left edge entire. The right edge is probably original, but on the left the marble was anciently cut away to suit some new purpose, without regard to the inscription. Height $4\frac{1}{2}$ in.; width $1\frac{1}{2}$ in. Probably Ephesian.

Α
Α·Κ
Ο
Π

DCCLXXVI.

Fragment of blue-veined marble crusta, broken all round. Height $4\frac{1}{2}$ in.; width 3 in.; thickness $\frac{1}{2}$ in. Probably Ephesian.

ΗΗΠ
ΑΙΑΣ
ΙΣΗ
ΑΓ

DCCLXXVII.

Fragment of white marble crusta, inscribed with small letters, and broken all round; probably from Ephesos. Height $4\frac{1}{2}$ in.; width $1\frac{1}{2}$ in.; thickness $\frac{3}{4}$ in. Probably Ephesian.

Π
ΓΥΡΩΝΙ
ΣΑΡΩΝ
ΣΑΡΩ
5 ΟΗΣ
ΦΑΝ
ΝΟΙΑ

Line 2 : *μαρ*τύρων? Line 3 : *Και*σάρων. Line 4 : *Και*σάρω[ν. Line 7 : *εὖ*νοια[ν.

DCCLXXVIII.

Fragment of white marble, with blue veins, broken all round. Height $5\frac{1}{4}$ in.; width $5\frac{1}{2}$ in.; thickness 1 in. Probably from Ephesos. Might be a panel from a tomb or similar monument.

ΕΥ
ΘΕΟΥΥΥΥ
ΕΥΧΑΡΙ
Α-ΠΕΥΘΕ
5 ΑΑΤΟC

Line 1 : *εὐχ*[αρ . . . Line 2 : *τῆ*]ς θεοῦ . . . Line 3 : *εὐχαρισ*[τ . . . Line 4 : 'Α. Πευθε

DCCLXXIX.

Fragment of blue-veined crusta, entire at left edge only. Height 7 in.; width $6\frac{1}{4}$ in.; thickness $1\frac{1}{4}$ in. Probably Ephesian.

ΤΕΣΚΑΙΘΕ
ΗΜΩΝΓ
ΓΡΑΦΟΑ
ΡΟΥΝΤ

Uninscribed.

DCCLXXX.

Fragment of blue-veined crusta, broken all round. Height $2\frac{3}{4}$ in.; width $5\frac{3}{4}$ in.; thickness $\frac{3}{4}$ in. Probably Ephesian.

Blank. C≠Mc

DCCLXXXI.

Fragment of white marble crusta, entire only at the upper edge. Height $4\frac{1}{2}$ in.; width $4\frac{1}{2}$ in.; thickness $\frac{3}{8}$ in. Probably Ephesian.

ΤΟC

DCCLXXXII.

Fragment of white marble crusta, broken all round, with the exception of the lower edge. Height $6\frac{1}{2}$ in.; width $2\frac{1}{2}$ in.; thickness 1 in. Probably Ephesian.

I

DCCLXXXIII.

Fragment of white marble, broken all round. Height $1\frac{3}{4}$ in.; width $3\frac{3}{4}$ in. Possibly Ephesian.

Α I

DCCLXXXIV.

Fragment of white marble block or stèle, broken all round. Height $4\frac{1}{2}$ in.; width 5 in. Possibly Ephesian.

I
ONAT,
ΥΩΛ'

DCCLXXXV.

Fragment of white marble. Height $5\frac{1}{4}$ in.; width $2\frac{1}{2}$ in.; thickness $1\frac{5}{8}$ in. The upper edge alone is entire. On the front is a portion of what apparently was a sepulchral relief of the early third, or late fourth century, B.C. A male head to right, looking slightly downward; the right hand apparently muffled in the fold of the himation. The back of the marble presents, not a dressed surface, but a mere split. Yet it contains the remains of an abecedarium in letters apparently not later than the second century, B.C. How the inscription came there is a puzzle. There is no evidence that the fragment is from Ephesos; but I found it amongst the Ephesian fragments in the Museum. Compare the inscription from Kalymna, Part ii, No. CCCXIII.

α]ΒΓΔΙ[ζη κ.τ.λ.

ADDENDA.

PAGE NO.

11. CCCCI. The decree from Samothrace about Lysimachos is edited by Dittenberger, Sylloge, No. 138: he restores *θύειν κατ' ἐνιαυτὸν καὶ π[ο]σ[μ]εύειν τοὺς ἐννέα ἄρχοντα[s]*.
16. CCCCH, lines 30-31. Theomnestos son of Isokrates, one of the Samian prytanes, is conjecturally identified by Mr. Percy Gardner with a Theomnestos who is named as a magistrate upon a Samian copper coin (Samos and Samian Coins, p. 64).
- ibid. ibid.* line 33. *ἐπ' ἱερέως Πρατο[φάνεως]*. The eponymos at Rhodes was the priest of Helios; see Part ii, No. CCCXLV — where the cursive should be written *ἐπ' ἱερέως Ἀντιλόχου*, to correspond with the uncial text *ΕΡΓΙΕΡΕΩΣ*. That this psilosis was regularly observed in writing the formula is shown by the abundant evidence of Rhodian amphora-handles stamped with this style of date: see the list of Franz in the Preface of C. I. iii, pp. v foll., and Paul Becker in Supplementband iv der Jahrbücher für classische Philologie, (Leipzig) pp. 453 foll., and vth Supplementband, pp. 447 foll. Only once, apparently, is *ἐφ' ἱερέως* found (Franz *l.c.* p. iii), only once *ἐπὶ ἱερέως* (P. Becker *l.c.* p. 448), and very rarely *ἐπὶ τοῦ δεινὸς ἱερέως*. The name *Πρατο[φάνεως]* I restore from the list of Franz, *l.c.* p. xii, nos. 387-389.
17. CCCCH, lines 106-107. The words *νίκας κρίσιν* and *ὡς ὑδάτων ῥοῇ* were read by me upon the marble only at the last moment, when it was too late to add any explanations in the Commentary. The letters of these words are fairly certain, and we must suppose that these expressions (which have a rhetorical and even poetical air) are quoted *verbatim* from the pages of some of the annalists appealed to.
- ibid. ibid.* lines 110 foll. and p. 19 *init.* The statement of Pausanias (vii, 2, § 7) is very much condensed, and may be worth paraphrasing. Prienè (he says) was founded by Thebans and Ionians intermingled, the Ionian element so far predominating that Prienè always was reckoned as a member of the Ionian league. Down to Pausanias' own day, in fact, Prienè had survived in continuous connexion with the league. Twice however the very existence of Prienè as a city had been in jeopardy: first, immediately after the defeat of Kræsos (B. C. 546-540), when under Paktyes the Lydians and Ionians rebelled and besieged Tabalos (the legate of Cyrus) at Sardes (Herod. i, 154). Presently Mazares (*ibid.* 161) subdued the revolt and took vengeance on the rebels:—*Μαζάρης δὲ μετὰ ταῦτα ἐστρατεύετο ἐπὶ τοὺς συμπολιορκήσαντας Τάβαλον. καὶ τοῦτο μὲν Πριηνέας ἐξηνδραποδίσσατο, τοῦτο δὲ Μαιάνδρου πεδίον πᾶν ἐπέδραμε, λήην ποιούμενος τῷ στρατῷ.* This was the first occasion referred to by Pausanias. The other time was when the Prienians were *ὑστερον ὑπὸ Ἰέρωνος ἀνδρὸς ἐπιχωρίου κακωθέντες ἐς τὸ ἔσχατον*. The circumstances and approximate date of this disaster may be gathered from our inscription, Hieron being identified with the *τύραννος* whom it so often alludes to.
34. CCCCXVIII, line 40. The restoration [*ὁ δεῖνα Ἑρακ*]λεώτου as the name of the envoy from Erythræ is confirmed by an inscription from Erythræ of about B. C. 250, recording the sale of priesthoods (Dittenberger, Sylloge, No. 370), in which the name occurs repeatedly; lines 38, 44-45, *Ἱεροκλῆς Ἑρακλεώτου*; line 75, *Ἑρακλεώτης Ἡ[ρο]σῶντος*; line 120, *ἐπὶ [Ἱε]ροποιῶ Ἑρακλεώτου*. To the list of Erythraean inscriptions referred to on No. CCCCXVIII should be added two or three more from the *Μουσεῖον καὶ Βιβλιοθήκη τῆς Εὐάγγελικῆς σχολῆς* at Smyrna, ii (1877), pp. 54, 59, 60, 62 foll.
44. CCCCXIV. The name of Horophernes reminds the reader of the Book of Judith: that there is an important connexion between the two, I have endeavoured to show in a paper on 'Judith and Holofernes' (Hellenic Journal, vi, pp. 261 foll.).
47. CCCCXVI. The remarks of U. Köhler on the history of the Panionic festival are very valuable (Mittheilungen, x, p. 36). He shows ground for supposing that the celebration, having been swept away by the subjugation of Ionia in B. C. 499-494, was never revived until after the collapse of the Athenian supremacy. There is ample evidence of its existence in Macedonian times.
- Since the publication of the earlier section of this volume, which comprised the inscriptions from Prienè and Iasos, the following papers have appeared, dealing with the general history of these two cities:—
- Lenschau, De rebus Priensium (Leipziger Studien, xii, 1890, pp. 111 foll.).
- Hicks, Iasos (Hellenic Journal, viii, 1887, pp. 83 foll.).
- Judeich, Iasos (Mittheilungen des arch. Instit. in Athen, xv, 1890, pp. 137 foll.).
88. CCCXLVII. For the history and antiquities of Keramos see a paper contributed to the Hellenic Journal (xi, 1890, pp. 109 foll.) by Mr. W. R. Paton and myself, and chiefly based upon new inscriptions.

113. CCCCLXXVII. E. Sonne (*De Arbitris externis, quos Græci adhibuerint ad lites componendas, quæstiones epigraphicæ*, Götting. 1888, p. 60) has independently discussed the date of this Law, since my commentary was printed off. He calls attention to the contrast between the Law and the Mithradates Decree in point of grammar and phrasing, and argues (as I have done) that the Law is considerably older than the Decree. He points out also that the two documents do not deal with the same class of debtors: the Decree relieves all debtors excepting those who have borrowed of a board of magistrates or of priests; the Law treats all debtors alike in this respect. He inclines to place the Law as early as B. C. 188, when Manlius was in Asia, settling the affairs of the cities (see pp. 4-5 *ante*). It is expressly stated by Polybius that Manlius and the ten commissioners ordered disputes on points of detail to be settled by the arbitration of a neutral city (xxii, 24 (27)): *κατὰ τὴν Ἀπάμειαν οἱ τε δέκα καὶ Γναίος ὁ στρατηγὸς τῶν Ῥωμαίων, διακούσαντες πάντων τῶν ἀπηντηκότων, τοῖς μὲν περὶ χώρας ἢ χρημάτων ἢ τινος ἑτέρου διαφορομένοις πόλεις ἀπέδωκαν ὁμολογουμένας ἀμφοτέροις, ἐν αἷς διακριθήσονται περὶ τῶν ἀμφισβητουμένων*. The explanation I have given of *κοινὸς πόλεμος* is inadequate: it must refer to a war waged *κοινῇ* by confederated towns. This would suit equally well the date suggested by Sonne and my own.
145. CCCCLXXXII. The sense conveyed by the reading *ATIMATAI* in line 9 of *B* is so startling, that I almost doubt the evidence of my own eyes. There is however no doubt of the *A*, but even then it may conceivably be a lapidary's blunder.
160. CCCXCIV. 9. This is certainly Roman, and should be read NER]VAE. Also No. DCCLXXIII, p. 289, may equally well be Roman letters.
162. CCCXCVIII. M. Monceaux has proved that the titles *νεωκόρος τῶν Σεβαστῶν*, *νεωκόρος β* etc. do not relate to the worship of the *κοινόν*, but to local temples dedicated to particular Emperors or imperial houses. A city with two such temples was permitted by vote of the senate to style itself *δὲς νεωκόρος*, and so on (*De Communi Asiæ*, pp. 18 foll.).
173. DNVIII. The reader is referred to Mr. Murray's reconstruction of a portion of one of these ancient columns, presented by Kræsos and engraved with his name, in the *Hellenic Journal*, x, 1889, pp. 1 foll.; plates iii-iv.
175. DNXIX *h*. For *Λ* read *V*.
185. DXXXIV. Another example of *ΧΜΓ* occurs between two crosses at the heading of an (unpublished) Christian inscription from Ombos in the Thebaid, now in the British Museum.
209. DLXXVIII *a b*. I have urged still further the possibility of identifying the Demetrios of this inscription with the Demetrios of Acts xix in a paper in the *Expositor*, 4th series, vol. i (1890), p. 401.

THE COLLECTION OF
ANCIENT GREEK INSCRIPTIONS
IN THE BRITISH MUSEUM

PART IV

KNIDOS, HALIKARNASSOS AND BRANCHIDAE

BY

GUSTAV HIRSCHFELD

SOMETIME PROFESSOR IN THE UNIVERSITY OF KOENIGSBERG

**SUPPLEMENTARY AND MISCELLANEOUS
INSCRIPTIONS**

BY

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1893—1916

P R E F A C E

THE issue of the second Section of Part IV of the Collection of Ancient Greek Inscriptions in the British Museum marks the conclusion, for the present, of a protracted task.

In July 1867 Mr. Charles Newton, the Keeper of the Department of Greek and Roman Antiquities, submitted proposals to the Trustees for the publication of the Greek Inscriptions, to be undertaken by the co-operation of some young Oxford scholar with himself. Arrangements were made accordingly, in 1868, with the Reverend Edward Lee Hicks, at that time Fellow and Tutor of Corpus Christi College, Oxford, and now Bishop of Lincoln, for the preparation of the texts and commentaries.

For the execution of the uncial texts, matrices (372 in number) were purchased from the French printers of the Inscriptions Grecques of Le Bas, in the same year.

Part I, containing the inscriptions of Attica, was issued in 1874. With the exception of No. XXXV, the Report of the Erechtheum survey, edited by Mr. Newton, this was the work of Mr. Hicks.

Part II, containing the remaining inscriptions of the Greek mainland, together with those of the Aegean Islands, Macedonia, and Thrace, was the work of Mr. Newton, and was issued in 1883.

Part III, containing the inscriptions of Priene, Iasos, and Ephesos, was assigned to Mr. Hicks. The first Section (Priene and Iasos) was issued in 1886, and the second Section (Ephesos) in 1890. Sir Charles Newton had retired from the Keepership of his Department in 1886, but continued to act as editor till the issue of this Part, when Mr. A. S. Murray took his place.

Part IV, which was planned to contain all the remaining inscriptions, was assigned in 1877 to Dr. Gustav Hirschfeld, afterwards Professor at Königsberg. He made some progress with the preparation of the texts and commentaries for the whole of the Part. Section I, containing the inscriptions of Knidos, Halikarnassos, and Branchidae, was issued in January, 1893, but Professor Hirschfeld was then in a failing state of health, and in March he handed over the whole of his materials, for the use of his successors.

The work has been taken up afresh by Mr. F. H. Marshall, formerly Assistant in the Department of Greek and Roman Antiquities, who revised Professor Hirschfeld's papers in 1901, and began the preparation of Section II in 1909. Most of Professor Hirschfeld's work has been re-written, and the inscriptions with which he had not dealt, including all those acquired since about 1880, have been edited by Mr. Marshall.

The work has throughout been executed in collaboration with the staff of the Department of Antiquities, who have read the proofs, and have assisted in the decipherment and verification of the texts. The following are the names of those who have thus co-operated with the authors mentioned above :— Alexander Stuart Murray; Percy Gardner; Cecil Harcourt Smith; Arthur Hamilton Smith; Henry Beauchamp Walters; George Frederick Hill; Harry Reginald Holland Hall; Frederick Norman Pryce. The proofs of the Section now issued have been read by the five last named and also by Mr. Marcus Tod. The Indices and Tables which complete the work have been prepared by Messrs. Walters and Pryce and myself. In the revision and verification of the Index references Miss C. A. Hutton has given valuable voluntary aid to a Department depleted of half its strength by the exigencies of the time.

It will be observed that, in accordance with modern practice, the present part contains many more photographic blocks and facsimile renderings of the inscriptions than its predecessors.

A. H. SMITH.

NOTE

PREFIXED TO PART IV, SECTION I

THE inscriptions from Knidos, Halikarnassos, and Branchidae, here issued as a section of Part IV of the 'Ancient Greek Inscriptions in the British Museum', belong to a narrowly circumscribed district of Asia Minor, and, as such, possess sufficient local character to justify their being published as a group by themselves, and in advance of the series of inscriptions from miscellaneous localities with which it is proposed to complete Part IV.

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A. S. MURRAY.

December, 1892.

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- iv. Inscriptiones Argolidis, ed. M. Fraenkel, 1902.
- vii. Inscriptiones Megaridis et Bocotiae, ed. W. Dittenberger, 1892.
- ix. 1. Inscriptiones Phocidis, Locridis, Aetoliae, Acarnaniae, insularum Maris Ionii, ed. W. Dittenberger, 1897.
2. Inscriptiones Thessaliae, edd. O. Kern and F. Hiller von Gaertringen.
- xii. Inscriptiones insularum Maris Aegaei praeter Delum, edd. F. Hiller von Gaertringen, W. Paton, J. Delamarre, C. Fredrich. From 1895. In progress.
- xiv. Inscriptiones Siciliae et Italiae, additis Graecis Galliae, Hispaniae, Britanniae et Germaniae Inscriptionibus, ed. G. Kaibel, 1890.
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A. S. MURRAY.

December, 1892.

PART IV.

CHAPTER I.

INSCRIPTIONS FROM KNIDOS.

DCCLXXXVI.

A slab of grey limestone, of which the top and left edge are preserved. Height 1 ft. 5½ in.; width 8½ in.; thickness 4½ in. Found near the fountain marked on the Plan of Knidos, Newton, Discov. pl. I. Letters careful and sharp. Newton, p. 753, No. 36, pl. xcii.

	ΛΔΟΞΕΚΝΙΔΙΟΙ	"Ε]δοξε Κνιδίοι[s γν-
	ΩΜΑΠΡΟΣΤΑΤ,	ώμα προστατ[αν
	ΠΕΡΙΩΝΤΟΙΒΑΚ	περὶ ὧν τοὶ Βάκ[χοι
	ΕΡΗΛΘΟΝΟΡ.	ἐπῆλθον ὅπ[ως
5	ΑΓΝΕΥΗΤΑΙΤ'	5 ἀγνεύηται τ[ὸ ἱερὸ-
	ΝΤΟΥΔΙΟΝΥΣ	ν τοῦ Διονύσου το-
	ΒΑΚΧΟΥΜΗΦ	ῶ] Βάκχου μὴ ἐ[ξεί-
	ΕΝΚΑΤΑΛΥΕ	μ]εν καταλύε[ν ἐν
	ΙΙΑΡΩΙΤΩΜ	τῶ]ι ἱερῷ τῶμ [Βάκχων
10	ΧΔΕΝΑΜ	10 μ]ηδένα μ
	ΕΝΑΜΙ	ενα μ[ήτε
	ΕΙΔΕ/	ἐπ]εὶ δὲ
	ΥΗ'	υη

Bakchi

The Βάκχοι referred to in this inscription are not to be considered in the usual sense of 'initiated' (cp. Schol. Aristoph. Equit. 408), but apparently rather as priests of the god Dionysos (cp. Hesych. s. v.), or divine ministers like the ἱακχαγωγοί at Eleusis (Foucart-Le Bas, ii, No. 162 δ, p. 62). These Bakchi had applied to the Knidians to purify the Sanctuary of their god Dionysos, to which the Knidians replied by the decree, part of which is before us. Except the next fragment this is the most ancient decree we know of from Knidos; the letters when compared with the artists' signatures (cp. below, DCCCIX), which allow of being fixed to a definite period, seem to point to the third century B.C. Evidence of the worship of Dionysos at Knidos is seen on imperial coins (see Eckhel, D. N. iii, p. 580; Head, H. N. p. 525); and in the mention of *Dionysia* in two other Knidian inscriptions (see Bull. de Corr. Hell. vii, p. 485, and below, DCCLXXXVIII). The wine of Knidos was renowned for its medical value (Athen. i, p. 32 e. f. ὁ δὲ Κνίδιος αἵματος γεννητικὸς, τρόφιμος, κοιλιᾷν εὐλυτον κατασκευάζων· πλείων δὲ πινόμενος ἐκλύει τὸν στόμαχον). Our fragmentary inscription is remarkable in several respects. That the 'Knidians' are named, where we expect

to find the *βουλὰ καὶ δᾶμος* (cp. below, DCCLXXXVIII and C. I. Gr. 2653) may perhaps be merely a result of brevity, but equally it may indicate the procedure in such matters at that time; compare the Kalymnian decrees CCXLIII, CCXLV. Thirteen *προστάται* appear in DCCXCVI which is still older than the present fragment; but compare my remarks, *loc. cit.*; other instances are quoted by Newton, p. 750. *Γνώμα προστατᾶν* occurs as he observes at the head of Kalymnian decrees (see Gr. Inscr. Br. Mus. No. CCXXXII foll.), where however it is preceded by *ἔδοξε τᾷ βουλᾷ καὶ τῷ δᾶμῳ*. Newton remarks in reference to a 'Rhodian' inscription (Pt. II, *ante*, p. 114), which has since been proved to be from Kos (Dittenberger, Index schol. Halens. 1887, pp. x-xvi), that the *προστάται* were probably a board whose function was to take care of strangers, and of those who had no civic rights; and Hicks (Pt. III, *ante*, p. 39 foll.), referring to C. I. Gr. 2008, comes to the conclusion that their duties probably extended to the expulsion as well as the admission of citizens; which latter function has since been confirmed by a decree of Iasos inscribed at Kos (see Bull. de Corr. Hell. xi, 1887, p. 76; compare Hicks, Journ. Hell. Stud. viii, 1887, p. 111 foll.). Another of their functions is men-

This is the latter part of an inscription which has reference to a person named Artemidoros (see l. 18). The honours decreed to him as set forth in this inscription, which is not the decree itself, are unusually great and numerous: he is to receive, in addition to such honours as may have been mentioned on the missing part of the stone, a crown of olive, three crowns of gold, statues in bronze, marble and gold, three of each kind; proclamation (*ἀναγόρευσις*), the right of wearing crowns, and precedence at all public games are decreed to him and his descendants; he shall be maintained in the demiurgion during his lifetime; on his death his funeral is to be public, and he is to be buried within the town in the most conspicuous part of the Gymnasium. A golden statue of him has been placed at the side of Artemis Iakynthotrophos, of which deity he is priest for life. By doing this and by erecting an altar, by instituting sacrifices, and a procession, and by decreeing a quinquennial gymnastic contest called after his name, the people have honoured him with divine honours; see l. 19, *τιμαῖς ἰσοθίοις*.

It is natural to suppose that a man so highly honoured must have had unusual merits in the eyes of his townsmen. Now it happens to have been an Artemidoros from Knidos who, on the day of Cæsar's death, handed him the roll which contained the details of the conspiracy, or, according to other accounts, did his best to warn the dictator (Plut. Cæs. cap. 65; cp. Appian, Bell. Civ. ii, 116; Cass. Dio. 44, 18). I have tried to prove elsewhere (Journ. Hell. Stud. vii, 1886, p. 286–290) that this Artemidoros was the son of Theopompos from Knidos, who obtained a grant of liberty for his townsmen from his friend Cæsar, after the battle at Pharsalos (Plut. Cæs. cap. 48; see DCCCI). From the evidence of our inscription, and of DCCXCII, we are entitled to suppose that Artemidoros had obtained the same from Augustus: Pliny, v, 104, enumerates Knidos among the *libera civitates*. For similar services the people of Mitylene decreed divine honours to Theophanes, the friend of Pompey (Tacit. Annal. vi, 18; cp. Plehn, Lesbica, p. 211 foll.). Such men were ranked with the *κτίσται*, or founders of cities, in this matter of conferring divine honours. Among other instances may be quoted Brasidas, the older Miltiades, Lysander, Aratos, Timoleon, and especially Philopæmen, as to whom an inscription has lately been found which presents a striking analogy to our decree (Foucart-Le Bas, No. 331). Philopæmen was also to receive, as far as can be deciphered, a public funeral and a burial-ground and monument in the Agora, an altar, a sacred precinct, sacrifices, several statues in bronze, acclamation, a gymnastic and equestrian contest (compare the remarks of F. Deneken in Roscher's Mythol. Lexikon, i, p. 2546, s. v. Heros).

Line 1. Hamilton's reading . . . *νφ θαλλοῦ στεφάνῳ* is restored by Waddington, as *χρυσέῳ στεφάνῳ*. It seems strange, that a simple olive crown should thus appear among such excessive honours; nor can the Rhodian inscription (C. I. Gr. No. 2525 b, B, a, l. 105 foll.), where a man is first crowned with

olive and then *ἐπ' ἀρετῇ χρυσέῳ στεφάνῳ* be quoted as applicable here. Possibly we should read *χρυσέῳ θαλλοῦ στεφάνῳ* as Buckh has done in a Lemnian inscription (C. I. Gr. No. 2153) with which he compares an Attic expression in C. I. Gr. i, p. 244 b. The words which follow, *ἄλλοις χρυσεῖς στεφάνοις*, would then be more in order.

Lines 2 foll. Instances of three statues erected to one and the same personage occur in Demosth. De Corona, p. 256 (in a Byzantine decree). For similar honours to the first two Ptolemies at Alexandria see Athen. v, 203 a, b; cp. C. Keil, Anal. Epigr. p. 23. Even at such a small place as Koloe Maonia, a man is honoured with a statue in bronze, another in marble, and a portrait (Bull. de Corr. Hell. v, p. 325). Three statues, each being of a different material, bronze, marble, gold, are decreed at Teos (C. I. Gr. No. 3085), at Halikarnassos (see below, No. DCCXCIII), and at Kyme (C. I. Gr. No. 3524), according to an inscription which belongs to about the same period as ours, 'between 752 and 767 a. u. c.' Compare also S. Reinach, Traité d'Épigraphie, p. 375. But three statues of each material as in our inscription are unique, as far as I know. Had this been the decree itself, we should probably have found the different places for the statues expressly indicated.

Line 7. The *δημιουργίον* is, as Newton rightly observes, the place of office of the *δημιουργός*, the highest official at Knidos (see below, Nos. DCCXXXIX, DCCXVI foll.; Bull. de Corr. Hell. vii, p. 62 in the famous letter of Augustus to the Knidians; C. I. Gr. No. 2653; Arch. Epigr. Mittheilungen aus Oesterreich, 1891, p. 48, 2). *Ἐπὶ δαμιουργοῦ* appears on several of the Knidian diotæ handles published by Dumont (Archives des Missions scientif. et littéraires 2 Sér. vi, pp. 141, 385). It takes the place in towns of Dorian origin, which the *πρύτανις* holds in Ionian cities (Waddington-Le Bas, p. 369). *Σίτησις ἐν δαμιουργίῳ*, corresponding to *σίτησις ἐν Πρυτανείῳ* (Pt. ii, p. 134 foll.), is bestowed on the person honoured—Parasitas?—in the Knidian inscription at Nisyros, Bull. de Corr. Hell. vii, p. 485. I am told by Bechtel that the dialectic forms of that inscription are older than the decrees belonging to the family of Artemidoros (DCCXXXVIII foll.), to whom I had thought it possible they might be referred (Journ. Hell. Stud. vii, p. 290, 1).

Line 8. The honours had been decreed during the lifetime of Artemidoros, yet the case of his decease is provided for, as in the Knidian inscription from Nisyros, at Rhodes (C. I. Gr. No. 2545 b, l. 116 foll.), and in the Kymæan inscription quoted above concerning Luc. Vaccius Labeo, who was to be buried in the Gymnasium; see also the inscription from Aphrodisias (C. I. Gr. No. 2796 = Waddington-Le Bas iii, No. 1601 B). The choice of this place of burial was probably determined by the same motive which led to the erection of statues in the Gymnasium of men who were considered models for the youth of the day (E. Kuhnert, Statue und Ort. xiv Suppl. Bd. der Jahrb. f. class. Philologie, 1884, p. 308 foll.).

Line 11. *ἐστάκει* (cp. l. 19 *τετιμάκει*), the subject of the verb is 'the people.' On this form of the perfect

with present inflexion, cf. P. Cauer, *Jahrb. f. Philol.* 1883, p. 47. and the Karpathos inscription (*ante* Pt. II, p. 139).

Lines 12 foll. Artemidoros is associated (*σύνναος*) with the goddess as Attalos is with Asklepios in the inscription of Elæa (see E. Curtius and others, *Beitr. zur Geogr. Kleinasiens* in the *Abh. d. Berl. Akad.* 1872, p. 69, and *Μουσείον καὶ βιβλιοθήκη κ.τ.λ.*, Smyrna 1880, p. 170). At Synnada a citizen seems to be similarly associated with the Demos (Ramsay, *Bull. de Corr. Hell.* vii, p. 301).

The epithets here applied to Artemis occur in another Knidian inscription (DCCCXVI). *Ἰακυνθοτρόφος*, the Doric form for *Ἰακυνθοτρόφος*, has been explained most satisfactorily by Newton (*Discov.* p. 746), by reference to the throne of the Amyclæan Apollo, where 'Hyakinthos and his sister Polyboia were represented as being after death conducted to heaven by Aphrodite, Athene, and Artemis' (Pausan. iii, 19, 4). The worship of Artemis was associated with water as the source of vegetation. She was

regarded as the protectress of the young, and was hence called *κουροτρόφος*, *παιδοτρόφος*, *φιλομείραξ*. It therefore seems natural that Hyakinthos, as the type of the brief season of vernal bloom, should be mythically connected with her (see Welcker, *Götterlehre*, i, pp. 567, 582, and *Kleine Schriften*, i, p. 25; Th. Schreiber in Roscher's *Lexicon*, i, p. 569 foll.). E. Maass, in dealing with this epithet of Artemis, has suggested that it may have been derived from Laconia where *Ἰάκινθος* probably was considered as an abbreviated form of *Ἰακυνθοτρόφος* (see *Hermes* xxv, 1890, p. 405 foll.).

The existence of a worship of Artemis at Knidos is proved also by coins, which at the same time bear on the reverse the tripod of Apollo (Head, *H. N.* p. 524 foll.). A festival of the goddess appears to be mentioned in the Knidian inscription at Nisyros, l. 4.

Line 18. *ψαφίζαμενος*, compare *συναγωνίζασθαι*, and *ἐργαζάσθαι* in the Rhodian inscriptions, Pt. II, *ante*, No. CCCLVII and No. CCCXLIII, p. 114, and Newton's remarks *ibid.*

DCCLXXXVIII—DCCXCIII.

The following fragments of inscribed slabs were found within a large tomb which contained also three richly ornamented sarcophagi, a female statue, and three interments of a later period (*Discov.* p. 512 foll.). Newton was at first of opinion that the inscribed slabs had been fixed against the walls of the tomb, which is faced with marble in the alcoves; but in commenting on the inscriptions he expressed a doubt whether they had belonged originally to the tomb, and had not rather been brought from elsewhere to be used in the construction of the tomb (*loc. cit.* p. 764). The former is the preferable view, especially since No. DCCXCIII seems to be the preamble of a set of transcripts made to be placed in the tomb. These transcripts were made from decrees which had been passed by different states, and this explains the varying use of the Doric dialect and of the *κοινή* in inscriptions which refer to one and the same person (see Nos. DCCLXXXVIII foll.). Taken altogether, the fragments refer to at least two persons, one a daughter of Aristokleidas (Nos. DCCLXXXVIII foll.), and the other a daughter of Athanagoras (No. DCCXCII). The varying dimensions of the slabs, so far as they can be ascertained, indicate that the inscriptions referred to several distinct persons.

If all the fragments originally belonged to one set of inscriptions and concerned the members of one family, we may suppose, from No. DCCXCII that this family had been descendants of the famous Artemidoros (see No. DCCLXXXVII). They were perhaps grandchildren, or, more probably, great grand-children, if the female statue found in the tomb belongs to the time of Domitian as the headress would appear to indicate according to Newton (*Discov.* p. 513). It is noteworthy, that several expressions found in these inscriptions are met with also in Greek writers of the first century A. D.; compare my remarks to No. DCCLXXXIX and *passim*.

DCCLXXXVIII.

Fragment of a slab of white marble consisting of four pieces; complete on the left and at the end. Height 2 ft.; breadth 1 ft. 7 in.; thickness 2½ in. Newton, *Discov.* p. 762, No. 49. pl. xciii.

ΝΩ.

ΝΩΝΕ

ΚΑΙΚΑΘΕ.

ΜΑΤΟΣΑΙ

5 ΜΕΝΟΥΥΠΟ.

ΣΤΑΤΗΡΟΣΕΝ.

ΡΩΝΔΥΟΤΟΥΣΤ.

ΔΡΑΣΕΠΙΤΟΥΜΝΗ

ΤΑΥΤΑΝΕΠΑΙΝΗΝΟΤ

10 ΔΙΟΝΥΣΕΙΩΝΤΩΝΠΡΑΙ

ΜΕΤΑΤΑΣΣΠΟΝΔΑΣΑΝΑΓ

ΑΤΟΥΚΑΡΥΚΟΣΤΑΣΒΟΥΛΑΣ

ΕΠΑΙΝΕΙΚΑΙΣΤΕΦΑΝΟΙΤΑΙΣΤΩ,
 ΣΤΕΦΑΝΩΝΤΕΙΜΑΙΣΛΥΚΑΙΘΙΟΝΑΡ,
 15 ΚΛΕΙΔΑΑΡΕΤΑΣΕΝΕΚΑΚΑΙΕΥΝΟΙΑΣ
 ΕΣΤΟΛΟΙΠΟΝΑΝΑΓΟΡΕΥΕΝΔΙΟΝΥΣΕΙΣ
 ΕΛΕΣΘΑΙΔΕ . . . ΑΝΔΡΑΟΥΤΙΖΑΠΟΔΕΞ
 ΜΕΝΟΣΠΑΡΑΓΟΥΕΝΑΡΧΑΑΦΕΣΤΗΡΟΣ(ΓΦ
 ΤΑΝΕΠΙΜΕΛΕΙΑΝΤΑΣΕΙΚΟΝΟΣΤΑΣΑΝΑΣΤΑ
 20 ΣΙΟΣΕΝΤΑΧΕΙΠΟΙΗΣΕΙΤΑΙΕΚΥΡΩΘΗΧΕΙ
 ΡΟΤΟΝΙΑΕΝΒΟΥΛΑ ΕΚΥΡΩΘΗΚΑΙΕΝΤΩ
 ΑΜΩΧΙΡΟΤΟΝΙΑΨΑΦΟΙΑΙΣΕΔΟΣΕΚΥΡΟΥΝ
 ΑΙΣΔΕΜΗΟΥΔΕΜΙΑ ΑΝΗΡΑΙΡΕΘΗΕΠΙ
 ΤΑΣΙΟΣΤΑΣΕΙΚΟΝΟΣΝΕΙΚΗΦΟΡΟΣ
 25 ΤΟΥΣΩΦΡΟΝΟΣ

νω .
 νωνε
 καὶ καθ' ἑκ[αστον ἐνιαυτὸν] τοῦ ψαφίσ-
 ματος αὐ
 5 μένου ὑπὸ σ . .
 στατήρος ἐν σ
 ρων δύο τοὺς τ[ε ἀν-
 δρας ἐπὶ τοῦ μνη
 ταύταν ἐπαινῆν ὅτ[ι
 10 Διονυσείων τῶν πρά[των
 μετὰ τὰς σπονδὰς ἀναγ[ορεύσαντος ταῦτ-
 α τοῦ κάρυκος τὰς βουλὰς ὅ[τι ὁ δῆμος
 ἐπαινεῖ καὶ στεφανοῖ ταῖς τῶ[ν
 στεφάνων] τειμαῖς Λυκαίθιον Ἀρ[ιστο-
 15 κλείδα ἀρετᾶς ἔνεκα καὶ εὐνοίας [καὶ
 ἐς τὸ λοιπὸν ἀναγορεύειν (ἐν) Διονυσείοις
 ἐλέσθαι δὲ [καὶ] ἄνδρα, ὅστις ἀποδεξ[ά-
 μενος παρ[ὰ] τοῦ ἐν ἀρχῇ ἀφιστήρος (ΓΦ
 τὰν ἐπιμέλειαν τὰς εἰκόνας τῆς ἀναστά-
 20 σιος ἐν τάχει ποιησέται· ἐκυρώθη χι-
 ροτονία ἐν βουλᾷ· ἐκυρώθη καὶ ἐν τῷ
 δ]άμῳ χιροτονία· ψάφοι αἷς ἔδοξε κυροῦν
 . . . αἷς δὲ μὴ, οὐδεμία· ἀνὴρ αἰρέθη ἐπὶ
 τὰς ἀνα]στάσιος τὰς εἰκόνας Νεικηφόρος
 25 τοῦ δείνους] τοῦ Σώφρονος.

I begin with this fragment because it is the most complete of all, and because it contains the full name of the person honoured. It may however have been preceded by No. DCCCLXXXIX. It is the latter part of a decree, by which the honour of public proclamation at the feast of Dionysos, a crown or crowns, and a statue are bestowed on Lykaithion, daughter of Aristokleidas of Knidos (see DCCXC). The feminine Lykaithion is related to Lykaithos, as Βοῖσκιον is to Βοῖσκος, Δόρκιον to Δόρκος, Εὐβούλιον to Εὐβούλος, Παμφίλιον to Πάμφιλος. Lykaithos occurs only in four Koan inscriptions (Ross, *Inscr. ined.* ii, No. 175 = Rayet, *Annuaire de l'Assoc. des Études Gr.* 1875. *Inscriptions de l'île de Kos*, p. 281, No. 7; *Bull. de Corr. Hell.* v, p. 226, l. 18; Rayet, *loc. cit.* p. 30, § viii, l. 17, 25; p. 321, No. 11).

Line 6. The value of a crown may here have been indicated, and I should propose a similar reading for line 7: ἀπὸ στατήρων δύο. Compare a Koan inscription with ἀπὸ χρυσῶν ἑ' (see Rayet, *loc. cit.* p. 324,

No. 13); at Messene we have ἀπὸ χρυσῶν κ' (see *Bull. de Corr. Hell.* v, p. 154, No. 5), and in the Prienian inscription (Pt. III, *ante*, No. CCCXX, l. 26), χρυσῷ στεφάνῳ ἀπὸ πλῆθους τοῦ ἐκ τοῦ νόμου; see also *Bull. de Corr. Hell.* xi, p. 78.

Line 13 foll. Newion supplies ταῖς τῶ[ν ἐννόμων] στεφάνων τειμαῖς. A crown ἐκ τοῦ νόμου is mentioned in a Tenian inscription and at Syros (C. I. Gr. Nos. 2330 and 2347 c); in the latter island a crown is similarly awarded to a lady: χρυσῷ στεφάνῳ, ᾧ πύτρινον ἔστιν ἡμῖν στεφανοῖν τὰς ἀγαθὰς τῶν γυναικῶν (C. I. Gr. No. 2347, l. p. 1061).

Line 16. On the infinitive ἀναγορεύειν compare Ahrens, *de dial. Dor.* §§ 21, 6; 37, 3. At the end we should expect Διονυσείοις. Newton's reading Διονυσείῳ[ν] is not justified by the Attic inscriptions, C. I. A. ii, Nos. 300, 331, where τῷ ἀγῶνι follows.

Line 18. The ἀφιστήρ was the President of the Knidian βουλή or senate of sixty ἀμνήμονες; see

Newton, *Discov.* pp. 355, 360, and Plutarch, *Quæst. Gr.* 4, p. 292 A, where a curious explanation is given of the words. It has been rightly supposed that the office was a relic of the republican government, as regulated by Eudoxos, the Knidian astronomer, in the fourth century B.C., and alluded to by Aristotle, *Polit.* v, 5.

γρ 3500 drachmæ. In the eastern provinces the drachma gradually became the legal expression for the Roman denarius (Hultsch, *Metrologie*², p. 252). If we are right in referring our inscription to the period of Domitian, the denarius had a metal value of 6½*d.* (see Mommsen, *Gesch. des röm. Münzwesens*, p. 758), or, subtracting the legal alloy of today, it had a value of 7½*d.* Accordingly, the total cost of the statue including its erection was to amount to 107½ 18s. 4*d.* sterling. Many instances of the price of ancient statues have recently been collected by L. Friedländer (*Darstellungen aus der Sittengeschichte Roms.* iii², p. 284 foll.). According to these it appears that from the fourth century B. C. onwards (compare C. I. A. ii, No. 251, dating between 307 and 301 B. C.) the usual cost of an honorary statue in bronze was 3000 drachmæ, as in the Prienian inscription, Pt. III, No. ccccxv; the same result is obtained from Diogen. Laert. vi, 2, 35. Compare also

Æschin. in Ctesiphont. p. 495. But Dio Chrysostom bears witness, that in his time, about 100 A. D., an honorary statue in bronze could be had for 1000 drachmæ, or even for 500 (*Or.* xxxi, p. 597 R.). It is true that the word *εἰκών* used in our inscription applies to a statue in marble as well as in bronze; see Fränkel, *de verbis potioribus, quibus opera statuaria Græci notabant*, Berl. Dissert. 1873, p. 35 foll. But on the whole I think bronze the more probable material for the statue in question, as bronze was generally used for honorary statues. At any rate, I think it is impossible that the marble statue found in the tomb (see above, p. 4) can be identified with that mentioned in this inscription, which would have been erected in some public place. That statue may however represent a lady of the family to whom the tomb belonged, in the character of Ceres.

Lines 20 foll. The decree, after having passed the senate, was voted unanimously. It is to be regretted that the number of votes has been broken away, as our information about the population of Greek towns is at all periods rather scanty.

Line 23. For the form *αἰρέθη*, Newton (p. 764) refers to an inscription from Astypalæa, C. I. Gr. No. 2483; for *ἐπαγγείλαντο*, compare DCCXCV and Ahrens, *de dial. Dor.* § 19.

DCCLXXXIX.

Fragment of a slab of white marble. entire only on right from line 6. Height 1 ft. 1½ in.; breadth 9 in.; thickness 2 in. Newton, *Discov.* p. 764, No. 50, pl. xciii.

ΤΙΟ
ΕΚΑΤΕ
ΝΑΜΟΝ.
ΕΥΠΟΠΕΦΣ
5 ΑΙΣΑΝΑΓΟΡΕ
ΑΡΙΣΤΟΚΛΕΙΔΑ
ΠΕΡΙΑΥΤΑΝΣΩ
ΑΒΟΥΛΑΓΝΩΜΑ
ΑΡΧΑΔΑΜΙΟΥΡΓΟΝ
10 ΝΟΝΕΝΤΑΙΣΓΕΙΝΟ
ΕΠΙΘΥΣΕΣΙΝΑΝΑ
ΝΔΡΟΣΑΥΤΑΣΑΥ
ΥΝΑΙΚΟΣΑΥΤΟΥ
ΑΙΤΟΝΚΑΡΥΚΑΤΑΣ
15

τιο
ε]κατε
ναμον
ε ὑποπεφώ[νηκεν
5 ὁ δᾶμος τ]αῖς ἀναγορέ[ύσε
σι Λυκαίθιον] Ἀριστοκλείδα
[διὰ τὰν ὑπάρχουσιν] περὶ αὐτὰν σω-
φροσύναν ἔδοξε τ]ᾷ βουλᾷ γνώμα
προστατᾶν τὸν ἐν] ἀρχῇ δαμιουργὸν
10 νον ἐν ταῖς γεινο-
μέναις . . .] ἐπιθύσεσιν ἀνα-
γορεύειν ? . . . α]νδρὸς αὐτᾶς αὐ-
γ]υναικὸς αὐτοῦ
κ]αὶ τὸν κάρυκα τᾶς
15 βουλᾶς]

This fragment contains the latter part of the preamble and the beginning of a decree, probably in honour of the same Lykaithion, daughter of Aristokleidas, who is mentioned in the preceding and the following inscription.

Lines 4 foll. It seems that when her name was proclaimed on a certain occasion, the people unanimously received it with acclamation; for *ὑποφωνέω* as equivalent to 'succlamare ut fit in contione,' see Steph. Thesaur. s.v. My restorations are only conjectural.

Lines 7 foll. Compare a similar phrase in No. DCCXII; and for *σωφροσύνη* see the next inscription.

Lines 12, 13 appear to mean that the boule decided that the damiurgos should have the name of Lykaithion's husband proclaimed at the same time as her own. The proclamation was to take place on certain festival days at the *ἐπιθύσεις*. This is a new word. Newton explained it as 'after or second sacrifices.' But the original meaning of *ἐπιθύειν* points to a contrary sense. Diodorus seems to use the word

for the beginning of the sacrifice (v, cap. 29, and see also Wesseling's commentary), which meaning was acquired through the custom of offering incense at such a moment. In time the word came to signify nothing more than the simple *θύειν*; compare Porphyrius L. ii, A. A. cap. 58, *καὶ αὐτὸ τὸ θύειν τοῦ θυμῶν εἶχετο καὶ τοῦ νῦν παρ' ἡμῖν λεγομένου ἐπιθύειν*. I see no reason for explaining the word otherwise in Dion. Halic. Antiq. Rom. i, cap. 40, and perhaps even in the passage of Diodorus just noted. In this inscription however it may still have the force of 'the beginning of a sacrifice' and may imply a special

honour, as honorary proclamations usually took place *μετὰ τὰς σπονδὰς* (No. DCCCLXXXIII, l. 11), or *ἐπὶ τῶν σπονδῶν*, which must mean 'at the end of the sacrifices' (see Stengel, Griech. Kultusalterthümer, p. 80).

Line 9. Newton supplies *γνώμα* [*προστατᾶν*], but it is not clear what the prostate could have to do with the affairs of a Knidian lady, if their functions were of the restricted kind described above, p. 1. It is to be regretted, that the stone is broken just at this important point.

Line 15. The office of the *κάρυξ τᾶς βουλᾶς* is mentioned also in DCCCLXXXVIII, l. 12.

DCCXC.

Fragment of a slab of white marble, entire only on left edge. Height 8½ in.; breadth 10½ in.; thickness 1½ in. Newton, Discov. p. 758, No. 45, pl. xciii.

ΚΑΤΑΙΟΥΕΠΙΨΗΦΙΖΟΝΤΟΣ
 ΝΟΥΣΤΟΥΜΟΣΧΙΩΝΟΣΕ
 ΟΝΑΡΙΣΤΟΚΛΕΙΔΑΚΝΙΔΙΑ
 5 ΡΑΠΟΛΕΙΤΙΣΥΠΑΡΧΟΥΣ
 ΛΑΜΠΡΟΤΑΤΟΥΚΑΙ
 ΠΑΡΑΜΕΙΝΓΕΝΟΥΣ
 ΤΗΑΡΕΤΗΠΑΣΗΚ
 ΚΟΣΜΗΜΕ
 10 ΩΦΡΟ
 ΞΝΚ

... ος τὸ ψήφισμα ἐισηγησαμένου τοῦ δεινός τοῦ 'Ε-
 καταίου ἐπιψηφίζοντος [δὲ τοῦ δεινός
 νους τοῦ Μοσχίωνος ἐπειδὴ Λυκαίθι-
 ον 'Αριστοκλείδα Κνιδία ἢ [καὶ 'Ιε-
 5 ραπολεῖτις ὑπάρχουσ[α
 λαμπροτάτου καὶ
 παρὰ μέ(ι)ν γένους
 τῇ ἀρετῇ πάση κ
 κε]κοσμημέ[νη
 10 σ]ωφρο[σύνη
 ωνκ

Part of a decree in honour of a daughter of Aristokleidas, whom we presume to be the same Lykaithion as in the two preceding inscriptions. Both the dialect and the contents of this decree indicate that it, like the following inscription, had been issued by a foreign city and then sent to Knidos (see No. DCCXCI, ll. 7 and 15); the name of Hierapolis, which I have conjectured in lines 4 foll. would fit the lacuna fairly well.

Preambles such as in this decree are well known from several places, as from Ephesos, Le Bas, iii, No. 140, and from Miletos, C. I. Gr. 2264 foll.

Line 4. The last letter seems to be either a *P* or an *H*. I have adopted the latter.

Lines 5 foll. Mention seems to be made of the high birth of the lady here honoured. We have supposed her (p. 4) to have been connected in some way with the family of Artemidoros and Theopompo.

Line 7. 'μεῖν for μέν' (Newton).

Lines 8 foll. These praises are reserved for ladies: at Knidos we have *ἀρετᾶ βίου καὶ σωφροσύνης κεκοσμημένην* (C. I. Gr. 2653); at Aphrodisias *φιλόδοξον, ἀρετῇ καὶ σωφροσύνῃ κεκοσμημένην* (C. I. Gr. 2820 = Le Bas, iii, No. 1602).

DCCXCI.

Fragment of a slab of white marble, entire only on the left edge. Height 1 ft. 3½ in.; breadth 10 in.; thickness ¾ in.
Newton, Discov. p. 762, No. 48, pl. xciii.

ΜΘΑΙ,
ΚΑΙΓΕΝΕΙΙ.
ΗΜΩΝΕΠΑΧ
ΦΟΡΑΝΚΑΙΕΠΙΒΕΒΟΙΙ.
5 ΔΕΥΘΗΝΑΙΑΥΤΗΝΔΙ
ΑΘΑΝΑΓΟΡΑΚΝΙΔΙΑΙ
ΒΕΙΣΟΙΤΙΝΕΣΑΦΙ
ΣΙΝΤΟΔΕΤΟΥΗΦ
ΗΣΟΥΣΙΝΤΗΚΝΙ
10 ΜΟΣΗΜΩΝΣΥ
ΛΥΠΗΝΕΠΙΤΗΤ
ΚΟΣΣΥ
ΤΕΑΝΖ
ΑΝΘΡ
15 ΠΡΕΣ
ΡΟΣ
ΣΙ

Ἀθαν[αγόρα] ?
καὶ γένει κ[. ὁ δὲ δῆμος
ἡμῶν ἐπαχ[θεσθεὶς τῷ γεγονότι
φοραν καὶ ἐπιβεβό[ηκαν πάντες κη-
5 δευθῆναι αὐτὴν δ[ημοσίᾳ] ?
Ἀθαναγόρα Κνιδίαν[. πρέσ-
βεις οἵτινες ἀφικ[όμενοι εἰς Κνίδον παραδώσου-
σιν τόδε τὸ ψήφ[ισμα καὶ στ-
ῆσουσιν τῇ Κνιδίῳ] ὁ δῆ-
10 μος ἡμῶν συ[νκεχυμένως
λύπην ἐπὶ τῇ τ .
κος συν[φορᾷ] ? παραμυθήσασθαι τόν
τε ἀνδ[ρα αὐτῆς τὸν δεῖνα φέρειν
ἀνθρ[ώπινως τὸ συμβεβηκὸς ἀτύχημα
15 πρεσ[βε
ρος .
ος . . .

A Knidian lady, a daughter of Athanagoras, had apparently died in a foreign city, where she received a public funeral. Ambassadors were sent to Knidos for the purpose of delivering the decree issued on the occasion, and of condoling with the husband of the deceased. The city in question was probably Aphrodisias in Caria, the inscriptions of which contain several characteristic expressions similar to those of our fragment.

Line 3. Compare Le Bas, iii, No. 1604, from Aphrodisias, ὁ δὲ δῆμος ἐπὶ τῷ γεγονότι ἀχθεσθεὶς, κ.τ.λ.

Line 4. ἐπιβεβό[ηκαν compare No. DCCXCII, l. 12. An inscription has recently been found on an ancient site in Caria, apparently not far to the west of Aphro-

disias, which refers to a man on whom posthumous honours were conferred, and which runs: ἐπεβόησαν . . . Διονύσι]ον τειμῆσαι καὶ μετῆλλαχότα . . . καὶ στεφανώσαι (Bull. de Corr. Hell. xiv, 1890, p. 605).

Lines 13 foll. Such condolences are, in a manner, a speciality of Aphrodisias, though they are met with also elsewhere, for instance in a Milesian inscription from Amorgos, C. I. Gr. 2264 b. For Aphrodisias, compare Le Bas, iii, Nos. 1604, 1633. The restorations I have given above are taken verbatim from an unedited inscription copied in that town by myself in 1874.

It is noteworthy that the Doric form has been retained in the father's name.

DCCXCII.

Fragment of a slab of white marble, part of left edge complete. Height 1 ft. 3½ in.; breadth 1 ft. 3½ in.; thickness 1½ in.
Newton, Discov. p. 766, No. 47, pl. xciii.

ΤΟΥΚΑΤΑΚΤΗΣΑΜΕΝΟΥΙ
ΘΕΡΙΑΝΚΑΙΑΝΙΣΦΟΡΙΑΝΘΕΟ.
ΤΟΥΑΡΤΕΜΙΔΩΡΟΥΤΕΘΝΑΚΕ
5 ΔΑΜΟΣΕΝΟΥΜΕΤΡΙΑΣΥΝΧΥ
ΝΟΜΕΝΟΣΔΙΑΤΑΝΥΠΑΡΧΟΥΣ
ΑΥΤΑΝΑΡΕΤΑΝΤΕΚΑΙΔΟΞΑ
ΠΑΣΑΣΠΡΟΘΥΜΙΑΣΣΥΝΕΛ
ΙΣΤΟΘΕΑΤΡΟΝΑΝΙΚΑΕΞΕ
10 ΤΟΤΕΣΩΜΑΚΑΤΕΧΩΝΑ

ανακ . σ .
τοῦ κατακτησαμένου [ἡμῖν ἐλευ-
θερίαν καὶ ἀνισφορίαν Θεο[πόμπου
τοῦ Ἀρτεμιδώρου τέθνακε]ν, ὁ μὲν
5 δᾶμος ἐν οὐ μετρία συνχύ[σει γε-
νόμενος διὰ τὰν ὑπάρχουσ[αν περι
αὐτὰν ἀρετὰν τε καὶ δόξα]ν μετὰ
πάσας προθυμίας συνελ[θὼν ε-
ἰς τὸ θέατρον ἀνίκα ἐξεκ[ομίσθη
10 τὸ τε σῶμα κατέχων [αὐτὰς

ΠΕΚΕΛΕΥΣΑΤΟΘΑΤ
 ΙΚΑΙΕΠΕΒΟΑΣΕΤ
 ΥΤΑΣΟΠΩΣΤ
 ΑΙΜΕΤΑΤ
 ΟΝΩΝ
 ΙΑΤ

15

... ἐπεκελεύσατο θάπ[τειν αὐτὰν δα-
 μοσία] καὶ ἐπεβόασε τ[ὸ ὄνο-
 μα ? α]ὐτᾶς ὅπως τ[ᾶς ἀξίας τιμᾶς
 τύχοι] καὶ μετὰ τ[ὰν τελευτὰν
 15 προγ[ό]ντων
 . α[π

This is part of the account of what happened at the funeral of one of the family of the celebrated Theopompus, or rather of Artemidoros (see DCCLXXXVII, and DCCC1). I agree with Newton, that in the Doric dialect the former name ought to have been written *Θεοπόμπου*. On the form *κατακτησαμένου* compare Ahrens, de dial. Dor. p. 131.

Lines 4-9. The restorations are Newton's, who supposed 'that the multitude made some sudden demonstration in honour of the deceased on the occasion of the funeral.'

Line 6. A similar use of the preposition *περί* seems to occur in No. DCCLXXXIX, l. 7.

Line 10. Compare Philostratos, Vit. Sophist. ii, 1, 15, p. 565, referring to the funeral of Herodes Atticus at Marathon: 'Ἀθηναῖοι ταῖς τῶν ἐφήβων χερσὶν ἀρπάσαντες ἐς ἄστυ ἤνεγκαν προαπαντῶντες τῷ λέχει πᾶσα ἡλικία δακρύοις ἅμα καὶ ἀνευφημοῦντες κ.τ.λ.

Lines 10 foll. Newton conjectures [αὐλήτ]αῖς ἐπεκελεύσατο θάπ[των πανδαμ]εῖ? καὶ ἐπεβόασε τ[ὸν ἔπαινον α]ὐτᾶς ὅπως τ[ιμῆς ἀξίας τύχοι] καὶ μετὰ τ[ὴν τελευτὴν ?

... ἀπογ]όνων, they 'cheered on the flute-players, making the funeral a public one.' This would be an extraordinary proceeding; what has been proposed above is simpler, and is in keeping with a passage in No. DCCC1, l. 4 foll.

Line 12. For *ἐπεβόασε* compare No. DCCC1. The simple *βοᾶν* is the proper expression for the last farewell to the dead (see Hermann, Griech. Privatalterthümer, § 39, 31; Jacobs, Anthol. Gr. i, p. 134, No. 19, p. 185, No. 7 and Marquardt, Privatleben der Römer, p. 369, note 15).

For public honours at funerals Newton refers to C. I. Gr. 2347 l. from Syros, and to No. DCCLXXXVII above. Inscriptions may be added from two very distant places, viz. from Olbia, C. I. Gr. 2061, τὸν δὲ κήρυκα ἀναγορεύσαι ἐπὶ τῆς κομιδῆς αὐτοῦ, ὅτι ἡ βουλή καὶ ὁ δῆμος στεφανοῖ κ.τ.λ. (see Latyscheff, Inser. Ant. Orae Septentr. Ponti Euxini, i, Nos. 17, 21, 25, 26), and from Messene, ἀπαντᾶσαι ἐπὶ τὰν ἐκκομιδὰν αὐτοῦ, Bull. de Corr. Hell. v, p. 154.

DCCXCIII.

Fragment of a slab of white marble, complete at beginning but defective on right side. Height 9½ in.; breadth 10½ in.; thickness 2½ in. Newton, Discov. p. 758, No. 44, pl. xciii.

ΣΥΝ ΓΡΑΜΜΑ

ΤΑΔΕΣΥΝΕΓΡΑΨΑΝΑΝΑ/
 ΤΕΣΚΑΤΑΨΑΦΙΣΜΑΤΟΙ
 ΔΡΟΜΙΩΤΩΙΕΠ
 5 ΛΟΥΑΥΛΟΨ
 ΦΩΝΤΟ
 ΛΟΦΡΟ
 ΑΤΡ
 ρησ
 10 ρησ

σύνγραμμα.

τάδε συνέγραψαν ἀνα
 τες κατὰ ψάφισμα τῶν ? . . . μηνὸς Βα-
 δρομῶ τῷ ἐπ[ε]
 5 λου Αὔλος
 φώντο[ς
 λοφρο
 ατρ
 ρησ
 10 ορα

This being the only slab of the series with the top preserved, it is natural to suppose that it may contain the title of the whole. Accordingly Newton explained *συνγράμμα[τα]* as 'transcripts.' The word is certainly *σύνγραμμα*, in the singular, and that form would suit Newton's interpretation better than the plural. This is confirmed by our reading *ψάφισμα*

instead of Newton's *ψαφισμάτων*; *κατά* is used distributively, i.e. they wrote down one decree after the other.

Line 4. The month *Βαδρόμιος* occurs in this neighbourhood, also at Kos, Kalymna, and Rhodes; it does not correspond with the *Βοηδρομιῶν* of the Athenians, but with their *Μαιμακτηριῶν*.

DCCXCIII a.

Fragment of a slab of white marble. Height 4 in.; breadth 3 in.; thickness $\frac{5}{8}$ in. Newton, Discov. p. 759, No. 46, pl. xciii.

ΔΔ
ΥΛΟ
ΣΟΥΛΠ
ΕΙΤΟΥ
ΙΣΗ

Αύλο .
Σουλπ[ικι
ειτου
ση

Last fragment of those discovered in the tomb on the Peninsula. The name *Αύλος* is found in No DCCXCIII, l. 5.

DCCXCIV.

A pedestal of grey limestone. Height 2 ft. 4 $\frac{1}{4}$ in.; breadth 3 ft. 5 $\frac{1}{4}$ in.; thickness 1 ft. 7 $\frac{3}{4}$ in.; a deep socket on the top 2 ft. 1 $\frac{1}{4}$ in. by 9 in. by 4 $\frac{1}{4}$ in. The upper cornice preserved only at the left side, unfinished on the right; possibly another stone joined on there; right corner and upper part of front broken. Unpublished.

CO

Ν ΟΝ' Χ

ΠΕΡΙΤΩΝ Θ(

/ ΙΤΑΙΑΝδ

ΝΟΜΕΝΕ

ΑΓΕΙΔΙ

ΕΔΟΞΕ

CΤΗ

ΝΙΠΡΟΓ

CΑCAY

ΑΙ ΔΥΧΡΟΝC

ΙCΜΑΤΟCΤΩΠΑΙΔΙΤΟΑΝΙΚ

I APNΩCΘΕΝΤΑΡΥΜΕΙΝΕΙCΤΑΓΡΑΜΜΑΤ

ΙΤΙΟΤΗCΟΙΚΟΥΜΕΝΗCΑΘΛΗΤΑΙCΚΑΙΤΟΙC

ΑΙΕΥΒΟΥΛΟΝΑΠΟΛΛΟΔΩΡΟΥΤΟΝΗΡΩΑΔΙΑΤΕΤΟCΙΓΓΝΕCAYΤΟΥΚ

ΝΝΕΟΤΗΤΑΠΡΟΜΟΙΡΩCΦΘΙΝΗCΑC CΙΤΗΠΑΤΡΙΔΙΤΗΝΕΚΤΟΥΤ

ΠΡΟΘΥΜΟΝΑΥΤΟΥΚΑΙΜΕΓΑΛΟΦΥΕCΠΕΡΙΤΗΝΑΘΛΗCΙΝΤΑΜΕΛΛΟΝΤΑΤΗCΠΕΡΙΑΥΤ

ΙCΙ ΜΕΓΑΝΘΩΝΤΗΝΦΘΟΝΗΘΕΙCΑΝΑΥΤΟΥΝΕΟΤΗΤΑΤΑΙCΜΕΛΛΟΥCΑΙCΤΕΙΜΑΙCΚΑΘ

ΙCΜΕΘΑΑΥΤΟΥΕΙΚΟΝΟC ΓΡΑΠΤΗCΑΝΑΕΕCΙΝΚΑΙΑΝΔΡΙΑΝΤΟCΑΤΙΝΑΑΝΑΤΕ

CΗΜΟΤΑΤΩΤΗCΠΟΛΕΩ ΠΩΕΤΙΓΡΑΦΗΝΛΑΒΟΝΤΑΤΗΝΠΡΟCΗΚΟΥCΑΝ

ΟΥΤΩCΤΙΥΕΩCΑΦ CΑΡΤΑC ΤΕΙΜΑΙCΑΙΩΝΙΑΙCΚΑΙΗΡΩΙΚΑΙCΥΤ

CΘΑΙ

σο

ν . ον . . χ

περί τῶν . θ .

ιται ανβ

αι [τ]οῦ χρόν[ου]

ισιν (σ)πο[υδῇ?

ντατα θη . ον

5

νομενε . . [ψηφ]ίσματος τῷ παιδὶ τὸ ἀν[η]κ[

π]έμψαι σην

αγειδι αρνω? σθεν παρ' ὑμῖν εἰς τὰ γράμματα

ακι αὐ[τ]ῶν ἀπ[ο

έδοξε [τοῖς] ἀπὸ τῆς οἰκουμένης ἀθληταῖς καὶ τοῖς [τ]οῦ[τ]ων ἐπιστάταις

ἐπ[η]ν[η]σθ[αι] Εὐβουλον Ἀπολλοδώρου τὸν ἥρωα διὰ τε τὸ [εὐ]γενὲς αὐτοῦ καὶ

τὸ τῶν προγόνων φιλότιμον καὶ τὸ περὶ τὴν ἀθλησιν λαμπρὸν ἣν ἐφθασεν ὄν

10

σας αὐ[τ]οῦ τῇ νεότητι προμοίρως φθ[ο]ν[η]σ[α]σ[θ]α[ι] τῇ πατρίδι τὴν ἐκ τοῦ π

πρόθυμον αὐτοῦ καὶ μεγαλοφύνης περὶ τὴν ἀθλησιν τὰ μέλλοντα τῆς περὶ αὐτ[ὸν]

ἀνθ' ὧν τὴν φθονθεῖσαν αὐτοῦ νεότητι ταῖς μελλούσαις τειμαῖς καθ' [ἀ]πεψη-

φ]ίςμεθα αὐτοῦ εἰκόνας γραπτῆς ἀνα[θ]έσιν καὶ ἀνδριάντος, ἅτινα ἀνατε[θ]ήσομεν ἐν τῷ ἐπι-

σημοτάτῳ τῆς πόλεως τόπῳ ἐπιγραφὴν λαβόντα τὴν προσήκουσαν

15

ουτως [. γ]ὰρ πάσ[αις] ταῖς τειμαῖς αἰωνίαις καὶ ἡρώϊκ[α]ῖς ὑπ[ὸ] τῶν ἀθλητῶν τετει-

μῆσθαι

The reading of this inscription is difficult, as the irregularities in the surface of the weather-worn stone are hard to distinguish from the long and thin letters, and I am not sure if my reading is everywhere correct. But the meaning on the whole is clear; we have here a decree sent to Knidos from abroad (see lines 5, 6) in honour of a citizen Eubulos, son of Apollodoros, who had died young (line 10)

after having attained unusual perfection in athletics (l. 9).

The decree was issued by the Guild of Athletes, 'of the whole world,' ἀπὸ τῆς οἰκουμένης. This epithet is otherwise well known, as applied to the Dramatic Associations of later times; compare the Athenian (?) inscription *ante*, Pt. 1, No. XLIX, with Hicks' remarks, and L. Friedländer, *Darstellungen*

aus der Sittengeschichte Roms ii¹, p. 75 foll. The epithet is to be found connected with athletes in an important document from the Isthmian Sanctuary, C. I. Gr. No. 1104: τὰς καταλύσεις τοῖς ἀπὸ τῆς οἰκουμένης ἐπὶ τὰ Ἰσθμία παραγεινομένοις ἀθληταῖς κατεσκεύασεν; here however the meaning may be somewhat different. The formula occurs in an Olympian dedication of the year 85 B.C. (Arch. Zeit. xxxiv, p. 56, No. 13): [τῶν ἀπὸ τῆς οἰκουμένης ἀθλητῶν ὁ] σύμπαξ ξυστὸς [οἱ παραγ]ενόμενοι ἐπὶ τὸν [ἀγῶνα] τῶν Ὀλυμπίων Ὁ[λυμπι]άδισις καὶ ἡ ἱερὰ [ξυσ]τική σύνοδος: and again in an inscription from Tralles, C. I. Gr. No. 2931: ἡ φιλοσέβαστος γερουσία καὶ οἱ νέοι καὶ ἡ Ὀλυμπική σύνοδος τῶν ἀπὸ τῆς οἰκουμένης ἱερωνεικῶν καὶ στεφανειτῶν. This Association of Athletes travelled about like the Dramatic Guilds, and this accounts for the expression περιπολιστική σύνοδος found in two inscriptions from Naples and from Aphrodisias respectively, C. I. Gr. 5804 (= Kaibel, Inscr. Gr. Ital. et Sicil. No. 747), and Waddington-Le Bas, No. 1620.

In the time of Hadrian there existed at Rome, under the favour of the Emperor, a σύνοδος ξυστική τῶν περὶ τὸν Ἡρακλεῖα ἀθλητῶν, ἱερωνεικῶν, στεφανειτῶν (compare C. I. Gr. No. 5906 foll. = Kaibel, *loc. cit.* Nos. 1054 foll., 1105, 1109, and the ἱερὰ σύνοδος τῶν Ἡρακλειστῶν at Pagæ, Foucart-Le Bas, ii, No. 16). In several of these inscriptions the σύμπαξ ξυστὸς seems identical with the σύνοδος (C. I. Gr. 5906, 5908 foll.). On the other hand in an inscription from Aphrodisias (Waddington-Le Bas, iii, No. 1620), a σύμπαξ ξυστὸς is named after the Emperor Hadrian¹ and is certainly a regular association. Our inscription also makes it certain that the athletes ἀπὸ τῆς οἰκουμένης formed a regular guild, and such we must consider to have been the character of the σύμπαξ ξυστὸς of the Olympian inscription, though Dittenberger is of a contrary opinion.

As to the details of our inscription, the best parallel is furnished by the stone from Aphrodisias quoted above, according to which an Athletic Association sends a decree in honour of an athlete of that town. Recently this inscription has been discussed by O. Liermann in *Analecta Epigraphica et Agonistica*, Dissert. Halens., 1889, p. 70 foll. The date of all the inscriptions of this class seems to be the end of the first and the second century A.D.

Line 6. εἰς τὰ γράμματ[α]. This recalls a passage in

Hadrian's letter to the Corporation at Rome, κελεύσω δοθῆναι ὑμῖν καὶ οἶκημα ὡς τὰ γράμματα ἀποτίθεσθαι τὰ κοινά, C. I. Gr. No. 5906; cp. No. 5907.

Line 8. From this it appears that the Athletes had Epistatæ; from other inscriptions we learn that the Corporation was presided over by a priest ἀρχιερεὺς τοῦ σύνπαντος ξυστοῦ (C. I. Gr. Nos. 5804, 5906 foll.). Similarly a ἱερεὺς was the foremost official of those Dramatic Associations, whose organisation has been so fully discussed by Lüders and Foucart (see Hicks above, *loc. cit.*). The Archiereus was at the same time ξυστάρχης (C. I. Gr. Nos. 5909, 5911 = Kaibel, *loc. cit.* Nos. 1105, 1110; compare Liermann, *l. c.* p. 96) and even προστάτης (C. I. Gr. No. 5908). The Epistatæ must have had the same functions as the Archontes of this last inscription (C. I. Gr. No. 5908), who, like the Epistatæ, were charged with the erection of an honorary statue. For this purpose one Epistates is appointed at Argos in a decree (113 B.C.) issued by the association τῶν περὶ τὸν Διόνυσον τεχνιτῶν τῶν ἐξ Ἰσθμοῦ καὶ Νεμέας τῆς ἐν Ἀργεῖ. (See *Revue Archéol.* 1870-1871, vol. xxii, p. 107 foll. = Foucart-Le Bas, ii, No. 116 a.)

As regards what follows I must confess that I hardly see the meaning; my restorations therefore are for the most part conjectural.

Line 10. This may be nothing more than an elaborate phrase for the early death of Eubulos, but see line 12; and moreover φθόνος, jealousy, is expressly pointed out as the enemy of the great athlete at Aphrodisias as well as at Rome (C. I. Gr. No. 5913 = Kaibel, *loc. cit.* No. 1102), where the man, after six years of glorious exploits, retired at the age of twenty-five years, διὰ τοὺς συμβάντας μοι κινδύνους καὶ φθόνους: which gives us an interesting glance into the life of such men.

A Knidian Eubulos, of a much earlier date than ours, is found on coins (see Mionnet, *Description*, iii, p. 341, No. 220; cp. Newton, *Discov.* p. 359, note p), and an Eubulos in the time of Augustus occurs in the famous inscription found at Astypalæa (Bull. de Corr. Hell. vii, p. 62 foll.).

Line 13. Compare in Waddington-Le Bas, No. 1620, lines 23 foll.: ὅπως ποιησώμεθα τοῦ μεγάλου ἱερωνείου εἰκόν[ων] ἀναθέσεις καὶ ἀνδρεία[ν]τος ἀνάστασιν.

Line 14. Waddington-Le Bas, *loc. cit.* ἔχουσῶν τῶν τειμῶν ἐπιγραφὰς τὰς προσηκούσας τῷ Καλλικράτ[ει].

¹ This also, apparently in accordance with the usage of Dramatic Corporations (C. I. Gr. No. 6785 foll. = Kaibel, *loc. cit.* No. 2495 foll., and above, No. XLIX) is entitled the Adriana Antonina. The same title recurs in an inscription lately found at Heracleia Pontica, which I published in *Monatsberichte d. Berl. Akad.* 1888, p. 882, where lines 20 foll. ought to be read: ἔδξεν τῇ ἱερῇ ἡμῶν Ἀδριανῇ Ἀντ[ων]εινῇ περι[πολι]στικῇ [θ]υ[μ]ε[λ]ικῇ μεγάλῃ [ἀπὸ αἰ]κο[ν]ιῆς[?] συνόδῳ. I share the doubt of Mr. Hicks *loc. cit.* whether No. XLIX belongs really to Athens.

DCCCXCV.

Upper part of a stele of bluish marble excavated in the Eastern Necropolis; the pediment above is broken on the left. Height 1 ft.; breadth 1 ft.; thickness 3 in. Newton, *Discov.* p. 756, No. 41, pl. xcii; P. Foucart, *Les Associations religieuses chez les Grecs*, p. 233, No. 57, cp. p. 8 foll.

ΔΕΣΥΝ ΛΞΕΙΝΠΡΟΑΙΡΟΥΜΕΝΟΙ
ΝΟΙΑΣΟΝΕΠΑΓΓΕΙΛΑΝΤΟΚΑ ΤΕΔΩ
Ν
ΕΑΡΧΟΣΗΡΑΚΛΕΙΤΟΥ
5 ΥΠΕΡΝΕΑΡΧΟΥΤΟΥ
ΑΝΑΞΙΚΛΕΥΣΤ ΟΘΑΣΙΥΝΔΙΟΣΥΑΙ
ΣΩΤΗΡΙΧΟΣΛΙΒΥΣΤ ΥΠΕΡΤΩΝΥΙΩΝΥΑ
ΔΑΜΟΚΛΗΣΑΡΑΔΙΟΣΥΤ ΦΙΛΕΤΑΙΡΟΣ
ΔΑΜΩΝΣΟΛΕΥΣ ΥΤ ΘΡΑΞ ΥΕ
10 ΠΑΤΡΟΚΛΟΣΜΥΝ ΕΥΗΜΕΡΟΣΚΑΙΥ
ΔΙΟΣ ΥΝ ΠΕΡΤΑΣΓΥΝΑΙΚΟΣΥΙ
ΙΟΚΛΗΣΦΡΥΣΚΑΙΥ ΒΟΗΘΟΣ
ΙΩΝΠΑΙΔΙΩΝ ΥΚ ΣΕΛΕΥΚΕΥΣ ΥΙ
ΣΕΛΓΕΥΣ ΥΙ ΑΝΔΡΟΣΘΕΝΗΣ
15 ΤΕΤΓΕΝΗΣΚΑΥ ΣΑΜΙΟΣ ΥΙ

Οἱδε συν[τ]άξιν προαίρουμένοι
τὸν θίασον ἐπαγγείλαντο κα[θὼς] ἔδω-
κα]ν
N]έαρχος Ἡρακλείτου
5 ὑπὲρ Νεάρχου τοῦ
Ἀναξικλεῦς ΥΤ Θάας Μύνδιος καὶ
Σωτήριχος Λίβυς ΥΤ ὑπὲρ τῶν υἱῶν ΥΑ
Δαμοκλῆς Ἀράδιος ΥΤ Φιλέταιρος
Δάμων Σολεύς ΥΤ Θράξ ΥΕ
10 Πάτροκλος Μύν- Εὐήμερος καὶ ὑ-
διος ΥΝ πὲρ τᾶς γυναικὸς ΥΙ
Ιοκλῆς Φρύξ καὶ ὑ- Βοηθὸς
πὲρ τῶν παιδίων ΥΚ Σελευκὺς ΥΙ
Σελγεὺς ΥΙ Ἀνδρσθένης
15 ε. γένης Κυύ- Σάμιος ΥΙ
νιος]

This is the beginning of a list of subscriptions made for the founding of a *thiasos*. 'These corporations were severally devoted to the worship of some particular divinity . . . Out of the funds bestowed by the pious founders and subsequent benefactors of these associations, temples were built and priest-hoods were endowed. The deities to whose worship the *thiasi* were devoted, were for the most part foreign to the States in which these societies were established' (Newton, *Essays*, p. 170 foll.; compare Pt. ii, *ante*, p. 119). Therefore it is not surprising that this list, which may be referred to the second century B.C., should contain eleven foreigners among thirteen contributors, whose names are preserved. The two men whose native country is not mentioned (lines 4 and 10) may have been Knidians. To the others Knidos must at that period have offered a means of livelihood, probably as sailors, merchants, or craftsmen. Foreign artists are also found there, and seem to have been well treated (DCCCIX foll.). About the same period, between 188 and 146 B.C., there was a great gathering of foreigners at Iasos, where they lived as *metœci*, and contributed to the celebration of the Dionysia (Waddington-Le Bas, iii, Nos. 252-299, p. 89; *Μύνδιος* No. 263, *Σελγεὺς* No. 278, *Θράξ* No. 292). A statistical and historical inquiry into the growth of foreign elements in ancient cities, as observed in inscriptions, would be of high interest. From the evidence of our inscription, Foucart concludes, that even slaves were admitted to the *thiasi*; according to him the slaves are distinguished by the omission of the father's name and by the use of mere ethnic titles (lines 7, 9, 12), or by the omission of all description (line 10, 'a slave born in a Knidian house'). But Foucart is mistaken in his view, as is proved by an Iasian inscrip-

tion (Waddington-Le Bas, iii, No. 292), where a man expressly designated as a *μέτοικος* is called *Ἐκαταῖος Ζωνίου Θράξ*: besides it would be rather surprising that slaves should contribute an amount of 300 drachmæ to the *thiasos* (line 7); this being the highest sum mentioned in our list, where the subscriptions vary from 5 to 10, 20, 30, 50, or 300 drachmæ. Moreover, if we find an unusual variety or even arbitrariness of expression in such lists, it must not be forgotten that they are not public but private documents.

Line 1. Foucart's *συν[αύ]ξιν*, which would materially alter the meaning of the title, is not consistent with the extant fragments of letters.

Lines 2 foll. Foucart's *κα[ὶ] εἰσέδωκαν* would suit better than our reading and is in keeping both with the real sequence of events and with the preamble of an Eubœan inscription, since discovered, *οὔδε ἐπηγγείλαντο καὶ εἰσήνεγκαν* (Mitth. des Inst. Athen. 1883, viii, p. 19). But the phrase we have given is what stands on the stone. For *ἐπιδόσεις* in ancient times, a subject deserving of special research, see Bœckh in *C. I. Gr.* 3140, and S. Reinach, *Traité d'Épigraphie*, p. 389. *Ἐπαγγείλαντο* for *ἐπηγγείλαντο*, compare Ahrens, *de dial. Dor.* § 19, 2, p. 129.

On the siglum Υ, which here represents the drachma, see Newton's remark, *ante*, Pt. II, p. 136.

Line 12. Newton supplies *Διο]κλῆς*; but only two letters are wanting before the iota; *Θε]οκλῆς* does not seem possible, as the Doric form would be *Θευ-κλῆς*; see Ahrens, *de dial. Dor.* p. 215.

Line 15. Newton reads . . . *ἐγγενῇ [κα]ί*: the ending *ένης* seems to me fairly certain, although I am at a loss to complete the name; the last letter is undoubtedly Υ.

DCCXCVI.

Block of blue marble, found in the supposed Gymnasium. Height 10½ in.; breadth 1 ft. 9 in.; thickness 1 ft. 4½ in. On the top is a small socket 6 in. by 5 in. by 5½ in., probably for a term. The inscription is complete: the pedestal, however, consisted of more than this stone, as there is a joint at the lower edge. Newton, *Discov.* p. 749, No. 31, pl. xc; Kaibel, *Epigrammata Graeca ex lapidibus conlecta*, No. 783. Compare Herwerden, *Mnemosyne*, x, p. 394; E. L. Hicks, *Journal Hell. Stud.* 1887, viii, p. 107, note i.

ΕΡΙΝΕΟΠΟΛΙΤΑΝ ΠΡΟΣΤΑΤΑΝ ΑΦΙΚΟΜΑΝ
ΕΡΜΑΣ ΑΦΡΟΔΙΤΑΙ ΠΑΡΕΔΡΟΣ ΑΛΛΑ ΧΑΙΡΕΤΕ
ΟΙΤΙΝΕΣ ΔΟΙΠΡΟΣΤΑΤΑ ΓΡΑΦΗ ΠΑΡΟΥΣΑ
ΣΗΜΑΝΕΙ: ΤΙΜΟΚΛΕΙΔΑΣ ΚΡΙΤΑΓΟΡΑΣ
5 ΑΡΙΣΤΑΓΑΘΟΣ ΣΙΛΕΩΝΙΑΣ: ΤΙΜΟΤΕΛΗΣ
ΠΑΝΝΙΚΟΣ ΕΥΚΛΗΣ ΚΡΕΩΝ ΦΙΛΩΝ ΑΡΧΕΥΤΡΑ-
ΤΟΣ: ΑΓΑΘΟΔΩΡΟΣ ΞΕΝΟΚΡΙΤΟΣ ΤΕΛΕΣΩΝ
ΠΟΛΙΑΝΘΗΣ ΣΩΣΙΚΛΗΣ

Ἐπὶ νεοπολιτῶν προστατῶν ἀφικόμαν
Ἑρμᾶς Ἀφροδίτῃ παρέδρος, ἀλλὰ χαίρετε.
οἵτινες δ' οἱ προστατῆται, γραφῇ παρούσα
σημανεῖ: Τιμοκλείδας, Κριταγόρας,
5 Ἀριστάγαθος, Σιλεωνίας: Τιμοτέλης,
Πάννικος, Εὐκλῆς, Κρέων, Φίλων, Ἀρχεύτρα-
τος: Ἀγαθόδωρος, Ξενοκρίτος, Τελέσων,
Πολιάνθης, Σωσικλῆς.

To judge by the form of the letters this inscription can scarcely be later than the fourth century B. C.; the punctuation of two dots after each trochaic line recalls an even earlier usage. It belonged to a term of Hermes, who is called the *πάρεδρος* of Aphrodite, that is, he was placed beside her in her sanctuary (see Arnaldus, *de diis parēdrois* Hag. 1732 and Schoemann, *Griech. Alterthümer*, ii², p. 195). Hermes himself is the speaker; he says that he has been introduced at the instance of certain newly made citizens (fifteen in number) whose names follow. I agree with Kaibel, that the meaning of *prostatæ* cannot be taken here in the official sense, especially if the functions of the board of *prostatæ* have been rightly described above, p. 1. These are not likely to have been conferred upon new citizens. Perhaps we may conclude that this inscription belongs to an older date than that at which the Knidians adopted the laws of Eudoxos (see No. DCCCLXXXVIII), who may have been the first to institute a board of *prostatæ*. But Mr. Hicks, though otherwise accepting Kaibel's explanation, thinks that the appropriateness of the expression would be enhanced if at Knidos the board of *prostatæ* had really the functions already described. I find it hard, however, to believe that a word with a well-known official meaning should thus have been used metaphorically. Mr. Murray has conjectured (*Greek Sculpt.* ii, p. 367) that the famous expression 'de consilii sententia' applied by Pliny (*H. N.* xxxvi, 37) to the artists of the Laoköon Group, was a translation of the Greek formula *γνώμη προστατῶν*, or, as here *ἐπὶ προστατῶν*. At all events the Latin formula is not necessarily of Roman origin as Mommsen seems to suppose (*Hermes*, xx, p. 286); R. Förster (*Ueber die Entstehungszeit des Laoköon*, 1890, p. 9), who him-

self is inclined to Kekulé's opinion, holds that it may be an inaccurate translation from a Greek formula. In this I agree with these scholars, although I cannot see my way to identify that expression with the first words of our inscription.

It is well known that Hermes is sometimes associated with Aphrodite. Monumental evidence is furnished I think by a remarkable terracotta relief from southern Italy, where both are represented facing each other, Eros being placed on the outstretched arm of his mother (*Annali dell' Inst.* 1867, Tav. D and Roscher's *Mythol. Lexicon*, i, p. 1352, s. 2. Eros: compare also Preller, *Griech. Mythologie*⁴, edited by C. Robert, p. 387 foll., and E. Kuhnert, *Statue und Ort*, in *Jahrb. für cl. Philologie*, Suppl. Bd. xiv, 1885, p. 325, 2). But neither of these writers mentions that in another Karian town, Halikarnassos, this same worship existed; *Veneris et Mercurii fanum ad ipsum Salmacidis fontem*. These words of Vitruvius (ii. 8, 11) have been wrongly supposed by Schneider to be a misunderstanding for *Ἑρμαφροδίτου* (cp. also P. Hermann in Roscher's *Mythol. Lexicon*, i, p. 2316). Plutarch (*præc. conjug.* p. 138 C = *Moralia*, ed. Wyttenb. i, p. 544) has tried to give a reason for the association of these two deities: *καὶ γὰρ οἱ παλαιοὶ τῇ Ἀφροδίτῃ τὸν Ἑρμῆν συγκαθίδρυσαν ὡς τῆς περὶ τὸν γάμον ἡδονῆς μάλιστα λόγου δεομένης*. Thus the association of the two deities has as it seems some reference to marriage, and it is not unlikely that the dedicators of the Hermes had received the citizenship in connection with marriages contracted at Knidos. The dedication of a figure of Hermes by a number of merchants, as Kaibel has supposed, would not account for the connection with Aphrodite. Besides, Usener (*Rhein. Museum*, xxv, p. 27, 4) has very justly remarked that the Hermes here installed

beside Aphrodite is not the same deity as the Hermes from Pheneos in the following inscription.

Line 1. Newton has pointed out an analogous inscription from Thera, where Pan announces his arrival from Lampsakos. See C. I. Gr. 2465 b.

Line 2. The last two words of the apostrophe remind one of the ἀλλ' ἐσίδεσθε, with which Alxenor the Naxian sculptor appeals to the work of art under which he has placed his name (see Roehl, *Inscr. Antiq.* No. 410; Loewy, *Griech. Bildhauerinschr.* No. 7).

Line 3. Herwerden proposes γραφή [ἡ] παρούσα, and this would doubtless be correct, but I question

whether the poet and the lapidary did not intentionally leave out the article.

Line 5. Herwerden proposes Σι[μ]ωνί[δ]ας instead of Σιλεωνίας which seemed doubtful to Kaibel also. But the three names Κριταγόρας, Ἀριστάγαθος, Πάννικος are likewise ἀπαξ εἰρημένα so far as I can see. Σιλώνιος occurs in a Boeotian inscription, C. I. Gr. No. 1577, l. 3. 'The change of metre, line 3, occurs not unfrequently in inscriptions (see C. I. Nos. 6226, 6239, 6291). The three lines of proper names are also trochaic, the εω in Σιλεωνίας and Κρέων being pronounced as one syllable' (Newton).

DCCXCVII.

Block of hard limestone (not 'marble'), found in the Eastern Necropolis. Length 2 ft. 2½ in.; height 11½ in.; thickness 10½ in. Although the sides are not worked as joints, there can be no doubt from its general condition, that originally this block was part of some structure. Th. Bergk, *Archaeolog. Ztg.* 1860, p. 93*; Newton, *Discov.* p. 747, No. 29, pl. xc; compare p. 472 foll.; E. Curtius, *Götting. Nachrichten.* 1862, p. 376 foll.; H. Usener, *Rhein. Museum.* xxix, 1873, p. 25 foll.; Kaibel, *Epigrammata*, No. 781. Compare O. Benndorf, *Untersuchungen auf Samothrake*, ii, p. 84, 1; U. von Wilamowitz, *Antigonos von Karystos*, p. 229.

ΒΑΙΟΝΟΔΟΙΠΟΡΙΗΣ Εἴ τι λείπεται ἅλλα πρὸς αἶπος
 ΤΙΝΟΛΙΓΗΝΑΝΥΣΕΙΣ ΑΤΡΑΠΤΟΝ ΔΙΕΠΩΝ
 ΧΕΙΡΟΣ ΑΦΗΜΕΤΕΡΗΣ ΛΑΙΗΣ ΞΕΝΕ ΚΑΜΕΡΓΩΣ ΕΙΠΑΣ
 ΧΑΙΡΕΙΝ ΕΙΣ ΤΕΙΧΕΙΣ ΠΡΟΣ ΦΙΛΙΟΥ ΤΕΜΕΝΟΣ
 5 ΗΡΩΟΣ ΑΝΤΙΓΟΝΟΥ ΜΟΥΣΑΙΔΕΣ ΟΙ ΕΙΤΙΝΕ ΜΟΥΣΙΝ
 ΕΣΘΛΟΝ ΑΠ' ΑΡΧΕΣΘΑΙ ΔΑΙΜΟΣΙΝ ΕΓΜΕΛΕΤΗΣ
 ΚΑΙ ΓΑΡ ΑΟΙΔΟΙΣΙΝ ΟΥ ΜΕΛΗ ΚΑΙ ΣΗΚΟΣ ὕπνῳ ἄγκει
 ΤΩ ΕΠΙΓΟΝΟΥ ΚΟΥΡΩ ΞΥΝΟΣ ΟΜΕΝΕΤΙΔΟΣ
 ΚΑΙ ΔΡΟΜΟΣ ΗΪΘΕΟΙΣΙΝ ΙΔΡΥΕΤΑΙ ΗΔΕ ΠΑΛΑΙΟΤΗ
 10 ΛΟΥΤΡΑ ΤΕ ΚΑΙ ΤΑΡΣΩ ΠΑΝ Ο ΜΕΛΙΖΩΜΕΝΟΣ
 ΑΛΛΑΣΙΝ ΗΣ ΕΡΧΕΥΚΑΙ ΑΓΛΑΡΚΑΔΙΗΣ ΤΕ ΜΕΝΟΥΡΟΝ
 ΕΡΜΗΝ ΟΥ ΜΕΜΨΕΙ ΤΡΗΧΕΟΣ ΕΧ ΦΕΝΕΟΥ.

Βαίων ὁδοπορίας εἴ τι λείπεται ἅλλα πρὸς αἶπος
 τὴν ὀλίγην ἀνύσεις ἀτραπὶ τὸν διέπων
 χεὶρὸς ἀφ' ἡμετέρης λαιῆς, ξένε, καμὲ προσείπας
 χαίρειν εἰς(σ)τεῖχες πρὸς φίλιον τέμενος
 5 ἥρωος Ἀντιγόνου· Μοῦσαι δέ σοι εἴ τι νέμουσιν
 ἐσθλὸν, ἀπ(ἀ)ρχεσθαι δαίμοσιν ἐγ μελέτης·
 καὶ γὰρ αἰδοῖσιν θυμέλη καὶ σηκὸς ὕπνῳ ἄγκει
 τῷ Ἐπιγόνου κούρῳ ξυνὸς ὁμενέτιδος
 καὶ δρόμος ἡϊθέοισιν ἰδρύεται ἡδὲ παλαί(σ)τρη
 10 λουτρά τε καὶ ταρσῶ Πάν ὁ μελιζόμενος.
 Ἀλλ' ἀσινῆς ἔρχευ καὶ ἀπ' Ἀρκαδίας τεμενουρὸν
 Ἑρμῆν οὐ μέμψει τρηχέος ἐχ Φενέου.

This important inscription, which from the character of the writing and general style was referred by Newton to the Macedonian period (*Discov.* p. 474), has been very fully explained by Usener, whom we follow for the most part in our commentary. I give first a translation: 'There is still a little of the road (to Knidos) to accomplish, O stranger; but if thou takest the short path on my left and if, bidding me farewell, thou enterest the precinct of the gracious hero Antigonos, thou wilt reach the height. If the Muses grant thee any

good gift thou mayest make to the gods a careful (ἐγ μελέτης) offering. For there is a thymele for singers (i. e. for poets reciting with music, see Usener, *loc. cit.* p. 33), and in the ravine a precinct sacred to the son of Epigonos in common with his consort. There is a race-ground for youths, a palaestra and baths, and Pan playing on his reeds. But ("if thou wilt not enter" is perhaps to be understood) go thy way safely and thou wilt not chide Arcadian Hermes from rugged Pheneos, the guardian of the precinct.'

Usener has recognised in the hero the Macedonian King Antigonos Gonatas (277-239 B. C.), the son of Demetrios Poliorketes, who, being himself the son of Antiochos, one of the Diadochi, could well be called an Epigonos (line 8). The epithet was certainly familiar by the time of our inscription (see Usener, p. 36). That scholar has also shown the general reasons which caused the Macedonian kings of the period to be on good terms with the Karian cities, and he has traced the evidence which points in the same direction. But a special opportunity for friendly relations between Antigonos and the Knidians has been found by Benndorf, who ingeniously suggests that Cape Leucolla, where the king gained a naval victory over the Egyptians (see Droysen, *Geschichte des Hellenismus*, iii², Pt. i, p. 241, 1) was the promontory of Kos nearest to the mainland. Accordingly he infers that the Apollo, to whom Antigonos offered his trireme after the battle (see Athenæus, p. 209 e), was the Knidian god worshipped on the Triopion (compare the coin of Antigonos, Müller-Wieseler, i, pl. lii, No. 231). It has even been concluded, that Karia remained for a time under the Macedonian sway (v. Wilamowitz, *loc. cit.*), but this is perhaps going too far (see H. van Gelder, *de Gallis in Græcia et Asia*, Amsterd. 1888, p. 80, 1). At any rate it seems probable that the Knidians had sufficient motives for being grateful to the king, and for calling him their 'gracious hero.'

The inscription, besides its historical interest, is full of curious information.

Hermes addresses the passers-by. Newton accordingly remarks that the temenos had stood near the public road. Between the place where the stone was found and the city there are several *ἄγκη*, or ravines, alternating with *αἶψη*, heights; but in spite of his endeavour Newton was unable to discover a place corresponding to that described in the epigram (Discov. p. 473). Hermes names himself after his famous place of worship, Pheneos in Arcadia. This has rightly been referred by Usener to the form of the image. There are two types of the god on the coins of Pheneos of the fourth century B. C. (see Head, *Historia Numorum*, p. 378). Either the god is seated on rocks with chlamys round his shoulders and petasos hanging behind his neck, or he is running to the left and carrying on his arm the infant Arkas. Neither of these types seems to suit the purpose of a *τεμενουρός*. Nor can this be said of another type of the god, apparently still more ancient, and dedicated by the Pheneatæ at Olympia. He is described by Pausanias (v, 27, 8) as carrying a ram under his arm, and wearing a helmet, chiton and chlamys. On late autonomous coins of the beginning of the third century A. D., the god holds a purse and caduceus and stands before a term (see Journ. Hellen. Stud. 1886, p. 101, Pl. lxviii, T. 6). Now it is a well-known fact, that the Greeks liked to place in their temples figures of later art near those of the same god that were most archaic, e.g. at Athens in the sanctuary of Artemis Brauronia (see *ant.*, Pt. 1, p. 80); also at Thespiae (see Pausan. ix, 27), and at Parion (see Furtwängler in Roscher's

Mythol. Lexicon, i, p. 1358), both in sanctuaries of Eros. It is possible then that the small term represents the original form of the god at Pheneos, and also that of the statue at Knidos. It was an established custom of the Greeks to set up terms or statues of Hermes at the roadside, or to mark boundaries (compare C. F. Hermann, *de terminis eorumque religione apud Græcos*, Götting. 1846; E. Curtius, *Zur Geschichte des Wegebaus bei den Griechen*, in the *Abhdlgn. der Berl. Akad.* 1854, p. 250 foll.; and below line 10). In this way the god became *πυληδόκος*, gate-keeper, *στροφαῖος*, god of the hinge, and *προπύλαιος* on the Akropolis of Athens. This same function he performs at the entrance of the sacred precinct at Knidos, whence it follows that he cannot be the same Hermes as the 'assessor' of Aphrodite in the previous inscription.

Line 5. On the use of *ἥρωος* as a dactyl see Usener, p. 47, who adduces instances even from Homer (*Od.* vi, 303) and Pindar.

Line 7. 'This *θυμέλη* for the *αἰδοί* must have been used as a *βῆμα*, on which poets and musicians stood during their performance' (Newton, *Discov.* p. 747). Usener (p. 33) rightly restricts these performances to poetical recitals accompanied with music.

Σηκός is the proper word for a sanctuary of a hero: Ammonios *diff.* p. 96, Valck. *ναὺς καὶ σηκός διαφέρει· ὁ μὲν γὰρ ναός ἐστὶ θεῶν, ὁ δὲ σηκός ἡρώων*; compare Pollux, i, 6, and Usener, p. 49.

'*Υπ' ἄγκει*. This is a singular use of *ἐπὶ* in connection with a word like *ἄγκος*: we should expect *ἐπὶ* or rather *ἐν*.

Line 8. The wife of Antigonos was Phila, the sister of the Syrian King Antiochos, and it has been supposed, that the marriage was included in the conditions of peace after the defeat of the latter; compare Usener, p. 41 foll. Statues of both Antigonos and Phila were erected at Delos (*Bull. de Corr. Hell.* iv, p. 211).

Usener has remarked, that the construction of this line, which seemed rather forced to Newton, indicates the secondary rank due to the consort.

Line 9. *Δρόμος* and *παλαίστρη* were the essential parts of the older Greek Gymnasium (see Herodot. vi, 126; Usener, p. 29, 4).

Line 10. The relation between Pan and the Macedonian kings, which is also indicated by coins, has been investigated by Usener, and has been traced back by Wilamowitz to the founder of the dynasty Archelaos (Antigonos von Karystos, p. 340; compare Pliny, N. H. 35, § 62). Antigonos Gonatas was believed to have defeated the Celts by the help of Pan (Usener, p. 45; H. van Gelder, *loc. cit.* p. 82 foll.).

Ταρσῶ, 'on a reed flute,' rightly interpreted by Newton and confirmed by Usener, p. 35, 1.

Line 11. This reminds us of the terms erected, we are told, by Hipparchos, on the roadside, midway between Athens and the demi (compare C. F. Hermann and E. Curtius, *loc. cit.*; C. I. Gr. Nos. 12 and 525; C. I. Att. i, No. 522), and inscribed with phrases of advice, for instance *στεῖλε δίκαια φρονέων ἢ μὴ φιλον*

ἐξαπίτα (Plato, Hipparch. p. 229); or again νείσθ' ἐπὶ πρᾶγμ' ἀγαθόν at the end of one of the oldest Attic tomb inscriptions, C. I. Att. i, No. 463. Compare also sepulchral inscriptions, which address the passers-by. These are common in later times (see Reinach,

Traité, pp. 425, 552), and not rare in the early period. The phraseology is a natural consequence of the position of the inscriptions by the side of frequented roads, as was the case with the Hermes of our epigram.

DCCXCVIII.

The left angle of a cornice of white marble with blue veins, found on a terrace overlooking the lower Theatre, marked in the Plan (Discov. pl. L) 'small Roman building.' Height 1 ft. 1½ in.; length 3 ft. 6½ in.; thickness 1 ft. 9 in. Joint on the left. Newton, p. 754, No. 37, pl. xcii; compare p. 468.

ΚΡΑΤΟΡΑΚΑΙΣΙ

ΘΕΟΥΤΡΑΙΑΝΟΥΠΑΡΘΙΚΟΥ
ΥΙΟΝΘΕΟΥΝΕΡΟΥΑΥΓΙΩΝΟΝΤΡΑΙΑ
ΝΟΝΑΔΡΙΑΝΟΝΣΕΒΑΤΩΝ

This inscription is a relic of the visit of the Emperor Hadrian to Knidos. It has been overlooked by Julius Dürr, in his careful treatise, *die Reisen des Kaisers Hadrian* (Abhdlgn. des Arch. Epig. Sem., Wien, 1881); it refers apparently to the Emperor's first great journey during the years 123 and 124 A.D., when he touched at the neighbouring towns of Karia, see Dürr, *loc. cit.* p. 50.

The stone, like similar inscriptions from Phaselis and Cibyra (C. I. Gr. No. 4334; cp. Addenda, p.

Αὐτ]οκράτορα Καίσα[ρα

θεοῦ Τραϊανοῦ Παρθικοῦ
υἱὸν θεοῦ Νερούα υἱὸν Τραϊα-
νὸν Ἀδριανὸν Σεβα[στέ]ν.

1157, and No. 4380), had belonged to a building, probably a small arch, on which the statue of the Emperor had been placed. Compare the magnificent arch at Attalia, published lately in Count Lanckoronski's 'Städte von Pamphylien und Pisidien' by Petersen and Niemann, vol. i, pls. v-viii, p. 20 foll., and the inscription, p. 155, No. 4.

The letters of the first line are larger than the rest.

DCCXCIX.

A plain circular column of white marble with blue veins; a round socket on the top. Height 2 ft. 3½ in.; diameter 1 ft. 9½ in. Excavated on the same site as No. DCCXCVIII. Newton, Discov. p. 711, No. 7, pl. lxxviii.

ΟΔ
ΣΕΡΟΥΙΟΥ ΠΙΚΙΟΝ
ΑΠΟΛΛΩΝΙΟΥ ΥΙΟΝ
ΕΚΑΤΑΙΟΝΤΟΝΙΑΤΡΟΝ
5 ΚΑΙΦΙΛΟΝΤΟΥΣΕΒΑΣΤΟΥ
ΕΥΝΟΙΑΣΕΝΕΚΑ
ΤΑΣΕΙΣΑΥΤΟΝΘΕΟΙΣ

ὁ δ[ᾶμος]
Σερούϊον [Σουλ]πίκιον
'Απολλωνίου[ν] υἱὸν
'Εκαταῖον τὸν ἱατρὸν
5 καὶ φίλον τοῦ Σεβαστοῦ
εὐνοίας ἕνεκα
τὰς εἰς αὐτὸν θεοῖς.

According to this inscription, the letters of which are slight and rather careless, the Knidians honoured Servius Sulpicius Hekataios, the son of Apollonios, with a statue, which they dedicated to the gods. He is styled 'physician and friend of the Emperor.' The previous inscription was found in the same place, but it does not follow that the Emperor was Hadrian (see Newton, Discov. p. 469). The writing also of that inscription seems rather later; compare especially the ✕.

Mommsen and Briau have maintained that the titles of our inscription belong exclusively to imperial times (see Roem. Gesch. v², p. 333, note 2, and Daremberg and Saglio, Dictionnaire, s.v. 'Archiatra,' p. 375). But the same titles occur at the end of the third or rather the beginning of the second century B.C. in a Delian inscription, where a man named Krateros is characterized as τῶν πρώτων

φίλων βασιλέως Ἀντίχου καὶ ἀρχιάτρος, see Bull. de Corr. Hell. iv, p. 218. Another Delian dedication calls a certain Chrysermos συγγενῇ βασιλέως Πτολεμαίου καὶ ἐξηγητὴν καὶ ἐπὶ τῶν ἱατρῶν καὶ ἐπιστάτην τοῦ Μουσείου, Bull. de Corr. Hell. iii, p. 470. S. Reinach seems to be right in asserting that those titles of the courts of Alexandria or Antioch passed to the Roman Emperors (Bull. de Corr. Hell. vii, p. 360). On a third Delian inscription a physician, Papias, from Amisos, is called τῶν πρώτων φίλων βασιλέως Μιθραδάτου Εὐπάτορος. He held also a confidential position τεταγμένος ἐπὶ τῶν ἀνακρίσεων, which is explained satisfactorily by Reinach, *loc. cit.*

In a similar way a confidential charge was entrusted to the Archiatros of the Emperor Claudius, Xenophon of Kos, who was at the same time ἐπὶ τῶν Ἑλληνικῶν ἀποκριμάτων (see Bull. de Corr. Hell. v, p. 473, and Mommsen, *loc. cit.*). This man was able

to obtain immunity for his birth-place from the Emperor. The merits of our Servius Sulpicius may perhaps be sought for in a similar direction. *Ἀρχίατροι τῆς πόλεως* occur in inscriptions of several Karian towns, Alabanda, Aphrodisias, Euromos (see Marquardt, *Privatleben der Römer*, p. 755, 4), and on autonomous coins of Harpasa and Herakleia Sal-

bake; see Imhoof-Blumer, *Griech. Münzen*, Neue Beiträge. Abhdlgn. der Bayr. Akd. 1890, p. 671. See also Hicks, *ante*, No. DCXXVII.

The name Hekataos occurs on a copper coin of Knidos, which, however, is much older than this inscription; see Mionnet, *Supplément*, vol. vi, p. 485, No. 245.

DCCC.

A pedestal of blue marble with moulding at the base, damaged at the right; on the top a bed, only a border of 2½ in. being polished. Height 1 ft. 4 in.; breadth 2 ft. ¾ in.; thickness 1 ft. 9½ in. to 1 ft. 8½ in. Excavated at the entrance to the Lower Theatre. Newton, *Discov.* p. 755, No. 39, pl. xcii; compare *ibid.* p. 445.

Ο Δ Α Μ Ο Σ
Ι Ο Υ Λ Ι Α Ν Θ Ε Υ Φ Ι Λ Ο
Θ Υ Γ Α Τ Ε Ρ Α Ε Π Ι Α Ν Α Σ Σ Α Ι
Μ Α Τ Ε Ρ Α Δ Ε Λ Ε Υ Κ Ι Ο Υ Μ Ο Ι
5 Χ Ο Υ Α Ρ Ε Τ Α Σ Ε Ν Ε Κ Α Κ Α Ι Ε Υ Ν Ο Ι Α
Τ Α Σ Ε Σ Α Υ Τ Α Ν Θ Ε Ο Ι

The people dedicate to the gods a statue of Epianassa, daughter of Theophilos and mother of a son, who is already favourably known. Newton read his name *Μόσχου*, but a stroke can be distinguished at the end of the line, and after this there seems still to be space for two letters. The name I propose occurs on Knidian coins; see Mionnet, *Description*, p. 341, No. 223 foll.

Line 2. *Θευφιλο[υ]* is certain; Newton reads *Θευφίδο[υς]*.

'Ο δᾶμος
'Ιουλίαν Θευφίλο[υ]
θυγατέρα 'Επιάνασσα[υ]
ματέρα δὲ Λευκίου Μοι[ρί-]
5 χου ἀρετᾶς ἔνεκα καὶ εὐνοία[ς]
τᾶς ἐς αὐτὰν θεοῖ[ς].

Line 6. *αὐτάν* where the sense requires *αὐτόν*: a similar anomaly is quoted by Newton from C. I. Gr. ii, p. 1061, No. 23474, from Syros. A Lesbian inscription of the first century B.C. may be added; see Conze, *Reise auf der Insel Lesbos*, p. 19, pl. x, 1, and my remarks in *Hermes*, vol. xiv, p. 474; but there the blunder is more easily explained, as the word *πόλις* immediately precedes.

DCCCI.

A block of dark calcareous stone, damaged at the right upper corner; joint on top. Height 2 ft.; breadth 2 ft. 1¾ in.; original thickness 1 ft. 11 in. The inscribed part having been sawn off forms a tablet 6½ in. thick. Found in nearly the same place as No. DCCXVIII. The letters which are long and rather thin are deeply but not very carefully cut. Newton, *Discov.* p. 711, No. 11, pl. LXXXVIII; compare *ibid.* p. 468 and G. Hirschfeld, *Journal of Hellenic Studies*, 1886, vii, p. 288.

ΟΙΟΥΛΙΕΩΝΤΩΝΚΑΙΛΑΟΔΙΚΕ
ΤΩΝΤΡΟΣΘΑΛΑΣΣΗΤΗΣΙΕΡΑΣ
ΚΑΙΑΣΥΛΟΥΚΑΙΑΥΤΟΝΟΜΟΥΓΑΙΩΝ
ΙΟΥΛΙΟΝΑΡΤΕΜΙΔΩΓΟΥΥΙΟΝΟΕΥΡΟΣ
5 ΠΟΝΕΥΝΟΙΑΣΕΝΕΚΕΝ

This stone formed part of a pedestal on which the people of Laodicea ad Mare, in Syria, had erected a statue of C. Iulius Theopompos, son of Artemidoros. Another statue of him was dedicated to Apollo Karneios at Knidos by a 'friend' *Μάρκος Αἰφίκιος Ἀπολλώνιος*; his name has also been found on a piece of white marble architrave inscribed:

ὁ δᾶμος]
[Θ]εοπόμπου

see Newton, *Discov.* p. 468, and p. 771, No. 78; C. I. Gr. No. 2506 'in insula Co ex Beaufortischedis.'

I have collected (*Journal of Hellenic Studies*, *loc. cit.*) the evidence referring to this Knidian who had been a man of note in his time, ὁ Καίσαρος

'Ο 'Ιουλιέων τῶν καὶ Λαοδικέων
τῶν πρὸς θαλάσση τῆς ἱερᾶς
καὶ ἀσύλου καὶ αὐτονόμου Γαῖον
'Ιούλιον Ἀρτεμιδώρου υἱὸν (Θ)εὺπο[μ-]
5 πον εὐνοίας ἔνεκεν.

τοῦ θεοῦ φίλος, τῶν μεγάλα δυναμένων (Strabo, p. 656 c), and I believe that I have proved him to have been a friend of Caesar himself, not of Augustus, as was assumed by Newton (*loc. cit.*), and by Waddington-Le Bas (iii, No. 1572). He may have obtained the Roman citizenship through the influence of Caesar, and may on that account have adopted the praenomen and nomen of C. Julius, just as the grandfather of Pompeius Trogus called himself after Pompeius (Justin. 43, 5, 11). The services which Theopompos rendered to his birth-place and the man himself have been described by Plutarch (*Life of Caesar*, cap. 48): after the battle of Pharsalos, *Καῖσαρ. . . ἀψάμενος δὲ τῆς Ἀσίας, Κνιδίους τε Θεοπόμπῳ τῷ συναγαγόντι τοὺς μύθους χαριζόμενος, ἡλευθέρωσε καὶ πᾶσι τοῖς τῇ Ἀσίαν*

κατοικοῦσι τὸ τρίτον τῶν φόρων ἀνήκεν. This looks like an illustration of Strabo's expression, τῶν μεγάλα δυναμένων; and if we ascribe the reduction of the taxes to the influence of Theopompos, we can understand the honours bestowed on him, not only by his countrymen but also by foreign peoples; the Rhodians erected to him a statue (compare the inscription *Rev. Archéol.* 1866, xiii, p. 157, 9; *Journ. Hell. Stud.* vii, p. 288), and so, according to our inscription, did Laodicea Syriae. The name Iulia, adopted by that town and confirmed by coins (see Head, *H. N.* p. 660), may be explained by Dio Cassius, xlvii, 30, who says that Laodicea willingly received Dolabella

within its precincts διὰ τὴν φιλίαν αὐτῶν ἦν πρὸς τὸν Καίσαρα τὸν πρότερον εἶχον. The Cæsarean era is met with on the coins from B. C. 47 to A. D. 83, and was still in use in 114 and 115 A. D. (*C. I. Gr. No.* 4470 foll.). As the Laodiceans unite the epithets *ιερά, ἄσυλος, αὐτόνομος* with their double name, both on coins and in our inscription, we may safely assume that autonomy and other privileges had been presented to them by Cæsar, possibly on the intercession of Theopompos.

The word ὁ δῆμος, which is wanted in line 1, must have been written on an upper part of the pedestal, now lost.

DCCCII—DCCCXIV.

The following inscriptions were found at Knidos in the temenos of Demeter and Kora, which is described minutely by Newton (*Discov.* p. 375 foll.) in these terms:—

'The southern side of the Acropolis is defended by a precipice immediately below which is an artificial platform, rather more than eighty-five paces in length, supported on three sides by a wall of massive polygonal masonry, and jutting out like a pier from the side of the mountain.' On this rather extensive platform there were laid bare three groups of inclosures, consisting of rough walls, and situated respectively at the eastern and western extremity of the *temenos*, and a little to the east of the centre' (but see plan in *Discov.* pl. liii). In some small compartments of the eastern group there were dug up black lamps and terracottas, in a large one the famous statue of the seated Demeter (pl. lv). A little outside to the west of these inclosures the inscriptions, Nos. DCCCX and DCCCXIII came to light, and close to these the *diræ*, on leaden tablets, published by Newton, p. 719 foll., Nos. 81–95; they contain 'solemn dedications of certain persons to Demeter, Persephone, and the other infernal deities.' Further west there appeared the foundations of a small elliptical chamber, consisting of blocks without mortar; here most of the inscriptions were found, viz. Nos. DCCCIII, DCCCIV, DCCCV, DCCCVII, DCCCVIII and DCCCIX, together with a great many other pieces and fragments of sculpture; among these may be mentioned some marble pigs, a calathus, and a base probably of a small figure of Hecate Triformis. In the lowest stratum of the chamber several hundreds of glass bottles, broken and unbroken, were found, apparently deposited there on purpose as in a kind of treasury. Towards the north of this chamber are three niches cut in the steep face of the rock, underneath which was found the remarkable statue of an elderly woman looking upwards (pl. lvi), and the dedication of Nikokleia (No. DCCCVI). Of the three niches that on the right has at its base a Greek inscription, the letters of which are nearly obliterated by weather. The inscription was a dedication from a woman to Demeter (and Kora?). see *Discov.* p. 713, No. 80.

Again, a little further to the west of the elliptical chamber two marble footstools were discovered, one of them inscribed with No. DCCCXIII, and further on the remains of two large bases. Then comes the centre group of the foundations forming three cells or chambers; in one of these was the base of a statue; the two others were full of lamps, dating, according to Newton, from the second or third century A. D. (see p. 412). The same applies, as it seems, to the lamps found in the western compartments, where at the same time hands and feet of female figures were dug up. Within one of the chambers, just a little below the surface, was the marble base of Sostratos, No. DCCCXI.

Considering the facts of the discovery, and especially the inscription No. DCCCXIII, Newton came to the conclusion that 'the *temenos* was private ground consecrated by a particular family to the worship of the infernal deities'; and it is remarkable indeed that no public dedication has been discovered in the place. Diokleia, the daughter of Nikagoras, and Nikokleia the daughter of Nikochoros, are apparently members of one family, though they may have belonged to different generations of it.

On the other hand, the reference to an *οἶκος* in No. DCCCXIII (see commentary), does not account for the whole sanctuary and the other buildings which must have preceded the late inclosures now to be seen on the extensive platform. The worship must in time have become more general, to judge by the lamps and other objects which testify that offerings continued to be brought to the sanctuary till the second or third century A. D. The dedication of the *temenos* is dated by Newton about B. C. 350, from the form of the letters of Chrysina's dedication (No. DCCCXIII). He at the same time assigns nearly all the other dedicatory inscriptions to the half century between B. C. 350 and 300 (*Discov.* p. 418). This date, however, seems now to be too early, since the inscription referring to Sosibios son of Dioskurides from Alexandria (below, No. DCCCXIX) has been proved to fall in the years 222–204 B. C., and since, epigraphically, Nos. DCCCII, DCCCV, DCCCVI, DCCCVIII, DCCCIX, DCCCX, are closely related to the Sosibios inscription; even the dedication of Chrysina need not be set back to the fourth century B. C. It will be seen below that the dedications found in the *temenos*, beginning about 300 B. C., may be comprised within the compass of a century and a half, and this applies equally to the *diræ*.

As to the deities worshipped in the *temenos*, two inscriptions are dedicated simply to Δάματρι (DCCCII, DCCCV); two others are expressly made by priestesses to Κούρῃ (DCCCXII, DCCCXIV), four (Nos. DCCCIII, DCCCVII, DCCCIX, DCCCXIII, and perhaps *Discov.* p. 713, No. 80, see above), to Δάματρι καὶ Κούρῃ and two to these goddesses καὶ θεοῖς παρὰ Δάματρι (καὶ Κούρῃ) (Nos. DCCCVI, DCCCX). This addition of θεοὶ παρὰ θεοῖς becomes in the *diræ* θεοῖς πᾶσι (*Discov.* No. 82), θεοῖς πᾶσι καὶ πάσαις (*loc. cit.* Nos. 81, 86), θεῶν παρὰ Δάματρος (*sic, loc. cit.* No. 85, παρὶ Δάματρι, No. 87), θεοῖς τοῖς παρὰ Δάματρι καὶ Κούρῃ (*loc. cit.* Nos. 83, 84), καὶ τοῖς ἄλλοις θεοῖς πᾶσι (*loc. cit.* No. 93). These gods, or some of them, are mentioned apparently in No. DCCCXVIII as Pluto Epimachos and Hermes, and as the Anaktēs in No. DCCCV; among the female deities may be mentioned Hecate, as seen in a small statue (*Discov.* p. 385 foll.), and in a lamp in the shape of that goddess (*Discov.* p. 401).

Newton having identified the Chthonic character of the deities, and the objects found in the temenos¹ (Discov. p. 423 foll.) was disposed 'to think it probable, that in the *temenos* dedicated by Chrysina the *Triopia sacra* formed the basis of the mystic worship.' However this may be, it is worthy of mention that all the gods connected with the Knidian sanctuary were also united in the famous mysteries of Samothrace (see Preller, Griech. Mythologie², p. 387), including the Anaktes or Dioscuri, who afterwards were identified there with the Cabiri (see A. Furtwängler in Roscher's Lexicon der Mythologie, i, p. 1164). Lastly, it may be noticed that all the dedications discovered in the temenos were made by women² except No. DCCCXI, which, however, seems to be one of the latest of them, being very much like No. DCCCXI, which can now be fixed to about 160 B. C.

DCCCII.

Base of blue marble with simple moulding above and below. Height 2 ft. 2½ in.; breadth 1 ft. 6 in.; thickness 1 ft. 4¾ in.; found at the foot of the temenos of Demeter; see Discov. p. 410. Newton, Discov. p. 718, No. 25, pl. lxxxix; compare p. 410.

ΑΓΗΣΙΚΛΕΑ
ΔΑΜΑΤΡΙ

Ἀγησικλέα
Δάματρι.

The upper surface is roughly worked, and gives no clue to the object here dedicated to Demeter. The inscription seems one of the latest discovered on the site, the letters pointing at the earliest to the middle of the second century B. C.

DCCCIII.

Base of white marble, partly broken at the back. Height 2½ in.; breadth 2 ft. 4¼ in.; thickness 10½ in. On each end of the upper surface is a sinking; the left sinking is square and was made to receive the lower part of a small term,—1 ft. 5½ in. by 4¼ in. by 3 in.—which was found on the same place. The other sinking is an irregular oblong of 10 in., resembling the outline of a foot; but if so it is difficult to see how the other foot could have been placed. Newton, Discov. p. 715, No. 16; compare p. 384, pl. lxxxiii. 4.

ΑΔΙΝΝΑΞΩΠΟΛΙΟΣΘΥΓΑΤΗΡΠΟΛΥΧΑΡΕΥΞΥΝΑ
ΚΑΙΤΟΙΠΑΙΔΕΞΔΑΜΑΤΡΙΚΑΙΚΟΥΡΑΙ

Ἀδιννα Σωπόλιος θυγάτηρ, Πολυχάρους γυνή,
καὶ τοὶ παῖδες Δάματρι καὶ Κούρῃ.

The inscription belonged to a joint dedication by Adinna and her children, like No. DCCCXV. Adinna is a hypocoristicon (pet-form) of Ada, known as the name of a sister of King Pixodaros, and daughter of Mausolos. It occurs also at Mylasa; see Waddington-Le Bas, iii, No. 458. It is a fact proved by other inscriptions that the names of the Hekatomnos dynasty continued to be in use in Karia even in later times.

Other hypocoristica terminating in *-inna* are to be

met with in the Knidian inscriptions below, Nos. DCCCXIII, Chrysina; DCCCXIII, Glykinna; Le Bas, iii, No. 1580, Melinna. We may note also Philinna and Platinna from Kos, see Annuaire de l'Assoc. Grecque 1875, p. 249; and Bull. de Corr. Hell. viii, p. 484; and Tyrinna from Samos, see C. I. Gr. No. 2258. For the affinity of Knidian and Koan proper names see Nos. DCLXXXVIII, DCCCVIII and DCCCXXIII.

DCCCIV.

Base of grey limestone: height 2¾ in.; thickness 1 ft. 3½ in.; breadth of the front 9 in. On the top is a sinking. Newton, Discov. p. 718, No. 24; compare p. 384 and 406, note q, pl. lxxxix.

ΑΛΚΙ ΙΑΧΑ
ΑΝΑΞΙ

Ἀλκι[μ]άχα
Ἀναξι.

On the Anaktes see above, p. 18, in the preliminary remarks to these inscriptions. This dedication seems to belong to the third century B. C.

¹ This being so I cannot accept Foucart's comparison of this Knidian worship to the Eleusinian religion (Bull. de Corr. Hell. vii, p. 402).

² The fourteen objects in marble, each representing a pair of female breasts placed on a plinth (see Discov. p. 386; compare p. 804), are quite in keeping with the fact noted above.

DCCCV.

Pedestal of white marble: height 10 $\frac{1}{2}$ in.; length 1 ft. 6 $\frac{1}{2}$ in.; thickness 1 ft. 3 $\frac{1}{2}$ in. This pedestal seems to have been inserted in some structure, for the cornice ends abruptly half way along the return sides, and the back is rough. The upper surface being quite smooth, it follows that the object dedicated, which perhaps was of bronze, must have had a plinth attached to it. Newton, Discov. p. 713, No. 13; compare p. 384, pl. lxxxix.

ΔΑΜΑΤΡΙΔΙΟΚΛΕΙΑΝΙ
ΝΑΓΟΡΑΑΡΧΙΔΑΜΟΥ
ΙΥΝΑ

Δάματρι Διόκλεια Νι-
καγόρα Ἀρχιδάμου
γυνά.

This is a dedication to Demeter alone by Diokleia the daughter of Nikagoras, the wife of Archidamos. The letters are beautifully cut, as are also the mouldings. For the period see above p. 18.

DCCCVI.

Base of white marble: height 2 ft. 1 $\frac{1}{2}$ in.; breadth 3 ft. 1 $\frac{1}{2}$ in.; curved at the back, probably to be placed in one of the niches in the rock, see *ante*, p. 18. Newton, Discov. p. 717, No. 21, pl. lxxxix.

ΝΙΚΟΚΛΕΙΑΝΙΚΟΧΟΡΟΥ
ΓΥΝΑΔΕΑΠΟΛΛΟΦΑΝΕΥΣ
ΔΑΜΑΤΡΙΚΑΙΚΟΥΡΑΙΚΑΙΘΕΟΙΣΤΟΙΣ
ΠΑΡΑΔΑΜΑΤΡΙΕΥΧΑΝ

Νικόκλεια Νικοχόρου
γυνὰ δὲ Ἀπολλοφάνεως
Δάματρι καὶ Κούρα καὶ θεοῖς τοῖς
παρὰ Δάματρι εὐχάν.

This base was found as before stated, p. 18, near a statue of an aged priestess(?). The statue is draped to the feet with chiton and himation. The head is veiled, and the eyes are represented looking up with an anxious gaze.

Newton (Discov. pl. lvi) proposed to call this a statue of Demeter Ἀχαία, 'full of grief,' or a priestess in the character of that goddess. I should decide for the latter, as it was a well-known custom for priests and priestesses to dedicate statues of themselves to the deities whom they had served. Such statues were in fact among the chief subjects of sculpture in the Hellenistic period, if we may judge from inscriptions; hence too the 'adorantes' and 'sacrificantes' of Pliny, H. N. xxxiv, § 86 foll. and 91; see also the statues of priestesses of Demeter Chthonia, placed in her temenos at Hermione (Pausan. ii, § 8), as pointed out by Newton. The Knidian statue is besides remarkable as being, so far as I

can see, the most ancient example of a favourite type of Roman times. In connection with a beautiful torso of this kind, which was discovered at Olympia in the exedra of Herodes Atticus, Flasch maintains that the original must have been a work of the period of Praxiteles or a little later (see Baumeister's Denkmäler, ii, p. 1104 00; compare p. 1088, fig. 1297; and Ausgrabungen von Olympia, vol. ii, pl. 27, 3). At any rate the type of figure represented in this statue existed as early as the third century B. C.

Nikokleia dedicated her statue to the gods in fulfilment of a vow made probably in a time of trouble; this fact would account for the sorrowful countenance, so little in keeping with the usual aspect of the goddess, and also for the advanced age and the individuality of features in the statue.

I have not found the father's name Nikochoros anywhere else.

DCCCVII.

On the base of a blue marble calathus: height 3 $\frac{1}{2}$ in.; length 12 $\frac{1}{2}$ in.; breadth 10 $\frac{1}{2}$ in. Newton, Discov. p. 717, No. 22; compare p. 384 foll., pl. lviii and lxxxix.

ΞΕΝΩ
ΔΗΜΗΤΡΙΚΑΙ
ΚΟΥΡΑΙΕΥΧΗΝ

Ξενώ
Δήμητρι καὶ
Κούρα εὐχῇν.

Newton, referring especially to the Ionicisms of this inscription, suggested that it is probably the latest of all those discovered in the elliptical chamber.

But the forms of the letters do not favour this view. They present no essential difference from the others. Perhaps Ξενώ was really a 'stranger' at Knidos.

The object dedicated recalls the beginning of Callimachus' hymn VI to Demeter:

*Τῷ καλάθῳ κατιόντος ἐπιφθέγξασθε γυναῖκες
‘Δάματερ, μέγα χαῖρε, πολύτροφε, πολυμέδιμνε.’*

The reference in these verses is explained by

Eustath. ad Hom. Od. p. 1488, 60: Δημητρεῖα καὶ καρποῦ συγκομιστῆς ὁ καλάθος ὡς καὶ ὁ παρὰ τῷ Καλλιμάχῳ δηλοῖ. This is the reason why Demeter is so often represented wearing a calathus on her head.

DCCCVIII.

On the base of a small marble boar, broken off at one end; present length 1 ft. 6 in.; height 1½ in.; breadth 8½ in. Newton, Discov. p. 716, No. 19, pl. lviii, fig. 3, and lxxxix; compare p. 385.

ΛΤΡΑΙΠΛΑΘΑΙΝΙΣΙ'ΛΑΤΩΝΟΣΓΥΝΑ

Κούρα Πλαθαινὶς Πλάτωνος γυνά.

This is one of three dedications found in the temenos, and made by one and the same woman; see the two following numbers. The name Plathainis occurs also at Kos, in an inscription of the

second century B. C. (see Ross, Inscript. Ined. ii, No. 178 k); instances of similar names at Knidos and Kos have already been pointed out; see *ante*, Nos. DCCCLXXXVIII, DCCCLIII.

DCCCIX.

On a base of limestone: height 7½ in.; length 1 ft. 3½ in.; thickness 1 ft. ¼ in. On the top is a socket for a term, 5½ in. by 5 in. by 1½ in. Newton, Discov. p. 715, No. 17, pl. lxxxix; compare p. 385.

ΠΛΑΘΑΙΝΙΣΠΛΑΤΩΝΟΣΓΥΝΑ
ΔΑΜΑΤΡΙΚΑΙΚΟΥΡΑΙ

Πλαθαινὶς Πλάτωνος γυνά
Δάματρι καὶ Κούρα.

The object dedicated may have been a term of the kind described below, No. DCCCXIV.

DCCCX.

On a block of blue marble: height 1 ft. 6½ in.; length 2 ft. 2 in.; thickness 1 ft. 11 in. The front is marked by exposure to weather. Other bases may have been placed close to the sides. On the top is a socket for a term. Newton, Discov. p. 715, No. 18, pl. lxxxix; compare p. 381.

ΔΑΜΑΤΡΙΚΑΙΚΟΥΡΑΙΚΑΙΤΟΙΣ
ΘΕΟΙΣΤΟΙΣΠΑΡΑΔΑΜΑΤΡΙΚΑΙ
ΚΟΥΡΑΙΧΑΡΙΣΤΕΙΑΚΑΙΕΚΤΙΜΑ
ΤΡΑΑΝΕΘΗΚΕΠΛΑΘΑΙΝΙΣΠΛΑ
5 ΤΩΝΟΣΓΥΝΑ

Δάματρι καὶ Κούρα καὶ τοῖς
θεοῖς τοῖς παρὰ Δάματρι καὶ
Κούρα χαριστεία καὶ ἐκτίμα-
τρα ἀνέθηκε Πλαθαινὶς Πλά-
5 τωνος γυνά.

This is the most interesting of the inscriptions recording dedications to the two goddesses and their 'assessors,' by Plathainis. The dedication is styled *χαριστεία καὶ ἐκτίματρα*. The first word is rightly understood by Newton as thank-offerings; but it is doubtful whether the word *ἐκτίματρα*, occurring here for the first time, should be translated 'atonements' or 'sin-offerings.' In that sense we should expect an expression like *ἐκτιντρον*. I am however at a loss to supply a satisfactory explanation of *ἐκτίματρον*. Analogous formations as *κόμιστρον*, *λύτρον*, *μήνυτρον*, *σῶστρον*, *ἐπιδουτρον* signify thanksgivings or rewards

for the action expressed in the verb, both in the active and passive sense. According to this, *ἐκτίματρον* would signify thanksgivings, from *ἐκτιμᾶν* or *ἐκτιμᾶσθαι*; but *ἐκτιμᾶν* is to 'estimate,' and this is hard to reconcile with the sense required. Nor is it permissible to translate *ἐκτίματρον* 'mark of veneration,' since *ἐκτιμᾶν* would by no means be the proper word for honours paid to the deities by a mortal. Rather than assume a lapidary's blunder I would conclude that the word *ἐκτίματρον* must have here a special meaning, not known to us.

DCCCXI.

On a base of fine Parian marble, of exceedingly elegant proportions, with moulding at the foot of the front and the sides. Height $5\frac{1}{2}$ in.; length 1 ft. $5\frac{1}{4}$ in.; thickness 4 in. 'On the top is an oblong sinking 16 in. long by $1\frac{1}{8}$ th of an inch wide, and $\frac{1}{8}$ th of an inch deep, at either end of which is a small hole filled with lead. It is probable, therefore, that some metallic object stood on the base.' Newton, Discov. p. 714, No. 14, pl. lxxxix; compare p. 405 foll.

Σ Ω Σ Τ Ρ Α Τ Ο Σ Λ Α Χ Α Ρ Τ Ο Υ
Δ Α Μ Α Τ Ρ Ι Κ Ο Υ Ρ Α Ι Π Λ Ο Υ Τ Ω Ν Ι Ε Π Ι Μ Α Χ Ω Ι
Ε Ρ Μ Α Ι

Σώστρατος Λαχάρτου
Δάματρι, Κούρα, Πλούτωνι Ἐπιμάχῳ,
Ἑρμῇ.

'The letters are beautifully cut; in many of them traces of red colour still remained on the first discovery,' and are still visible in lines 1 and 2. It has been remarked in the preliminary notes, that this seems to be the most recent of the dedications found in the temenos; it is also the only one by a man.

The famous architect of the Pharos at Alexandria, Sostratos, who lived in the third century B. C., was a Knidian, see Bull. de Corr. Hell. iii, p. 369, and vii, p. 6; Lucian, Quom. sit histor. conscrib. § 62. Porticoes built by him at Knidos, and called after him, are mentioned by Lucian, Amores, § 11. But that Sostratos was a son of Dexiphanes; compare below, No. DCCCXXXIII.

On the association of the deities see *ante*, p. 18.

The epithet *ἐπίμαχος*, applied to Pluto, is found also

in the famous inscription from Erythræ referring to the sale of priesthoods, see Dittenb. Sylloge, ii, p. 538, l. 61. Unfortunately there the name of the god is missing. As applied to Pluto this epithet has been most satisfactorily explained by Newton (p. 406), who compares a passage of Pausanias (vi, 25), 'according to which the Eleians worshipped this deity, viz. Hades, . . . in acknowledgment of the aid rendered by him in a certain war. When we consider how greatly the escarp of the *temenos* must have contributed to the defence of the Acropolis, it seems not improbable that the Cnidians regarded the inaccessibility of their citadel as due to Plutonic action on this spot. Hence they may have worshipped him as the tutelary deity of their Acropolis, as Athene was called Promachos at Athens.' Compare O. Kern, Mittheil. des Inst. Athen. xvi, p. 7, note.

DCCCXII.

On a footstool of coarse white marble; broken at the upper corners. Height 1 ft. 1 in.; breadth and width 1 ft. 3 in. On the top is a sinking carefully worked, 1 ft. $\frac{1}{2}$ in. square. Newton, Discov. p. 718, No. 23, pl. lxxxix and pl. lviii, fig. 14; compare p. 392.

Φ Ι Λ Ι Σ Ι Ε Ρ Ε Ι Α
Κ Ο Υ Ρ Α Ι

Φίλις ἱέρεια
Κούρα.

This is one of the two small marble footstools discovered in the temenos, a little to the west of the elliptical chamber. The other is not inscribed. These objects, as offerings to the goddess, must

have had a special meaning, which, however, I am unable to find out. The flat sinking on the top does not appear to have been made for the attachment of another object.

DCCCXIII.

On a block of blue marble: height 1 ft. $2\frac{3}{4}$ in.; length 2 ft. $10\frac{3}{4}$ in.; thickness 2 ft. $3\frac{1}{4}$ in. On the top is a sinking of elliptical form 1 ft. $7\frac{1}{2}$ in. by 1 ft. $2\frac{1}{4}$ in. and $1\frac{1}{4}$ in. deep. Newton, Discov. p. 714, No. 15, pl. lxxxix; compare p. 380; G. Kaibel, Epigr. No. 785.

ΚΟΥΡΑΙ ΚΑΙ ΔΑΜΑΤΡΙΟΙΚΟΝ ΚΑΙ ΑΓΑΛΜΑΝΕΘΗΚΕΝ ΧΡΥΣΟΓΟΝΗ
ΜΗΤΗΡΙ ΠΟΚΡΑΤΟΥΣ ΔΕ ΑΛΟΧΟΥ ΧΡΥΣΙΝΑ ΕΝΝΥΧΙΑΝ ΟΥΙΝ
ΙΔΟΥΣΑΙ ΕΡΑΝΕΡΜΗΣ ΓΑΡ ΝΙΝΕ ΦΗΣΕΘΕ ΑΙΣΙ ΤΑΘΝΗ ΠΡΟΠΟΛΕΥΕΙΝ

Κούρα καὶ Δάματρι οἶκον καὶ ἀγάλμ' ἀνέθηκεν
Χρυσογόνη[ς] | μήτηρ, Ἰπποκράτους δὲ ἀλοχος
Χρυσίνα, ἐννυχίαν οὖν | ἰδοῦσα ἱεράν
Ἑρμῆς γάρ νιν ἔφησε θεαῖς Ταθνή προπολεύειν.

This inscription refers, according to Newton, to the founding of the sanctuary, and apparently it is the oldest of the inscriptions found there. Kaibel's

date, the second or first century, is quite inadmissible. The two goddesses must therefore have been worshipped at that place from the first. As regards

the meaning of this inscription, much depends upon the interpretation of the last line. Hermes, the well-known *ὄνειροπόμος* (Roscher, *Lexicon der Mythologie*, p. 2375) has, during a dream, ordered Chrysina to serve the goddesses as priestess *Ταθνη*. This word causes considerable difficulty, and various explanations have been proposed: Bursian (*Berichte der Sächs. Gesellsch. d. Wissensch.* 1860, p. 205) suggested δ[α]φ[η]; C. Keil (*II. Supplementband der Jahrb. für Philol.* p. 622) τὰ θ[υ]η; Kaibel, *loc. cit.* σ[τάθ]μ[η]: imperavit deus ut amussi fabrorum instrumento deabus serviret, which would well apply to the *οἶκος* but not to the *ἀγαλμα*; and lately Drexler, without regard to the metre, has read τὰ θ[εία] (Roscher's *Lexicon*, p. 2355). I cannot see my way to accept any of those conjectures. Obviously the last line introduced with γάρ must contain the key to the dedication. The most reasonable view seems to be that of Newton, who takes *Ταθνη* to be 'the name of the site on which the *οἶκος* was to be built.' It is well-known that the local names met with in Asia Minor very often have a peculiar and unintelligible character, being, in fact, survivals from the languages of former tribes; see Waddington in *Le Bas*, p. 419 foll., and the two dissertations of Paul Hirsch, *De Phrygiæ oppidorum nominibus*, Königsberg, 1884, and Georg Meyer, *Die Karier*, Königsberg, 1885, and in Bezzenberger's *Beiträge*, vol. x, p. 147 foll. With reference to the expressions *οἶκος* and the singular of *ἀγαλμα* we may note that the editors of the *Untersuchungen auf Samothrake*, vol. i, p. 41, have collected passages, where *οἶκος* is used for a chapel: at Samothrake, *loc. cit.* Pl. lxxi, No. 8; at Astypalæa, C. I. Gr. ii, add. p. 1099, No. 2491 c; at Smyrna, C. I. Gr. No. 3163. *Ἀγαλμα* should be understood as a

relief representing both deities; see Fränkel, *De verbis potioribus, quibus opera statuaria Græci notabant*, Dissert. Berlin, 1873, p. 19. Newton supposed the top of the base to have been prepared for the reception of the feet of a statue, but I think the socket suits better the tenon of a large relief.

Line 2. Kaibel has rightly compared the well-known Parian inscription (Roehl, *Inscr. Antiq.* No. 402): *Ἀσφαλίου μήτηρ, Θεροίλω θυγάτηρ*. Still more in keeping with our inscription is that of Nikandra (Roehl, *Inscr. Antiq.* No. 407), who mentions her father, her brother, and her husband. In regard to what has been pointed out before, p. 19, as to women appearing almost exclusively as dedicators here, it is interesting to notice that the worship was instituted by a woman, with some special reference to her daughter. Moreover there are the marble breasts which were discovered in the temenos (see *ante*, p. 19).

Line 3. On visions during dreams and their consequences much has been preserved in Greek literature and inscriptions (see C. F. Hermann, *Gottesdienstliche Alterthümer*, § 37, 19, and § 41; B. Büchschütz, *Traum und Traumdeutung im Alterthum*, Berlin, 1868). Newton cites an inscription from Priene, also of the fourth or third century B. C., in which a certain Philios sees in a dream Demeter, Persephone, and a hero Naulochos in white garments, and is ordered to worship that hero on a particular spot (C. I. Gr. No. 2907; Kaibel, *Epigr.* No. 774; the best copy is that of Waddington-Le Bas, No. 186).

Line 4. Hermes is associated with these goddesses also in No. DCCCXI.

In this inscription Ionic terminations occur intermixed with native Doric. Thus we have *Χρυσογόνης, μήτηρ, Ἑρμῆς, Ταθνη*—but *Κούρα, Δάματρι*. See remarks *ante*, Nos. DCCCVII and DCCXCVII.

DCCCXIV.

On a limestone base, broken on all sides. Height 8½ in.; length 1 ft. 2 in.; width 1 ft. Newton, *Discov.* p. 718, No. 26, pl. lxxxix, see p. 383.

ΛΕΙΑ
ΙΕΡΕΙΑ
ΚΟΥΡΑΙ

. . . λεία
ἱέρεια
Κούρα.

This inscription resembles No. DCCCXII, but the name of the priestess is broken away. 'On this base stood a *stelè* [or rather a term] which was found detached in three fragments. The entire height of the base and *stelè* together is 3 ft. 8 in. The *stelè* is surmounted by a head very much worn and defaced, and executed in a coarse conventional style Pl. lviii, fig. 1.)' I cannot agree with Newton's sug-

gestion that the head represents Persephone; even though surmounted by a modius it might be meant for the priestess herself. A similar monument, viz. a term with a woman's head inscribed *Ἑρεμένα ἀνέθηκε*, has been found at Tegea, and published by Foucart (*Le Bas*, ii, No. 337 d) with a reference to this Knidian example.

DCCCXV.

On a round cippus of blue marble, discovered near the niche on the left, see *ante*, p. 18. Height 2 ft. 4½ in.; diameter 1 ft. 3 in. At the top is an oblong sinking to receive a statuette. Newton, *Discov.* p. 719, No. 27; compare p. 377.

ΙΣΤΙΣΔΑ	Φιλ[?]ίστις Δα
ΝΑΚΑΙΓΑΙΛ	γυ]νὰ καὶ παῖδ[ες

Compare *ante*, No. DCCCIII.

[Here end the inscriptions on stone or marble found in the temenos of Demeter.]

DCCCXVI.

On a round cippus, or altar, of marble, with mouldings at the top and below, broken at the back. Height 2 ft. 6½ in.; diameter, as far as it can be ascertained, 1 ft. 10½ in. Found on the site of the temple of 'Apollo Pythios and the Muses.' Newton, *Discov.* p. 765, No. 51, pl. xciii; compare p. 439.

ΔΑΜΙΟΥΡΓΟΣ	Δαμιουργός
ΚΑΦΙΣΟΔΩΡΟΣΕΠΙΚΡΑΤΕΥΣ	Καφισόδωρος Ἐπικράτεις
ΑΠΟΛΛΩΝΙ ΠΥΘΙΩΙ	Ἀπόλλωνι Πυθίῳ.

This is a dedication by a demiurgos to Apollo Pythios. Another dedication, directed to Apollo Karneios, is published by Le Bas, No. 1572. For the demiurgos see *ante*, p. 3. The name Ἐπικράτης occurs in the artist's signature below, No. DCCCXXIII, and on a Knidian amphora handle; see A. Dumont, *Inscriptions Céramiques*, p. 313, No. 89. Newton rightly observed that the placing of the magistrate's name after the mention of his office in this and the following inscription is unusual. The writing seems to point to the second or first century B. C. During the second century the head of Apollo and his tripod were favourite emblems on the bronze coins of Knidos.

DCCCXVII.

On an altar of dove-coloured marble found in the ruins of the small Doric temple above the smaller harbour, near the Agora. Height 1 ft. ½ in.; breadth and width 1 ft. 6¾ in.; left corner broken. Mouldings at top and foot, but only on three sides. Newton, *Discov.* p. 755, No. 40, pl. xcii; compare p. 470. See R. Schoell, *Neues Rhein. Museum*, 1887, vol. xlii, p. 478 foll.

ΝΑΤΟΙΣ	(on the left side)
ΕΝΤΑ	νάτοις
ΔΑΜΙΟΥΡΓΟΣΑΡ	ΕΝΤΑ
ΚΡΑΚΖΙΔΡΥΣΑΤΟ	δ]αμιουργός Ἀρ-
ΒΩΜΟΝ	κράς ζ ιδρύσατο
	βωμόν
	(on the front)
ΔΙΟΣ ΜΕΙΛ	Διὸς Μειλ[ιχίου
⊕	⊕

This monument has passed through several vicissitudes. The front, which is clearly indicated by its being opposite to the side without mouldings, contains the oldest of the inscriptions, Διὸς Μειλ[ιχίου], not Με[γίστου] as proposed by Newton. On the widely spread worship of Zeus Meilichios, see Preller, *Griech. Mythologie*, p. 130 foll.

An altar inscribed Διὸς Μεγίστου was found at Mitylene (C. I. Gr. No. 2171 and p. 1026); another with Διὸς Ὑψίστου at Iasos, erroneously explained as marking the boundary of the god's sanctuary (*Bull. de Corr. Hell.* viii, 1884, p. 456). The letter ⊕ underneath the god's name may be compared with other examples of isolated letters found in similar positions on inscriptions at Epidauros; see *Ἐφημ. Ἀρχαιολ.* 1884, p. 25. I think they have been rightly interpreted as inventory numbers. The altar from Knidos must have been dedicated in a sanctuary of Zeus. Later on the original dedication, which may have been inscribed on a separate base, has been transferred to the left side of the altar. So also at Olympia, instances have been found of inscriptions transferred from one base to another for various reasons; see for example

Loewy, Griech. Bildhauerinschr. Nos. 91, 98; Archæol. Ztg. 1879, pp. 139 and 209. The inscription of the altar then ran thus:

'Αθα]νάτοις
θυ]όεντα
δα]μιουργός
(the name) ιδρύσατο
βωμόν.

In the first two lines we accept Schoell's reading, and at the same time we agree with him that the inverted position of the words indicates that the inscription had been in verse or rhythm of some kind. At Epidauros is a slab inscribed with the hexameter βωμόν Πανθείῳ ἱερεὺς ιδρύσατο Δᾶος. (Εφημ. Ἀρχαιολ. loc. cit. p. 26.)

Later still the dedicator's name at the beginning

of line 4 was erased and another in later characters put in its place; this, as it seems, was rather longer than the former; it begins at the end of the third line and on the original surface of the stone. In the fourth line my reading is quite certain; there are however traces before the K which may as well have belonged to the former as to the later name. This seems to have been Ἀρκᾶς, or something like Ἀρ- [πο]κᾶς, as suggested by Schoell. For the letter Z I am at a loss to find an explanation other than that the man was the seventh of the same name in the genealogical sequence of his family. We should want however a horizontal line above the letter as in the sign ζ in a Mitylenæan inscription, see Boeckh in C. I. Gr. No. 2186.

DCCCXVIII.

'On a white marble pedestal, broken at the top; present height 2 ft. 2½ in.; breadth and width 1 ft. 7 in.; found near the Odeum.' Texier, Description de l'Asie Mineure, ii, p. 312, but erroneously attributed to Kos. Waddington-Le Bas, No. 511; Newton, Discov. p. 751, No. 32, pl. xci.

ΣΕΡΜΙΕΥΘΕΙΣ
ΑΠΟΛΛΩΝΙΔΑΣ
ΑΛΕΞΑΝΔΡΕΥΣ
ΧΑΡΙΣΤΕΙΑ

[Σάραπι, Ἰσι,]
[θεοῖς πᾶσιν]
θ]ερα[π]ευθεῖς
'Απολλωνίδας
'Αλεξανδρεὺς
χαριστεῖα.

Both Texier and Le Bas read the first two lines which are now broken away.

Apollonidas ascribes his safety to the principal gods of his country.

The same short forms of the dative in the names of these deities are to be met with in two inscrip-

tions, *post* No. DCCCCVI, from Halikarnassos, and No. DCCCXVIII; compare Ἰσι Ἀνουβι in a Delian dedication (Bull. de Corr. Hell. vi, p. 327, No. 21). The writing seems to point to the second or first century B.C.

DCCCXIX.

On a tablet of dove-coloured marble, 2 ft. 1¾ in. square by 10½ in. thick, which has formed the front of a pedestal. Three sockets are on the top, arranged in a triangle; 'excavated in the Lower Theatre.' Newton, Discov. p. 770, No. 57, pl. xcv; compare p. 448. E. Loewy, Inschriften griechischer Bildhauer, p. 133, No. 160.

ΣΩΣΙΒΙΟΝΔΙΟΣΚΟΥΡΙΔΟΥ
ΑΛΕΞΑΝΔΡΕΑ
ΑΓΑΘΟΒΟΥΛΟΣΝΕΩΝΟΣ
ΑΛΕΞΑΝΔΡΕΥΣ
ΘΕΟΙΣ

5

ΤΙΝΟΔΟΤΟΣΚΑΙΜΕΝΙΠΡΟΣΧΙΟΙΕΠΟΙΗΣΑΝ

Σωσίβιον Διοσκουρίδου
'Αλεξανδρέα
'Αγαθόβουλος Νέωνος
'Αλεξανδρεὺς
θεοῖς.

5

Ζη]νόδοτος καὶ Μένιππος Χίῳ ἐποίησαν.

This inscription has become important through its having enabled Loewy to settle finally the historical sequence of a number of artists, especially Rhodian artists of the Hellenistic period. Sosibios, no doubt, is the well-known minister of Ptolemy III, Philopator (222 to 204 B.C.); see Polybius (v, 25 foll.), Plutarch (Kleomenes, 33), and two proxenia decrees found respectively at Orchomenos and Tanagra (Larfeld,

PART IV.

Sylloge inscript. Bæot. Nos. 14 and 492; compare Foucart in Bull. de Corr. Hell. iv, p. 97 foll.). It has been suggested by Fr. Lenormant, that the initials ΣΩ, occurring on coins of this Egyptian king are to be referred to the minister Sosibios (La Monnaie dans l'Antiquité, iii, p. 90). According to Droysen, Ptolemy recovered Karia from Antigonos Doson about 221 B.C. On the other hand Sosibios, to

II

whom Polybius gives a very bad character, seems to have been got rid of shortly after Ptolemy's death: and thus the period of this inscription is reduced to the last seventeen years of the third century B. C.

I have failed to find anything about Agathoboulos, who no doubt was one of the followers of the mighty royal tutor, styled *ψευδεπίτροπος* by Polybius (xv, 25), possibly sent by him to Knidos after the recovering of Karia by Egypt.

The artists' signature is separated from the rest of the inscription by a space of about five lines, and is written in smaller characters, as was usual at that period. Menippos is mentioned as a sculptor by Diog. Laertius, vi, 101. He may have been the

brother or the son of Zenodotos. So much may be presumed from their working together (see my *Tituli Statuariorum*, etc., p. 47, and Loewy, p. xv), and from the fact that a 'Zenodotos Menippos' son of Knidos' is quoted as an artist on two other Knidian inscriptions, Nos. DCCCXX and DCCCXXI. The artists in the present inscription, are called Chiotes, but probably the later Zenodotos or his father had become a citizen of Knidos. Similarly Rhodes extended its citizenship to foreign artists, see Loewy, No. 184 foll., 191, just as Athens, in its days of splendour, attracted artists from abroad and rewarded them in like manner.

DCCCXX.

On a slab of white marble, 'found near the Agora, on the shore of the smaller harbour.' Height 3 ft. 4 in.; breadth 1 ft. 6 in.; thickness 1 1/2 in. The inscription occurs on one of the narrow faces, and is a little damaged on the left. Newton, *Discov.* p. 771, No. 79; compare p. 368. Loewy, *Griech. Bildhauerinschr.* p. 133, No. 161; C. Maurer, *De aris Graecorum pluribus deis positis*, Darmstadt, 1885, p. 74.

ΑΓΙΑΣ ΕΣΤΙΕΙΟΥ
ΓΡΑΜΜΑΤΕΥΩΝ
ΒΟΥΛΑΙΑ
ΑΘΑΝΑΙΝΙΚΑΦΟΡΩΙ
5 ΚΑΙΕΣΤΙΑΙ ΒΟΥΛΑΙΑ

ΙΗΝΟΔΟΤΟΣ ΜΕΝΙΠΠΟΥ
ΚΝΙΔΙΟΣ ΕΠΟΙΗΣΕ

'Αγίας 'Εστιείου
γραμματέων
βουλᾷ
'Αθάνᾳ Νικαφόρῳ
5 καὶ 'Εστία Βουλαία.

Zenodotos Menippou
Knidios epoiese.

The inscription is a dedication of some work of art to Athenè Nikephoros and Hestia Boulaia by Hagias, or Agias, son of Hestieios, when he was secretary of the Boule. From what has been remarked on the preceding inscription it will follow that the present one belongs to the first half of the second century B. C., this Zenodotos being a nephew or a grandson of the former.

The name Agias is found on several Knidian diota-handles, see Dumont, *Inscriptions Céramiques*, p. 327 foll., Nos. 1-13. But the usual form of the father's name is Hestiaios; compare, for instance, C. I. Gr. Nos. 2085 *h*, 2214, l. 7, 6857, l. 34; Le Bas, No. 323.

Line 3. We should expect the article before βουλᾷ, the more so as the participle γραμματέων, instead of γραμματεὺς, seems to imply a temporary tenure of office rather than a profession.

Lines 4, 5. For Hestia Boulaia, see C. Fr. Hermann, *Gottesdienstliche Alterthümer*, § 15, 7 and A. Preuner (Roscher, *Mythol. Lexicon*, p. 2636 foll.). Newton has remarked that at Athens her altar was erected in the Bouleuterion, see Xenophon, *Hellenica*, ii, 3, 51; vita X. Orr. *Isocr.* p. 836 E; Diodorus, xiv, 4; compare Andocides, *de mysteriis*, p. 22, *de re dit.* p. 82; Aeschines, *de falsa leg.* p. 227, where Demosthenes is said to have sworn by Hestia

Boulaia, which is erroneously explained by the schol. as Διὸς βωμὸς ἐν τῇ βουλῇ; and a similar oath is mentioned by Dicæarchus (fragm. No. 69, ed. C. Müller) μαρτύρομαι τὴν 'Εστίαν τὴν βουλαίαν; see Harpocration, s. v.: οἶον τὴν ἐν τῇ βουλῇ ἰδρυμένον.

On the other hand A. de Molins, in his dissertation de ara apud Græcos (Berlin, 1884, p. 18), has rightly concluded from the Adramyttian inscription (C. I. Gr. No. 2349 *h*¹³ add.) that that altar was not necessarily in the Bouleuterion, but might equally be identified with the indispensable altar of the goddess in the Prytaneion. It may be also that in such a case the Prytaneion was the meeting-place of the Boule. At any rate it seems probable that this dedication was originally set up, as Newton suggested, in the building where the senate at Knidos met. At Athens Zeus and Athenè, both qualified as Boulaioi, were worshipped in the Bouleuterion, see Antiphon, *de choreut.* p. 45. At Ephesos Hestia Boulaia is invoked together with Artemis Ephesia, see Le Bas, No. 171 *a* (more complete than C. I. Gr. No. 2986, not 2886, as given in Le Bas); and at Mylasa, Hestia and Hekate are θεοὶ σύνναιοι, see Le Bas, No. 371.

As regards the association of Hestia with Athenè Nikephoros, Newton has collected some evidence from Roman Imperial coins of Sabina and Faustina

the Elder. There 'Vesta is represented either seated or standing and holding a Palladium in her right hand. . . . Spanheim in his treatise de Vesta et Prytanibus in Seguin's Selecta Numismata (Paris, 1684, p. 361), describes a large brass coin of Faustina the Elder on which Vesta stands by an altar holding a Palladium in her left hand: beyond the altar is a Victory on a column. Such a combination corre-

sponds with the Cnidian dedication more closely than any of the other Roman coins here quoted.'

Considering the narrowness of the slab I do not think it probable that the work executed by Zenodotos was a group of the two goddesses as was supposed by Newton. Moreover statues of Hestia are very rarely met with in antiquity; see Preuner, *loc. cit.* p. 2646 foll.

DCCCXXI.

On a plain block of blue marble found in the supposed Gymnasium. Height 2 ft. 4½ in.; breadth below 1 ft. 6½ in.; at the top 1 ft. 5 in.; width 12⅔ in. The dimensions given in the 'Discoveries' are those of the other Zenodotos block, No. DCCCXX. This block had been erected on a larger one 1 ft. 1½ in. by 2 ft. 3 in. by 1 ft. 8½ in. On the top is a joint, perhaps for a bronze statue. Newton, *Discov.* p. 745, No. 28, pl. xc; compare p. 461; Loewy, *Griech. Bildhauerinschr.* p. 134, No. 162.

ΔΑΜΑΤΡΙΑ ΕΙΡΗΝΑΙΟΥ
ΤΟΝΤΑΣΘΥΓΑΤΡΟΣΥΟΝ
ΔΙΩΝΑ ΞΕΝΟΦΩΝΟΣ
ΑΡΤΑΜΙΤΙΑΚΥΝΘΟΤΡΟΦΩ
5 ΕΠΙΦΑΝΕΙ

ΖΗΝΟΔΟΤΟΣ ΜΕΝΙΠΠΟΥ
ΚΝΙΔΙΟΣ ΕΠΟΙΗΣΕ

Δαματρία Ειρηναίου
τὸν τῆς θυγατρὸς υἱὸν
Δίωνα Ξενοφώνος
'Αρτάμιτι 'Ιακυνθοτρόφῳ
'Επιφανεῖ.

Ζηνόδοτος Μενίππου
Κνίδιος ἐποίησε.

This inscription, referring to another work of Zenodotos, the sculptor, (see DCCCXX) contains the names of four generations, viz.:

Εἰρηναῖος
|
Δαματρία
|
A daughter married to Ξενοφῶν
|
Δίων

It is probable, therefore, that Dion was still a child when dedicated by his grandmother; and this circumstance would be in keeping with the character of the goddess to whom his statue was offered, see *ante*, p. 4, No. DCCLXXXVII which was found on the same

site; 'it is probable therefore that the temple of this goddess was in this neighbourhood.'

Line 2. The form *ύός* can be traced from the second century B. C. to the epoch of the Roman Emperors.

Line 3. The name Δίων is not unfrequent on Knidian diota-handles, see A. Dumont, *Inscriptions Céram.* p. 184, No. 258 foll. in *Archives des Missions scientifiques et litt.* vol. vi. 1871.

Ξενοφῶντος may be regarded as a lapidary's blunder for Ξενοφώντος rather than as formed by false analogy, on a model like the name Ποσειδῶν.

Lines 4, 5. The epithets of Artemis are connected by καί in No. DCCLXXXVII; where also the first one is written 'Ιακυνθοτρόφος. For the interchange of ι and υ see Newton, *Discov.* p. 746, note.

DCCCXXII.

On two consecutive slabs of blue marble, found near the Lower Theatre, each 2 ft. 1½ in. high; 1 ft. 1 in. deep; length of the first 3 ft. 2⅔ in.; of the second 3 ft. ¼ in. On the top of each there are three quadrangular sockets. After the discovery the backs were sawn off for easier transport. Newton, *Discov.* p. 752, No. 34, pl. xci; compare p. 447; Loewy, *Griech. Bildhauerinschr.* p. 136 foll., No. 166; compare G. Hirschfeld, *Ztschr. für Oesterr. Gymnas.* 1882, p. 168.

ΣΤΡΑ
ΕΡΜΟΣ ΓΥ
ΠΟΛΛΟΔΩΡΟΣ ΕΡΜΟΦΑΝΤΟΥ ΤΟΝ ΠΑΤΕΡΑ ΚΑΙ ΤΟΥΣ ΑΔΕΛΦΟΥΣ ΘΕΟΙΣ
ΙΜΟΧΑΡΙΣ ΕΛΕΥΘΕΡΝΑΙΟΣ ΕΠΟΙΗΣΕΝ

JE
ΕΡΜΟΙ
ΘΕΥΔΩΡΟΣ Π

<p style="text-align: center;">Στρα Ἑρμο[φ]αν]του Ἀπολλόδορος Ἑρμοφάντου τὸν πατέρα καὶ τοὺς ἀδελφοὺς θεοῖς. Τιμόχαρις Ἐλευθερναῖος ἐποίησεν.</p>	<p style="text-align: center;">Θε[ύδ]ωρος] ? Ἑρμο[φ]άντου Θεόδωρος Π</p>
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These are the remains of a very considerable pedestal which originally consisted of at least four blocks, the ends of the preserved blocks being worked as joints; hence the mistake of Newton in supposing these slabs to have been 'wall-stones from some public edifice anterior in date to the theatre.' The pedestal recalls the large family pedestal on the Athenian Acropolis with the signatures of the artists Leochares and Sthenis (Loewy, No. 83). Here Apollodoros has dedicated to his father and brothers at least three statues. The front of the first block is much worn off on the left. Newton read at the beginning of the last two lines . . . *ωρος* and . . . *μος* respectively, but the reading proposed above (Ztschr. f. Oesterr. Gymnas. *loc. cit.*), is quite certain and has been confirmed by Loewy from a paper impression.

Timocharis, from Eleuthernæ in Crete, is a well-known artist; no less than seven signatures of his

have come down to us in such widely distant places as Sidon, Astypalæa, Karpathos, Rhodes, Lindos (see Loewy, Nos. 167-173). His son Pythokritos mentioned by Pliny (Nat. Histor. 34, § 91) obtained the Rhodian citizenship (compare Loewy, Nos. 174-176). I have fixed the time of Timocharis (*loc. cit.*) to about 200 B. C., and Loewy agrees with me, assigning to the Knidian inscription from its writing an intermediate position between the two inscriptions of Zenodotos Nos. DCCCXIX and DCCCXX.

It is to be regretted that the other artist's inscription has not been better preserved; his patronymic or ethnic certainly began with a Π; at Hermione, Fourmont copied an honorary inscription with the artist's name Θεόδωρος Πόρου Ἀργεῖος (Loewy, p. 188, No. 263). Part of it has been recovered by Foucart (see Le Bas, ii, p. 76); but the writing seems rather later than that of our Knidian inscription.

DCCCXXIII.

On a small and rather rough slab of white marble, found on the site of the Temple of the Muses, where it had been built into a Byzantine wall. Height $5\frac{1}{2}$ in.; length 1 ft. $\frac{1}{2}$ in.; thickness $4\frac{1}{2}$ in.; but perhaps broken at the back. Newton, Discov. p. 757, No. 43, pl. xcii; compare p. 428; Loewy, Griech. Bildhauerinschr. p. 216, No. 301.

ΓΛΥΚΙΝΝΑΝΟΠΑΘΗΡΙΠΠΟΚΡΙΤΟΣ
ΠΟΛΥΣΤΡΑΤΟΥΚΑΙΑΜΑΘΗΡΦΙΛΙΤΙΟΝ
ΒΟΥΛΑΚΡΑΤΕΥΣΚΑΙΤΟΙΑΔΕΛΦΟΙ
ΒΟΥΛΑΚΡΑΤΗΣΚΑΙΠΟΛΥΣΤΡΑΤΟΣ
ΜΟΥΣΑΙΣ

5

ΕΠΙΚΡΑΤΗΣΑΠΟΛΛΩΝΟΥΕΠΟΙΗΣΕ

Γλύκινναν ὁ πατήρ Ἰππόκριτος
Πολυστράτου καὶ ἡ μάτηρ Φιλίτιον
Βουλακράτους καὶ τοὶ ἀδελφοὶ
Βουλακράτης καὶ Πολύστρατος
Μούσαις.

5

Ἐπικράτης Ἀπολλων(ί)ου ἐποίησε.

This is a dedication to the Muses of a statue of Glykinna by her father Hippokritos, her mother Philition and her brothers Boulakrates and Polystratos, who, as frequently happened, bear the names of their grandfathers; one of the methods by which the Greeks compensated for the want of family names.

Line 1. On the frequency of female names in -inna in Karia and the neighbourhood, see *ante*, No. DCCCIII. Γλύκιννα is found at Lagina (Newton, Discov. p. 792, No. 97), and a member of the same family with the like name at Stratonikeia (see Le Bas, iii, No. 526). Others are mentioned in inscriptions from Smyrna (Le Bas, iii, No. 16; Μουσείον τῆς εὐαγγελ. σχολῆς, 1878, p. 36), between Thyateira and Pergamon (Le Bas, iii, No. 1656), and in the island of Kos (Ross, Inscr. ined. iii, No. 178 f).

Line 5. For dedications to Muses, see F. Ziemann, *de anathematis Græcis*, Kœnigsberg, 1885, p. 42 foll. No reason is given why Glykinna's statue was offered to those deities but possibly her relations were guided solely by her being gifted with musical talents. At any rate, considering the dimensions of the base, the work must have been exceedingly small. The lower part of a draped female figure—about 2 ft. when entire—which Loewy seems inclined to connect with this base cannot have belonged to it.

Line 6. The artist's name Epikrates does not occur elsewhere; Ἀπολλώνου is, I think, a blunder of the lapidary.

The writing points to the second or first century B. C.

DCCCXXIV.

On a fragment of an oblong base, depth $2\frac{1}{2}$ in.; original length, probably about 1 ft. 6 in. by 10 in. Found on the site of the Temple of the Muses. Newton, Discov. p. 752, No. 33, pl. xci.

ΙΕΡΘΕΙΔΑΜΟ
ΕΥΧΑΝ

ἱερ]θευ]δάμο[υ
εὐχάν.

DCCCXXV.

On a base of blue limestone, not marble, found in the Lower Theatre. Height 1 ft. $7\frac{3}{4}$ in.; length 3 ft. $2\frac{1}{2}$ in.; original thickness 2 ft., but now reduced to 6 inches, the back having been sawn off for convenience of transport. On the top are two holes to receive the feet of a statue. Newton, Discov. p. 752, No. 35, pl. xci; compare p. 447.

ΕΠΙΚΡΑΤΗΦΙΛΩΝΟΣ
ΤΟΙΠΑΙΔΕΣΑΝΤΙΚΡΑΤΗΣ
ΦΙΛΟΚΡΑΤΗΣΑΣΚΛΑΠΙΩ

Ἐπικράτη Φίλωνος
τοὶ παῖδες Ἀντικράτης
Φιλοκράτης Ἀσκληπιῶ.

The letters of this inscription are beautifully cut, but it need not on that account go farther back than the third century B.C. The forms of the letters resemble the Sosibios inscription above, No. DCCCXIX. On the other hand *asyndeta* of names as here in lines 2, 3, at least in artists' signatures, seem restricted to the fourth century B.C.; compare my remarks in Götting. gel. Anzeigen, 1885, p. 786 foll. Observe the manner in which the sons of Epikrates retain the names of their grandfather and their father respectively (compare No. DCCCXIII, and below, No. DCCCXLII).

The statue of Epikrates had of course been placed in a sanctuary of Asklepios. 'It is well-known, that Knidos was the seat of a school of medicine, rather popular than scientific, which based its dogmas on the records of diseases inscribed on tablets dedicated in

the temple of the god,' etc. (Newton, Discov. p. 753; compare Sprengel, Versuch einer pragmat. Geschichte der Arzneikunde, p. 343 foll.; C. Fr. Hermann, Privatalterthümer, § 38). This, however, is by no means prejudicial to the school of Knidos, since the same practice existed in the most celebrated seats of Asklepiadæ, as Strabo, p. 373 C, expressly states with reference to Epidauros, Kos, and Trikke. At Epidauros parts of those famous stelæ recording mythical diseases and cures (Pausan. ii, 27, § 3), have been discovered, see 'Εφημ. Ἀρχαιολ. 1883, p. 198 foll.; for others recording real facts see 'Εφημ. loc. cit. p. 277 foll. There have been found also inscriptions of statues of private persons dedicated by their relations, analogous to the Knidian inscription, see 'Εφημ. iii, 1885, p. 190, Nos. 88-91 = Loewy, No. 267; compare 'Εφημ. i, p. 28, No. 7.

DCCCXXVI.

On a fragment of cornice of blue marble, broken at both ends; on the right, part of the corner is preserved; found in the supposed Gymnasium. Height $8\frac{1}{2}$ in.; present length 2 ft. $10\frac{1}{2}$ in.; width 2 ft. $3\frac{3}{4}$ in. Newton, Discov. p. 749, No. 30, pl. xc; compare p. 461.

ΙΩΝΑΟΠΑΤΗΡΕΥΚΡΑΤΗΣ
ΤΙΩΝΟΣ ΚΑΙΑΜΑΤΗΡΧΡΥΣΩ
ΠΕΙΣΙΝΟΥ

.. τ]ίωνα ὁ πατήρ Εὐκράτης
.. τίωνος καὶ ἡ μήτηρ Χρυσῶ
Πεισίνου.

Newton reads the name at the beginning of the first two lines Aëtion; but a longer name is required, if we suppose the last name to have been put symmetrically in the middle of the third line. In that case the original length of the cornice would have been about $4\frac{1}{2}$ feet. At the end of the last name is a *hasta*, rather longer than an Iota would be. Newton read Πεισινού, and suggested that, like λόγιος, this word might be an epithet of Hermes, as the god of eloquence. But what is wanted is rather the name of the father of Chryso. Πεισίνους occurs

as a Knidian proper name on an amphora handle (A. Dumont, Inscript. Céramiques, p. 221, No. 468). The last stroke must then be explained as a kind of punctuation. The feminine Πεισινόη is quoted as a name by Pape-Benseler, s. v.

The form and the size of the marble might be accounted for by the fact of the statue having been placed on a sepulchral monument: but this hardly suits the place where it was found, nor can other possibilities be excluded.

DCCCXXVII.

On a block of blue marble, found on the shore of the smaller harbour, near the Agora. Height 2 ft. 10 in.; breadth 1 ft. 6 in.; thickness 1 ft. 4 in. The block was subsequently employed as the voussoir of an arch, and the beginnings of the inscription on the left have been chipped off. I cannot agree with Newton that the block had originally formed part of the arch and was 'subsequently used in some other building, when the inscription was added.' Newton, *Discov.* p. 754, No. 38, pl. xcii.

ΦΡΑΝΩΡΩΕΡΣΙΜΑΧΟΥ.
 ΟΘΕΣΙΑ. ΙΔΕΕΥΦΡΑΝΟΡΟΣ
 ΤΟΝΠΑΤΕΡΑΕΥΦΡΑΝΟΡΑ
 ΝΟΡΟΣΤΟΥΕΥΦΡΑΝΟΡΟΣ
 5 ΕΞΕΙΤΕΥΣΑΝΤΑΤΑΣ
 ΣΤΡΑΠΕΣΙΑΣΚΑΙΤΙΜΑΘΕΝ
 ΤΟΤΟΥΔΑΜΟΥΘΕΟΙΣ

Εὐφράνωρ Θερσιμάχου
 καθ' υἱ]οθεσίαν δὲ Εὐφράνορος
 τὸν πατέρα Εὐφράνορα
 Εὐφρά]νορος τοῦ Εὐφράνορος
 5 ἡμέρας] ἐξ σιτεύσαντα τὰς
 κοινὰ]ς τραπέζας καὶ τιμαθέν-
 τα ὑ]πὸ τοῦ δάμου θεοῖς.

Euphranor, the adopted son apparently of a near relative of his own, perhaps his uncle, dedicates to the gods the statue of his adoptive father, styled simply *πατήρ*. Another Euphranor is mentioned below, No. DCCCLXIII.

For lines 5 and 6 I have accepted Newton's restorations, although unable to quote an expression analogous to *σιτεύσαντα τὰς κοινὰς τραπέζας*. The meaning, however, is quite obvious, and the fact hinted at is confirmed by other inscriptions: at Miletos it is said of a woman, *ἐστιάσασα πάντας τοὺς*

πολείτας ἐπὶ ἡμέρας ιγ, see Le Bas, iii, No. 227 (better than C. I. Gr. ii, p. 1120, No. 2883); and in Amorgos at the Itonian festivals a certain Kleophantos is said *ἐστιάσας λαμπρῶς καὶ φιλοτίμως ἡμέρας ἐξ*, as in our inscription (*Bull. de Corr. Hell.* viii, 1884, p. 450 foll.). Such entertainments are frequently mentioned in inscriptions.

The proper sense of *σιτεύειν* is 'to fatten'; compare Herodotus, vii, 119; Plutarch, *Sympos.* p. 661 B; it is expressly mentioned by Moeris, p. 208, 21, as the non-Attic equivalent of *πιαίνειν*.

DCCCXXVIII.

On a block of bluish marble, excavated in the Lower Theatre. Height 2 ft. 3 in.; breadth 2 ft. 7 in.; width 2 ft. 3½ in. Right side unpolished. On the top are three sinkings 2¼ in. to 2½ in. deep, which, apparently, had been prepared for a statue of about life-size, resting on its right leg. But I cannot explain the third sinking. 'The latter part of each line has been cut away, the pedestal having been used as a building-stone.' Newton, *Discov.* p. 770, No. 58, pl. xcvi; compare p. 447 foll.; Kaibel, *Epigrammata*, p. 74, No. 203; Loewy, *Griech. Bildhauerinschr.* p. 132, No. 159.

ΗΒΑΣΔΗΚΕΙΝΑΣ
 ΜΝΑΜΑΠΑΤΡΟΣ
 ΤΟΙΟΣΚΑΛΛΙΚΡΑΤΕ
 ΟΥΝΕΣΑΝΑΣΚΙΕΡ

"Ηβας δὴ κείνας [οἷας τύπον ἔστιν ἰδέσθαι
 μνᾶμα πατρὸς [χεῖρες καλὸν ἔθεντο τόδε
 τοῖος Καλλίκρατέ[ς ποτ' ἐὼν, φίλε, κηρὶ δαμασθεῖς
 θῦνες ἀνὰ σκιερ[οὺς Περσεφόνης θαλάμους.

5 ΥΙΟΣΑΠΟΛΛΩΝΙΟ

5 υἱὸς Ἀπολλωνίου

The restorations of lines 1-3 are given from Kaibel, line 4 from Newton. They seem to convey the general sense; but originally I think the father's name must also have been given. According to the discoverer and first editor (p. 448) this inscription as well as the preceding Nos. DCCCXIX, DCCCXXII, DCCCXXV, 'originally belonged to a temple or some other public edifice which must have fallen into decay at the time the Roman theatre was built. . . . As one of these inscriptions (No. DCCCXXV) is a dedication to Æsculapius, it is possible that all these marbles may have been taken from a temple dedicated to that deity.' But the contents of this epigram do not favour such a presumption, being suggestive rather of a sepulchral inscription, for which purpose the artist's signature, easily recognised as such from its place in the last line and its size, would be quite suitable. For other artists' signatures on sepulchral monuments, see Loewy, Nos. 4, 7-13. It is true

that these instances all belong to a more ancient period, and that an artist's name inscribed on a tombstone of the epoch of our inscription, viz. about the third century B. C., would be an exception. The last line having been an hexameter may be compared with another metrical inscription from Ephesos giving the artist's name thus:

υἱὸς Πατροκλέους Δαίδαλος εἰργάσατο

see Loewy, No. 88.

According to my theory (*Tituli Statuariorum*) that when an artist mentions the name of his father in an inscription he thereby indicates that his father also was an artist, Apollonios must have been a sculptor. For sculptors of this name see Overbeck, *Schriftquellen*; Loewy, *Griech. Bildhauerinschr. Index s.v.* Probably this Apollonios was a native of the eastern part of the Greek world, and at the same time a sculptor whose name deserved to be com-

memorated as it has been by his son. Hence it appears not impossible that the Apollonios of our inscription was no other than the great sculptor of that name from the neighbouring town of Tralles, who with Tauriskos sculptured the famous group

known as the Farnese bull (Pliny, II. N. xxxvi. 33). He lived as far as I can judge in the third century B. C. (compare Friederichs-Wolters, *Die Gipsabgüsse antiker Bildwerke zu Berlin*, p. 517; A. S. Murray, *History of Greek Sculpture*, ii, p. 360).

DCCCXXIX.

On a slab of white marble found in the Eastern Necropolis. Height 2 ft. 1 in.; breadth 2 ft. 1½ in.; width 4½ in. a. Newton, *Discov.* p. 768, No. 53, pl. xciv; b, *ibid.* No. 54; compare p. 475 foll., and Kaibel, *Epigr.* p. 74, No. 204.

✓
Insignia

a.

ΜΕΛΙΤΩΝΟΣ ΟΥΔΕΞΙΚΡΑ
ΤΕΥΣΑΝΤΙΟΧΕΩΣ ΜΕΤΟΙΚΟΥ

b.

ΛΑΙΝΑΣΟΙΤΥΜΒΩΝ ΔΩΜΗΜΑΤΑΘΕΙΟΣΕΤΕΥΞΑ
ΑΤΘΙΣΟΔΙΣΤΗΣΣΗΣΗΛΙΚΙΗΣΠΡΟΓΕΡΩΝ
ΕΥΞΑΜΕΝΟΣΧΕΙΡΩΝΑΠΟΣΩΝΚΟΝΙΝΑΚΡΙΤΕΔΑΙΜΟΝ
ΑΜΦΟΤΕΡΟΙΣΗΜΙΝΕΣΒΕΣΑΣΗΕΛΙΟΝ
5 ΑΤΘΙΣΕΜΟΙΖΗΣΑΣΑΚΑΙΕΙΣΕΜΕΠΝΕΥΜΑΛΙΠΟΥΣΑ
ΩΣΠΑΡΟΣΕΥΦΡΟΣΥΝΗΣΝΥΝΔΑΚΡΥΩΝΤΠΡΟΦΑΣΙ
ΑΓΝΑΠΟΥΛΥΓΟΗΤΕΤΙΠΕΝΘΙΜΟΝΥΠΝΟΝΙΑΥΕΙΣ
ΑΝΔΡΟΣΑΠΟΣΤΕΡΝΩΝΟΥΠΟΤΕΘΕΙΣΑΚΑΡΑ
ΘΕΙΟΝΕΡΗΜΩΣΑΣΑΤΟΝΟΥΚΕΤΙΣΟΙΓΑΡΕΣΑΔΑΝ
10 ΗΛΘΟΝΟΜΟΥΖΩΑΣΕΛΠΙΔΕΣΑΜΕΤΕΡΑΣ
ΟΥΚΕΤΙΟΝΛΗΘΗΣΑΙΔΩΝΙΔΟΣΕΣΧΑΤΟΝΥΔΩΡ
ΩΣΣΕΠΑΡΗΓΟΡΙΗΝΚΑΛΗΦΘΙΜΕΝΟΙΣΙΝΕΧΩ
ΘΕΙΕΠΛΕΟΝΔΥΣΤΗΝΕΓΑΜΩΝΟΤΙΤΩΝΑΜΙΑΝ
ΤΩΝ ΝΟΣΦΙΣΘΕΙΣΚΛΑΙΕΙΣΧΗΡΟΣΥΝΗΝΘΑΛΑΜΩΝ
15 ΤΟΥΤΟΣΑΟΦΡΟΣΥΝΑΣΓΕΡΑΣΑΤΘΙΔΙΤΑΠΟΛΥΚΛΑΥΤΩ
ΟΥΚΙΣΟΝΟΥΔΕΑΡΕΤΑΣΑΞΙΟΝΑΛΛΕΘΕΜΑΝ
ΜΝΑΜΑΝΕΙΣΑΙΩΝΑΦΕΡΩΝΥΜΟΝΑΥΤΟΣΑΝΑΓΚΑ
ΘΕΙΟΣΝΗΠΙΑΧΩΠΝΕΥΜΑΧΑΡΙΖΟΜΕΝΟΣ
ΟΙΣΩΓΑΡΚΑΙΤΟΥΤΟΧΑΡΙΝΣΕΟΚΑΙΤΟΝΑΠΗΝΗ
20 ΟΜΜΑΣΙΤΟΙΣΣΤΥΓΝΟΙΣΟΥΟΜΑΙΗΕΛΙΟΝ

α.

Μελίτωνος [τ]οῦ Δεξικρά-
τεως Ἀντιοχέως μετοίκου.

b.

Λαῖνά σοι τύμβω[ν] δωμήματα Θεῖος ἔτευξα,
'Ατθίς, ὁ δὲ τῆς σῆς ἡλικίης προγέρων
εὐξάμενος χειρῶν ἀπὸ σῶν κόριν· ἀκρίτε δαῖμον
ἀμφοτέροις ἡμῖν ἔσβεσας ἥελιον!

5 'Ατθίς, ἐμοὶ ζήσασα καὶ εἰς ἐμὲ πνεῦμα λιποῦσα
ὥς πάρος εὐφροσύνης νῦν δακρύων πρόφασι
ἀγνὰ, πλουγόητε, τί πένθιμον ὕπνον ἰάυεις
ἀνδρὸς ἀπὸ στέρνων οὐποτε θείσα κάρα,
Θεῖον ἐρημώσασα τὸν οὐκέτι; σοὶ γὰρ ἐς Ἀδαν
10 ἦλθον ὁμοῦ ζῶας ἐλπίδες ἀμετέρας.

Οὐκ ἔπιον λήθης Ἀιδωνίδος ἔσχατον ὕδωρ
ὥς σε παρηγορίην κὰν φθιμένοισιν ἔχω
Θεῖε, πλεόν δύστηνε, γάμων ὅτι τῶν ἀμιάτων
νοσφισθεῖς κλαίεις χηροσύνην θαλάμων.

- 15 Τοῦτο σαοφροσύνας γέρας Ἀτθίδι τῇ πολυκλαύτῳ
οὐκ ἴσον οὐδὲ ἀρετᾶς ἄξιον, ἀλλ' ἐθέμαν,
μνάμαν εἰς αἰῶνα φερώνυμον αὐτὸς ἀνάγκῃ
Θεῖος νηπιᾶχῳ πνεῦμα χαριζόμενος.
οἶσω γὰρ καὶ τοῦτο χάριν σέο καὶ τὸν ἀπηνῇ
20 ὄμμασι τοῖς στυγνοῖς ὄψομαι ἡέλιον.

a. Inscribed on the edge of the slab, appears to have been written at an earlier date. 'The slab has probably been used in two successive tombs, as often happened in ancient cemeteries.' Afterwards the stone may have been built into a wall, hence the hole on the edge for receiving a dowel, which destroyed the tenth letter of the first line, and hence also the mortar still remaining on that part.

b. The epigram may belong to the first century B.C. It contains a dialogue between a husband, Θεῖος—a unique name—and his deceased wife Atthis, and is remarkable, as pointed out by Kaibel, for its composition, two distichs in the Ionic dialect alternating with three in the Doric; εὐφροσύνης (line 6) and ἡέλιον (line 20) must be regarded as blunders of the

lapidary. For other metrical peculiarities here and in the poets of the same period see Kaibel, *loc. cit.*

Line 2. Kaibel reads προ[τ]ερῶν: 'verbo προτερεῖν neminem novi qui hoc significato usus sit praefer Dionysium Halicarnassensem Cnidiorum finitimum.'

Line 3. Compare ἀκριτον αἶ[σαν] in an epitaph from Korkyra, Mittheil. des Athen. Instituts, ii, 1877, p. 291.

Line 5. Newton's facsimile gives ζήζαζα, 'ut saepe illic terrarum' according to Kaibel. The stone however gives the usual form.

Line 18. The first editor refers νηπιᾶχῳ to a child left by the mother; more appropriately Kaibel connects it with ἀνάγκῃ: 'gravius non vidi fato unquam opprobrium factum.'

DCCCXXX.

On a sepulchral cippus of white marble, left side only preserved; on the right a fragment to line 8, broken on all sides; found at the western extremity of the street of tombs, in the Necropolis, east of Knidos. Newton, *Discov.* p. 757, No. 42, pl. xcii; Kaibel, *Epigr.* p. 110, No. 287.

ΛΕΙΜΑΙΤΙ Τ
ΦΙΛΟΥΜΕΙ Λ
ΠΑΙΣ Θ
ΠΡΕΙΜΕΡΩΣ Λ ΣΑΣ
5 ΕΤΕΩΝΔΕΚ ΔΑΣ
ΥΦΡΑΣΙΗΧΑΡ ΊΝΤΕΓΕΛΩ
ΤΙΤΕΠΑΝΤΑΒ ΨΑΣ
ΚΑΙΔΙΑΤΟΥΤΟΦ'ΑΙΟΙΣΠΑ
ΣΙΠΟΘΕ'ΝΟΣΕ
10 ΑΛΛΑΜΕΜΟΙΡΑΦ
ΝΟΣΦΙΣΕΝΩΓΕΝΛ
ΕΙΣΑΡΙΘΜΟΝΖΩΗΣ
ΜΙΤΟΙΣΙ, ΡΟΝΟΝ

- κείμει το[ῖς] γενέ[τ]ταισι | φιλούμε[νος] ὡ[ς] κ[υ]μ[ο]ρος | παῖς
5 Πρεϊμέρως, δ[ι]σ[σ]ὰς | [οὐκ] ἐτέων δεκ[ά]δας
ἐ]υφρασίῃ χάρ[ι]σ[ι]ν τε γέλω[τι] τε πάντα β[ι]ώσας
καὶ διὰ τοῦτο φίλοις πᾶσι ποθεινὸς ἐ[φ]υν
10 ἀλλά με Μοῖρα [.] ἐ]νόσφισεν ὡ γενε . . .
εἰσάριθμον ζῶης [νῆσε] | μίτοισι χρόνον

This epitaph of one Primeros, who had died before his twentieth year, may be referred to the first or second century A.D. The first two distichs are simple and intelligible. Kaibel's readings [ζή]σας (line 4) and τακ[ερ]ώσας (line 7) are contradicted by

the stone. But I cannot make out the meaning of the last distich, being unable to accept either the restoration of the first editor—φ[ίλων] ἀπε]νόσφισεν ᾧ γενε[τῆς] ἐκ[εῖ]ν[ος] εἰς ἀριθμόν κ.τ.λ.—or that of Kaibel: μ[οῖρ]α' ἀ[φ'] ὁμαίμου ἐ]νόσφισεν ᾧ γενε[τε]ρα] εἰσάριθμον κ.τ.λ.

The parents and friends having just been mentioned, the last two verses, introduced with *ἀλλὰ*, ought to refer to them or at least to some of those mentioned before; but it would sound strange to hear that 'Fate had carried off the deceased from a brother.'

Newton compares names like *Ἑρμέως, Φιλέως*

with *Πρεϊμέως*; and refers to Welcker's *Sylloge*, p. xxvi, for similar false quantities in metrical inscriptions.

Line 3. *πάντα* must be used here adverbially, as is often the case in the poets. . . *βιώσας* would thus govern *δεκάδας* (Newton).

DCCOXXXI a.

On a small cista of blue marble, found in the 'Tripod tomb' in the Eastern Necropolis; height 1 ft. 1 in.; length 2 ft.; width 1 ft. 5½ in.

The inscription is placed on one of the narrow sides near the upper edge. Newton, *Discov.* p. 769, No. 55, pl. xciv; compare *ibid.* p. 478.

HPA

Ἡρα.

The writing is rather careless. Newton calls this, as well as the following cista, sepulchral; but this description does not seem to be compatible with the inscriptions, which are both apparently names of deities. I am unable, however, to offer any satis-

factory explanation. But it may be doubted whether 'the basements' within a peribolos, where these small thecæ were discovered, necessarily belong to a tomb; on this subject see Texier, *Description de l'Asie Mineure*, vol. iii, pl. 161-163; *Discov.* pl. lxxiii.

DCCCXXXI δ.

On a fragment of a cista, similar to the preceding, found at the same place; present length 1 ft. 7½ in.; height 9½ in. Newton, *Discov.* p. 769, No. 56, pl. xciv; compare *ibid.* p. 478.

ΚΟΥΡΟΤΡΟΦΟΥ

Κουροτρόφου.

The writing is better than in No. DCCCXXXI a. The epithet is referred by Newton to one of the Chthonian deities, in accordance with his interpretation of these inscriptions as sepulchral.

DCCCXXXI ε.

On a fragment of white marble, 7 in. by 5¼ in. by 1½ in.

Δ Η Λ Ι /
Η Σ Δ Ι
ἡ δ

Δηλια
ἡσδε
φρ

The letters are carefully cut. It is uncertain whether we should refer this fragment to a tombstone, compare Stephanus Byzant., s. v. Delia, who

mentions a Karian town of that name the position of which is as yet unknown.

DCCCXXXII.

On a fragment of white marble, 9½ in. by 8½ in. by 2½ in.

ΠΥΡΙΝΔΟΥ
ΛΤΟ

Πυρίνδου
α]ύτο

Pyrindos must be the name of the Karian town mentioned in Steph. Byzant. *s. v.*; it does not occur elsewhere, and its position is unknown.

TOMBSTONES.

The following inscriptions were for the most part found in the Eastern Necropolis at a distance of about half an hour from Knidos. On this site the foundations of an early Christian church were discovered, the pavement of which was in great measure composed of sepulchral slabs, evidently taken from the numerous plundered tombs in the midst of which the church is situated (Discov. p. 474). Newton was probably right in suggesting that most of the inscriptions belong to the second and third centuries A. D. The following are not published by him; No. DCCCLII is given by Le Bas.

I have classed the Knidian epitaphs into two groups beginning with those which contain the preamble *ὁ δῆμος*. (Three similar examples are given in Le Bas, Nos. 1575–1577.) With regard to this group, and the force of the epithet *ἥρωος*, it may be well to offer some introductory remarks, as no satisfactory explanation has yet been proposed.

The words *ὁ δῆμος*, usually placed at the head, but sometimes at the end, of the inscriptions, are met with in the epitaphs of several places from Thrace to Karia, e. g. Maronea (Bull. de Corr. Hell. v, p. 90, Nos. 3 and 4); Madytos (Μουσείον καὶ βιβλιοθήκη, iii, Smyrna, 1878, p. 16, No. σιζ'); Nisi, the principal island of the Moschonisia (Μουσείον, *ibid.* No. σιη'); Lesbos (C. I. Gr. ii, Nos. 2197 foll., see *add.*; Conze, Reise auf der Insel Lesbos, pl. iv, 5, v, 5); Ægiale Amorgi (C. I. Gr. ii, p. 1033, No. 2264); Erythræ (Waddington-Le Bas, No. 50; Μουσείον, iv, 1880, p. 149, No. τικ'); Klazomenæ (Μουσείον, i, 1875, p. 127, No. μ'); and especially Smyrna (C. I. Gr. Nos. 3216 foll.; Waddington-Le Bas, Nos. 13–17; Μουσείον *passim*, e. g. iii, Nos. σκε' and σξά' foll., iv, No. 180). This preamble has generally been regarded as an abbreviation of *ὁ δῆμος στεφανοί*, and this explanation would apply very well in those instances where the words are followed by the accusative of the name of the deceased. Instances of this occur at Maronea, Nisi, Ægiale, Klazomenæ, occasionally at Lesbos; it seems to be the rule at Smyrna. Moreover in this town, as well as in the other places just mentioned, the words *ὁ δῆμος* are often enclosed within a wreath; the meaning is expressly stated by Cicero, who quotes (*pro Flacco*, cap. xxxi, § 75) a decree issued by the Smyrnæans in honour of a certain Castricius *ut imponeretur aurea corona mortuo*. Moreover, the crowning of the dead as a mark of honour, was a custom which was widespread in the Greek world; see, for instance, C. I. Gr. Nos. 2380 (Paros), 2426 (Melos), 2486 (Astypalæa), 2347 l, p. 1061 (Syros), 2059, 2061 (Olbia), 3524 (Kyme), Le Bas, 1599, 1604 (Aphrodisias); in several of these is found the full formula *ὁ δῆμος στεφανοί*. On the other hand, the proposed explanation does not apply in all cases, for in Karia itself, e. g. at Alabanda (Bull. de Corr. Hell. v, p. 180), and at Stratonikeia (C. I. Gr. Nos. 2724–2726) inscriptions are found in which the expression occurs, *ὁ δῆμος ἔθαψεν*. Thus it may be that where the wreath is not engraved upon the tombstone, the preamble may have reference to a public funeral; for instances of this compare *ante*, Nos. DCCCLXXXVII and DCCXCII. It is clear that where *ὁ δῆμος* is followed by the dative, as at Lesbos (C. I. Gr. ii, *add.* No. 2197 b, d, e, f, g; Conze, Lesbos, pl. iv, 5), neither *στεφανοί* nor *ἔθαψεν* can be supplied. Judging from the fact that all these inscriptions have been written on a kind of sepulchral altar, and from the prominent position of the preamble *ὁ δῆμος* on the upper cornice of the stone published by Conze, it seems safe to assume that a verb like *ἀνέθηκε* or *ἀνέστησε* is to be supplied. In the cases where *ὁ δῆμος* is followed or preceded by the vocative of the name of the deceased, as at Erythræ and Teos, or by the nominative, as exceptionally at Smyrna, no connecting verb can be imagined. We must rather assume that *ὁ δῆμος* (*scil.* *στεφανοί*) is simply subjoined to the regular form of sepulchral inscriptions used in those towns; and in fact at Teos, as well as at Erythræ, the name of the deceased usually stands in the vocative. It is only in some such way that we can explain the curious genitive, which in most of our Knidian epitaphs is preceded by *ὁ δῆμος*; and here we may recall the observation of E. Loch, that it is precisely in the South Western parts of Asia Minor, in Karia, Lykia, and the Dorian islands of Rhodes, Kos, Kasos, and Karpathos, that the names of the dead, from as early as the fourth century B. C., are inscribed in the genitive. (De titulis Græcis sepulcralibus Dissert. Kœnigsberg, 1890, p. 61.) As to the epithet *ἥρωος*, it would appear that on this point also the Knidian epitaphs are an exception to the general rule. In the analogous inscriptions it seems to be a universal rule that when the formula commences with *ὁ δῆμος*, the deceased person is called a *ἥρωος*, although this latter may occur without a preceding *ὁ δῆμος*, see Nos. DCCCLIX and DCCCLIII. As far as I am aware it has been usual to assert that in later sepulchral inscriptions the word *ἥρωος* means nothing more than *ὁ μακαρίτης*. With this I cannot entirely agree; but as this is not the place to dwell on the general worship of the dead as heroes, I will only refer the reader to the evidence on this subject recently collected and arranged by F. Deneken *s. v.* Heros, in Roscher's Lexicon, i, p. 2516 foll. Where inscriptions of this kind occur on altars, Deneken allows that the epithet *ἥρωος* cannot have entirely lost its original meaning. One object at any rate in the addition to the inscription of this sacred epithet was the better protection of the tomb against violation. This I am led to believe by a passage in an inscription from Aphrodisias, which runs as follows:—*μεθ' ὧν, i. e. 'when the last who has a right to it is interred'—ἀφηρωϊσθήσεται ἡ σορὸς καὶ ἀνερόχλητος τὸν ἅπαντα χρόνον ἔστω* (C. I. Gr. No. 2845); compare C. I. Gr. No. 2834 = Waddington-Le Bas, No. 1632: *ἀλλὰ μετὰ τὸ ταφῆναι τοὺς [προγεγραμμένους πάν]τας ἀφηρωϊσθαι τὸ μνημεῖον*, and nobody else shall be interred. Perhaps the frequent use of the word *ἥρων* in Asiatic epitaphs as well as the *ἀφηρωϊζειν* of the Theraean inscriptions (see C. I. Gr. Nos. 2467 foll.) was at least originally intended to serve the same purpose. It is well-known that the severest measures were sometimes insufficient to prevent the appropriation of tombs by those not entitled to them; several instances in confirmation of this will be found in the following inscriptions.

In conclusion, we may note the continuance of the Doric form *ὁ δῆμος* down to the period to which the Knidian epitaphs belong.

DCCCXXXIII.

On a tablet of white marble; height 2 ft. 7½ in.; breadth 1 ft. 9 in.; thickness 3½ in. The inscription is enclosed in a frame.

	ΚΝΙΔΙΑ		Κνιδία
	ΤΟΥΑΝ		τοῦ ἀν-
	ΔΡΟΕΑΥ		δρὸς αὐ-
	ΤΗΕΦΙΛΗ		τῆς Φιλη-
5	ΤΟΥΜΝΙ	5	τοῦ μνί-
	ΑΞΑΡΙΝ		ας χάριν.
	ΟΔΑΜΟΣ		ὁ δᾶμος
	ΛΑΡΑΥΡΔΕΞΙΦΑ		Μαρ. Αὐρ. Δεξιφά-
	ΝΗΝΔΕΞΙΦΑΝΟΥΣ		νην Δεξιφάνους
10	ΗΡΩΟΣ	10	ἥρωος.

Κνιδία must be taken here as a proper name, it being highly improbable that a Knidian lady would have subjoined her ethnic in her native town; compare my remarks in the treatise *Über die griech. Grab-schriften, welche Geldstrafen anordnen*, Königsberger Studien, i, 1887, p. 112 foll. Besides, it seems to have been customary at Knidos not to indicate more than one name in the case of the survivor as well as in that of the deceased. This tombstone has been used twice, as was often the case in ancient cemeteries (see *ante*, No. DCCCXXIX), the second

inscription having been added subsequently in a form which seemed the most suitable for the prevention of further abuse (see *ante*, p. 34).

Line 8. A Dexiphanes from Knidos was the father of the famous Sostratos (see *ante*, No. DCCCXI).

Line 10. *ἥρωος* is a blunder for *ἥρωα*, see DCCCXXXVII, DCCCXXXVIII; it would be useless to call the father of the deceased a hero. The lapidary apparently has been misled owing to the practice habitual at Knidos of using the genitive of the name of the deceased on tombstones.

DCCCXXXIV.

On a tablet of white marble, broken at the left lower corner; height 1 ft. 2½ in.; breadth 1 ft. 3 in.; width 4 in.

ΟΔΑΜΟΣ	ὁ δᾶμος
ΤΕΡΑΣΤΟΥΤΟΥ	Ἐ]περάστου τοῦ
ΡΙΣ	. . . ρις
ΗΡΩΟΣ	ἥρωος.

It may be noted that both forms Σ and Ε occur in this inscription.

DCCCXXXV.

On a fragment of white marble, height 1 ft. 1½ in.; breadth 6 in.; thickness 2½ in.

ΟΔΑΜΟΣ	ὁ δᾶμος
ΙΟΥΛΙΟΥΓΑ	Ἰουλίου Γα
ΩΤΟΣ	. . . ρωτος
	[ἥρωος.]

DCCCXXXVI.

On a stelè of dark marble surmounted by a pediment, broken at the foot ; present height 1 ft. 1³/₈ in. ; breadth 1 ft. 3¹/₂ in. ; thickness 2 in.

Ο Δ Α Μ Ο C	ὁ δᾱμος
ΕΥΠΟΡΙΑC	Εὐπορίας
Ν Ω Ν Ι Ο Ψ	Νωνίου
ΗΡΩΙC C A	ἠρωίσσα[ς
Ο Η Λ Ι Ο C	

For another instance of the name *Εὐπορία* see below, No. DCCCLII.

DCCCXXXVII.

On a fragment of white marble, height 7 in. ; length 8¹/₂ in. ; thickness 2³/₈ in.

Ο Δ Α Μ	ὁ δᾱμ[ος
Η Λ Ι Ο Ν Α Μ	Ἡλίων Ἴμ . . .
Η Ρ Ω Α	ἦρωα.

I read here Ἡλῖος (= Ἡλεῖος) ; it is not certain that the name of the god Helios was ever applied to mortals. For this and the whole question of the names of deities borne by mortals see C. Keil,	Analecta Epigraphica et Onomatologica, p. 94 foll. A priest of Helios at Knidos is mentioned, C. I. Gr. No. 2653.
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DCCCXXXVIII.

On a slab of white marble, height 10³/₈ in. ; length 1 ft. 3¹/₂ in. ; thickness 2³/₈ in.

Ο Δ Α Μ Ο C	ὁ δᾱμος
Ι Ε Ι Τ Ο Ν Κ Ι Ε Ι Τ Ο Υ Ι Α Τ Ρ Ο Ν	Κ[λ]εῖτον Κ[λ]εῖτου ἱατρὸν
Ω Α	ῆ]ρωα.

It is worthy of remark that although the profession of the deceased is hardly ever mentioned in epitaphs, there occur several instances in which physicians are named as such (e. g. No. LXXXI, <i>ante</i> ; Koumanoudes Ἐπιγραφαὶ ἐπιτύμβιοι, No. 330, Athens ; C. I. Gr. No. 3350, Smyrna ; No. 3872 b (= Le Bas,	iii, No. 734), Sebaste ; No. 4165, Sinope. The early Christian inscriptions found at Korykos Ciliciæ by Duchesne in which various professions are mentioned, are an exception (see Bull. de Corr. Hell, vii, p. 230 foll. ; Mommsen, Röm. Geschichte V ² , p. 331, note).
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DCCCXXXIX.

Two fragments of a side of a sarcophagus of white marble ; the smaller one is 3¹/₂ in. by 1 ft. 1 in. by 2 in. ; the larger 1 ft. 3¹/₂ in. by 2 ft. 5¹/₂ in. by 2¹/₂ in.

Η Ρ Ω Ο C	
Ο Φ Ε Λ Λ Ι Ο Υ	Κ Α Ι Π Ο Π Λ Ι Ο Υ Ο Φ Ε Λ Λ Ι Ο Υ
Α Σ Φ Κ Γ Λ Ο Υ	Π Ο Π Λ Ι Ο Υ Υ Ι Ο Υ Ο Δ Α Μ
	Θ Ε Ο Δ Ω Ρ Ο Υ Μ Α Ρ Κ C
	Α Ψ Ρ Η Λ
Ε Λ Λ Ο Υ	Φ Ι Λ Ο Ψ Μ Ε
	Ο Ψ Γ Λ Α Ψ Κ

DCCCXLIII.

On a slab of white marble, broken at the left corner; height 1 ft. 6½ in.; length 2 ft. 7¾ in.; thickness 3 in.

ΘΕΟΦΙΛΟΝΘΕΟΦΙΛΟΥ
ΤΟΥΘΕΟΦΙΛΟΥ

ΟΔΑΜΟΣ
ΦΙΛΟΥΜΕΝΟΥΤΟΥ
5 ΟΕΟΦΙΔΟΥ
ΗΡΩΟΣ

Θεόφιλον (Θ)εοφίλου
του Θεοφίλου

ὁ δᾶμος
Φιλουμενού του
5 (Θ)εοφί(λ)ου
ἥρωος.

It is doubtful how we are to explain the accusative of the first inscription; ὁ δᾶμος certainly belongs to the second. Both inscriptions refer to men of the same family. Both the names contain the same root, see my previous remarks in Nos. DCCCXXIII and DCCCXXV. Another Φιλουμενός appears in No. DCCCXXXIX.

DCCCXLIV.

On a fragment of white marble, height 9¼ in.; length 9½ in.; thickness 2½ in.

ΜΟΣ
ΟΓΟΥ
ΤΑΤΡΟ

ὁ δ]ᾶμος
. . . ογou . . .
. . πατρο . .

DCCCXLV.

On a fragment of white marble, height 11 in.; length 1 ft. 6½ in.; thickness 3½ in.

ΟΔΑΡ
ΓΟΝΙΟ
Ο

ὁ δᾶμ[ος
. . ονιο . . .
. . . ο . . .

DCCCXLVI.

On a marble fragment, height 5¼ in.; length 4 in.; thickness 1⅞ in.

ΔΑΜ
ΟΝ
ΟΥ

ὁ] δᾶμ[ος
. . . ον . . .
. . . ουφ . . .

DCCCXLVII.

On a marble fragment, height 9¼ in.; length 1 ft. 1¾ in.; thickness 3 in.

ΣΥΙΟΙ
ΗΡΩΑ

[ὁ δᾶμος]
[τὸν δέινα]
. . os υἱὸ[ν
ἥρωα.

The second group of Knidian epitaphs consists of those in which δ $\delta\tilde{\alpha}\mu\omicron\varsigma$ does not occur; for these an alphabetical order has been observed as far as possible.

DCCCXLVIII.

On a fragment of marble $6\frac{1}{2}$ in. square; thickness $1\frac{3}{4}$ in.

ΑΘΑΓΓ	'Αγ]αθάγγ[ελος
ΑΦΡΟΔΟΥ	'Αφρόδου δ' (?)
ΥΙΟΥ ΜΝΕ	νίου μνέ[ίας
ΧΑΡΙΝ	χάριν.

For a genitive 'Αφρόδου the nominative must have been 'Αφρόδας, not 'Αφροδάς as Beulé, Études sur le Péloponnèse, p. 309, line 8 has perhaps rightly given in an Olympian inscription (between 268 and 272 A. D.). Compare Κερκιδάς, genit. Κερκιδά and Κερκιδας genit. Κερκίδου, Μαρικάς and Μαρίκας, Φιλητάς and

Φιλήτας. For proper names in -ās see Pape's Introduction reprinted in the Dictionary of Greek proper names, p. xviii. The name Διονυσάς occurs in a Knidian epitaph, Le Bas, iii, No. 513; 'Ερμάς, below No. DCCCLVII and DCCCLIX; 'Αλεξάς, No. DCCCLX.

DCCCXLIX.

On a stelè of blue marble, with pediment; height 3 ft. 9 in.; breadth 1 ft. 5 in.; thickness $2\frac{3}{4}$ in.

ΑΚΙΝΔΥΝΟΥ	'Ακινδύνου
ΤΟΥ ΕΠΙΚΤΗΤΟΥ	τοῦ 'Επικτήτου
ΗΡΩΟΣ	ἥρωος.
ΕΠΙΚΤΗΣΙΣ	'Επίκτησις
5 ΑΓΑΘΟΠΟ	5 'Αγαθόπο-
ΔΟΥ ΤΟΥ ΑΝ	δος τοῦ ἀν-
ΔΡΟΜΝΙΑΣ	δρὸς μνίας
ΧΑΡΙΝ	χάριν.

Here again, the second inscription, commencing at line 4, is written in different, and, as it seems, later characters. See Nos. DCCCXXXIX, DCCCXLI, DCCCLII.

DCCCL.

On a stelè of white marble surmounted by a pediment, broken at the right corner. Height 1 ft. 4 in.; breadth $8\frac{3}{4}$ in.; thickness 1 in.

ΤΙΤΟΥ ΦΛΑΒΙΟΥ	Τίτου Φλαβίου
ΑΝΕΙΚΗΤΙΩΝΟΣ	'Ανεικητίωνος
ΜΝΕΙΑΣ ΧΑΡΙΝ	μνείας χάριν.

The name 'Ανεικητίων is not found in Pape-Benseler's Dictionary.

DCCCLI.

On a fragment of white marble, broken on all sides; height $7\frac{1}{2}$ in.; breadth $6\frac{1}{2}$ in.; thickness 1 in.

ΑΑΑ	μ[νείας]
ΡΙΝ	χά]ριν.
ΑΦΡΟΔΟΥ	'Α[φ]ρόδου ?
ΑΟCΛΑΝΙ	(λ?)ος μνί-
5 ΑΧΑΡΙ	α(s) χάριν.

For 'Αφρόδου see No. DCCCXLVIII. The inscription is very carelessly inscribed.

DCCCLII.

On a square base of dark marble; height 11 in.; 2 ft. 6 in. square. Upon this base stood a sepulchral altar with a serpent twined round it; height 2 ft. 6½ in.; diameter 2 ft. 2 in. W. T. Hamilton, *Researches in Asia Minor*, vol. ii, p. 458, Nos. 285 and 286; compare p. 41; Waddington-Le Bas, Nos. 1582 and 1582 bis.

α.

ΑΦΘΟΝΗΤΟΥΓΥΝΑΙΚΟΣ
ΤΙΒΕΡΙΟΥΙΟΥΛΙΟΥ
ΤΡΟΦΙΜΟΥ

Ἀφθονήτου γυναικὸς
Τιβερίου Ἰουλίου
Τροφίμου.

β.

ΕΥΠΟΡΙΑΣ ΜΝΕΙΑΣ ΤΥΧΗΣ ΠΡΟΣ
ΔΕΞΙΣ ΤΟΥ ΙΔΙΟΥ
ΧΑΡΙΝ ΟΥΤΕΚΝΟΥ
ΓΛΑΥΚΙΑΣ ΜΝΕΙΑΣ ΧΑ
ΔΙΟΝΥΣΙΟΥ ΜΝΕΙΑΣ ΧΑΡΙΝ ΠΙΝ

Εὐπορίας μνείας Τύχη Προσ-
δέξις τοῦ ἰδίου
χαρίν. ου τέκνου
Γλαυκίας μνείας χά-
ρις. Διονυσίου μνείας χάριν.

The first editor did not remark that the two inscriptions are placed on the same stone: α, being on the front, is somewhat carefully written; β, inscribed on the back, looks rather careless and confused, and is apparently later.

Waddington reads *Τύχης Πρόσδεξις*, κ.τ.λ. This is inadmissible. *Προσδέξις* stands for the genitive *Προσδέξις*, see below, Nos. DCCCLXI and DCCCLXII, and especially my remarks on No. DCCCCXXV from Branchidæ. *Πρόσδεξις* is not found in Pape-Benseler.

DCCCLIII.

On a tablet of white marble, only the left side preserved; height 1 ft. 10½ in.; breadth 7½ in.; thickness 4½ in. Around the inscription runs a cornice.

ΛΟΥΚΙΟΥ	Λουκίου .
ΒΙΘΥΛΟΥ	Βιθύλου
ΥΙΟΥΡΟΥ	υιοῦ Ῥούφου
ΒΕΤΡΑ	Βετρα[νίανος
5 ΣΕΒΟ	5 Σεβο
ΗΡ	Ἡρ[ως
ΚΑΙΤΙ	καὶ τῆς γυναικὸς
ΑΥΤΟ	αὐτοῦ τῆς δείνας
ΠΑΥΛΕ	Παυλε[ίνης
10 ΚΑΙΤΗ	10 καὶ τῆς [θυγατρὸς
ΑΥΤΩΝ	αὐτῶν . . .
ΑΝΤΩΝ	Ἀντων[ίας . .

Le Bas, iii, No. 1576 gives an epitaph *Φιλείνου τοῦ Ῥούφου ἥρωος*. The name *Βιθύλος* was hitherto unknown; it may be derived from the name which among Latin writers is spelt Bithus or Bythus (see Horat. I, Sat. vii, 20; C. I. L. iii, No. 703 Macedonia).

After the man himself had been buried, his wife and daughter were subsequently interred in the same tomb; hence the conjunction *καί* in line 7, which sounds rather awkward after *ἥρωος*. The second epitaph is moreover written in smaller characters.

DCCCLIV.

On a tablet of white marble, broken on the right; height 1 ft. 3 in.; length 2 ft. $\frac{3}{4}$ in.; thickness $3\frac{3}{4}$ in. The slab seems to have been previously used for building purposes.

ΕΠΑΦΡΟΔΕΙΤΟΣ ΑΥΤΟΦΡΟΔΕΙ Ζ
 ΕΠΑΦΡΟΔΕΙΤΟΥ ΤΟΣ ΑΥΤΟΦΡΟΔ ΙΑ
 ΙΔΙΟΥ ΤΕΚΝΟΥ ΕΙΣΙΑΣΙΔΙΑΣ
 ΜΝΕΙΑΣ ΧΑΡΙΝ ΓΥΝΑΙΚΟΣ
 ΜΝΕΙΑΣ
 ΠΙΝ

5
 'Επαφρόδειτος Αὐ. 'Επαφρόδει- Ζ . . .
 'Επαφροδείτου τος Αὐ. 'Αφροδ- ι[δ . . .
 ιδίου τέκνου εισίας ιδίας
 μνείας χάριν. γυναικὸς
 5 μνείας [χά-
 ριν.

Of these three inscriptions the middle one, though not much earlier than the others, yet differs from them in the form of the *E*.

DCCCLV.

On a fragment; height $5\frac{1}{2}$ in.; length 7 in.; thickness $1\frac{3}{4}$ in.

5 Α Ι καὶ
 Θ Ρ Ε Π Γ θρέπτ . . .
 Ε Π Α Φ Ρ Ο 'Επαφρο[δειτ . . .
 Κ Α κα
 5 Λ ' ' 5 [αν]

The letters are arranged between ruled lines.

DCCCLVI.

On a stelè of blue marble surmounted by a pediment; height 1 ft. $4\frac{1}{2}$ in.; breadth $8\frac{1}{2}$ in.

On the front;

ΕΠΙΚΤΗΣΙΣ 'Επίκτησις
 ΔΙΟΔΩΡΟΥ Διοδώρου
 ΙΔΙΟΥ ιδίου
 ΑΝΔΡΟΣ ἀνδρὸς
 5 ΜΝΙΑΣ ΧΑΡΙΝ 5 μνίας χάριν.

The stelè, after a short lapse of time, must have been used again, as is proved by the following inscription on the back.

ΠΑΝΘΙΑ Πανθία
 ΣΕΛΕΥΚΟΥ Σελεύκου
 ΤΟΥ ΤΕΚΝΟΥ τοῦ τέκνου
 ΜΝΙΑΣ ΧΑΡΙΝ μνίας χάριν.

Πανθία is not found in Pape-Benseler.



DCCCLVII.

Upper part of a stelè of white marble surmounted by a pediment; height 1 ft.; breadth 10½ in.; thickness 2 in.

ΕΡΜΑ	Ἑρμᾶ
ΤΟΥ	του
✱ΚΑ	✱κα[ι ?
,	

The siglum at the beginning of line 3 usually signifies the Roman denarius; but this interpretation does not seem to suit the sense here. Another Ἑρμᾶς is found in No. DCCCLIX.

DCCCLVIII.

Upper part of a stelè of blue marble surmounted by a pediment; height 10 in.; breadth 1 ft. 1 in.; thickness 1½ in.

ΕΥΤΑΞΙΑΣ	Εὐταξίας
ΚΑΙ ΕΥΤΥΧΟΥ	καὶ Εὐτύχου
Α	

The composition of these two names seems to point to near relationship; see the remarks on this subject *ante* in No. DCCCXXXII.

DCCCLIX.

Upper part of a stelè of white marble surmounted by a pediment; height 9 in.; breadth 9½ in.; thickness 1½ in.

ΕΥΤΥΧΙΔΟΣ	Εὐτυχίδος
ΤΗΣ ΕΡΜΟΥ	τῆς Ἑρμοῦ
ΓΥΝΑΙΚΟΣ	γυναικός.

Εὐτυχία occurs in a Knidian epitaph, Le Bas, iii, No. 1581.

DCCCLX.

On a stelè of white marble surmounted by a pediment; height 1 ft. 10 in.; breadth 11 in.; thickness 4 in.

ΕΥΦΡΟΣΥΝΗ	Εὐφροσύνη
ΜΟΥΣΑΟΥ	Μουσα(ί)ου
ΤΟΥ ΙΔΙΟΥ ΑΝ-	του ἰδίου ἀν-
ΔΡ]ΔΣ ΜΝΕΙΑΣ	δρ]δς μνείας
ΧΑΡΙΝ	χάριν.
5	5
ΑΛΕΞΑΣ	Ἀλεξᾶς
ΤΥΧΗΣ ΤΗΣ	Τύχης τῆς
ΙΔΙΑΣ ΓΥΝΑΙ-	ιδίας γυναι-
ΚΟΣ ΜΝΕΙΑΣ	κδς μνείας
10	10
ΧΑΡΙΝ	χάριν.

The writing is of much the same character in both inscriptions. For names in -ās see *ante*, No. DCCCXLVIII.

DCCCLXI.

Upper part of a stele of blue marble, surmounted by a pediment; height 1 ft. $\frac{1}{4}$ in.; breadth 11 $\frac{1}{4}$ in.; thickness 1 in.

ΓΑΙΣΕΥΧΑΡΙΣ
ΤΗΣΕΙΔΙΓΥΝΑΙ
ΚΟΜΝΙΑΣ
ΧΑΡΙΝ

Γάις Εὐχαρίς
τῆς εἰδι[ο]γυναι-
κὸς μνίας
χάριν.

Line 1. *Γάιος Εὐχάριος*, see *ante*, No. DCCCLII. Line 2. Probably a barbarous compound such as *ιδ[ο]γύνη*.

DCCCLXII.

On a slab of limestone; height 1 ft. 4 in.; breadth 11 $\frac{1}{4}$ in.; thickness 3 $\frac{1}{2}$ in.

ΚΛΑΥΔΙΣ
ΖΕΦΥΡΟΥ
ΤΟΥΤΕΚΝΟΥ
ΜΝΙΑΣΧΑΡΙΝ
5 ΜΟΛΩΝΚΛΑΥΔΙ
ΟΥΤΟΥΠΑΤΡΟΣ
ΜΝΙΑΣΧΑΡΙΝ

Κλαύδης
Ζεφύρου
τοῦ τέκνου
μνίας χάριν.
5 Μόλων Κλαυδί-
ου τοῦ πατρὸς
μνίας χάριν.

Here the father has first buried one of his children; and afterwards has himself been buried by one of his sons. *Κλαύδης*, i.e. *Κλαύδιος*; the same form occurs in an inscription from Ptolemais see C. I. Gr. 5198, compare below, No. DCCCCXXVI, and *ante*; Nos. DCCCLII and DCCCLXI.

DCCCLXIII.

Upper part of a stele of white marble, surmounted by a pediment; height 11 $\frac{3}{4}$ in.; breadth 7 $\frac{1}{2}$ in.

ΖΩΣΙΜΟΣ
ΖΩΣΙΜΟΥ
ΚΑΕΥΦΡΑ
ΝΟΡΟΣΤΩΝ
5 ΙΔΙΩΝΤΕ
ΚΝΩΝ

Ζώσιμος
Ζωσίμου
κα(ι) Εὐφρά-
νορος τῶν
5 ἰδίων τέ-
κνων

A certain Euphranor of Knidos is the subject of the inscription, *ante*, No. DCCCCXVII.

DCCCLXIV.

On a stele of dark marble, surmounted by a pediment; height 2 ft. 4 $\frac{3}{4}$ in.; breadth 1 ft. $\frac{1}{2}$ in.; thickness 4 $\frac{3}{4}$ in.

ΗΡΑΙΣΕΛΠΙΔΟΣ
ΘΥΓΑΤΡΟΣ
ΜΝΙΑΣΧΑΡΙΝ
5 ΣΩΠΑΤΡΙΩΝ
ΟΝΑΣΙΜΑΚΙΔΙΑΣ
ΓΥΝΑΙΚΟΣ ΜΝΙ
ΑΣΧΑΡΙΝ

Ἡραῖς Ἐλπίδος
θυγατρὸς
μνίας χάριν.
in later characters Σωπατρίων
5 Ὀνασίμας ἰδίας
γυναικὸς μνί
ας χάριν.

The name *Σωπατρίων* was previously unknown.

DCCCLXV.

On a tablet of blue marble; height 1 ft. 8 $\frac{3}{4}$ in.; breadth 11 in.; thickness 4 in.

ΙΛΑΡΟΣ
 ΘΕΩΝΙ
 ΔΟCΥΝΕΙ
 ΑCΧΑΡΙΝ

Ἰλαρος
 Θεώνι-
 δος μνεί-
 ας χάριν.

The name *Θεωνιδας* is found at Delphi; but the reading *Θεωνιδος*—from *Θεώνις*—is here almost certain; the letter after *ο* appears to be a kind of ligature of the cursive forms of *σ* and *μ*.

DCCCLXVI.

On a fragment of white marble; height 6 $\frac{5}{8}$ in.; length 1 ft. 6 in.; thickness 4 in.

ΚΑΛΛΙCΤΑΕΕΥΦΡΟ
 ΤΟΥΙΔΙΟΥΑΝΔΡΟCΜΝΕΙ

Καλλίστα(ε) Εύφρο[σύνου?
 τοῦ ιδίου ἀνδρὸς μνείας χάριν.

It is remarkable that in this late inscription the Doric form *Καλλίστα* should still be retained.

DCCCLXVII.

‘On a slab on which is sculptured in relief a farewell scene. On the left is the deceased person, a female figure in a *chiton* and *peplos*; she is seated in a chair, her feet on a footstool. Before her stands a male figure, probably her husband, clad in a *chiton* and *peplos*, whom she is clasping by the hand. At her feet stands a young girl, who places some offering on the knees of the seated figure; she is similarly attired. Behind the male figure is a youth clad in a *chiton* reaching to the knees; he holds in both hands a small casket or other offering.’ Below is the inscription, half of which is broken away. The slab is broken at the top and side; present height 2 ft. 5 $\frac{1}{4}$ in.; breadth 1 ft. 8 $\frac{1}{2}$ in.; thickness 7 in. See Newton, *Discov.* p. 476.

ΑΙΟΥΙΟΥΛΙΟΥ
 ΛΕΛΑΝΑ

. . . Γαῖου Ἰουλίου
 . . . Μέλανα

I have not been able to find any satisfactory explanation of the last word. For C. Iulius see below, No. DCCCLXIX.

DCCCLXVIII.

On a slab of white marble; height 1 ft. 6 $\frac{3}{4}$ in.; length 1 ft. 7 $\frac{3}{4}$ in.; thickness 3 $\frac{1}{2}$ in.

ΒΕΡΙΟΥΚΛΑΪΔΙΟΥ
 ΝΕΩΝCΞ

Τιβερίου Κλαυδίου
 Νέωνος

ΑΥΔΙΟΥ
 ΓΑΙΟΥ

Κλαυδίου
 Γαῖου

DCCCLXIX.

On a stelè of blue marble; height 1 ft. 6½ in.; breadth 10½ in.; thickness 3 in.

ΓΑΙΟΥΙΟΥΛΙ	Γαίου 'Ιουλί-
ΟΥΓΑΙΟΥΥΙ	ου Γαίου νι-
ΟΥΝΙΓΡΟΥ	οῦ Νίγρου
ΤΟΥΚΑΙΦΙΛΕ	τοῦ καὶ Φιλέ-
5 ΡΩΤΟΣ	5 ρωτος.

The frequent occurrence of the names Gaius Iulius (see Nos. DCCCXXXV, DCCCLXVII foll.; Le Bas, iii, No. 1575) is not surprising at Knidos, which owed so much to Iulius Cæsar, see *ante*, p. 17.

DCCCLXX.

On a stelè of white marble surmounted by a pediment; height 1 ft. 5½ in.; breadth 10½ in.; thickness 4 in. Traces of red colour remain in the letters.

ΠΑΡΘΕΝΙΔΟΣ	Παρθενίδος
ΕΠΑΦΡΟΔΕΙΤΟΥ	'Επαφροδείτου
ΘΥΓΑΤΡΟΣΓΥΝΑΙ	θυγατρὸς, γυναι-
ΚΟΣΔΕΤΑΙΝΑΡΟΥ	κὸς δὲ Ταινάρου
5 ΕΤΩΝ·ΙΘ·	5 ἐτῶν ιθ'.

The custom of inscribing the age of the deceased, originally a Roman fashion, was much imitated in the Greek inscriptions of later times.

DCCCLXXI.

On a slab of grey limestone; height 1 ft. 1½ in.; breadth 9¾ in.; thickness 3¼ in.

ΠΩΛΛΙΩΝ	Πωλλίων
ΧΡΗΣΤΕ	χρηστὲ
ΧΑΙΡΕ	χαῖρε.

Πωλλίων, *i. e.* Pollio.

DCCCLXXII.

Lower part of a stelè, on which two feet of a figure in relief are still preserved above the inscription. Present height 11¼ in.; breadth 1 ft. ¾ in.; thickness 3 in.

ΙΟΥΝΙΟΥ	'Ιουνίου
ΣΩΖΟΜΕΝΟΥ	Σωζομένου.

DCCCLXXIII.

On a slab of white marble; in later times the slab seems to have been adapted to the head of a door; for this purpose the left side has been chipped off. Present height 1 ft. 7½ in.; breadth 10 in.; thickness 3⅝ in.

	Η ΥΧΗ		. . . . .	η [Τ]ύχη
	Ε CIOY		. . . . .	ε[ι]σίου
	ΦΙΜΟΥ		. . .	Τρ]οφίμου
	ΧΑΡΙΝ			μνείας] χάριν.
5	ΙΤΥΧΗ	5	. . . . .	η Τύχη
	ΤΥΧΗC		. . . . .	Τύχης
	ΓΑΤΡΟC		. . . .	θυ]γατρὸς
	ΚΑΡΙΝ			μνείας] χάριν.

DCCCLXXIV.

Upper part of a stelè of white marble surmounted by a pediment; height 8⅞ in.; breadth 6 in.

ΓΥΝΧΑ	νυχά
ΝΕΘΗ	νεθη
ΝΕΥΠΡΑ	νευπρα
ΛΟC	ος

DCCCLXXV.

Lower part of a stelè of white marble; height 11¼ in.; breadth 1 ft. 2 in.; thickness 2⅝ in.

ΙΟΛΙΑCΦΥ	Ἰο(υ)λίας Φυ-
ΛΛΙΔΟCΘΥ	λλίδος θυ-
ΓΑΤΡΟCΤΕΡ	γατρὸς Τερ-
ΤΙΑC	τίας.

DCCCLXXVI.

Right-hand half of a stelè of white marble, surmounted by a pediment; height 1 ft. 1 in.; breadth 5¼ in.

ΕΑ	...	εα	
ΕΑC	...	εας	
ΕΘΥ		τῆς τ]ε θυ[γατρὸς?	
ΡΟC		... ρὸς	
5	ΑC	5	μνεῖ]ας
	ΡΙΝ		χά]ριν.

DCCCLXXVII.

Upper part of a stelè surmounted by a pediment; height 1 ft. 4 in.; breadth 3¼ in.; thickness 1¾ in.

ΞΑΟΥ	έλου
ΙΟC	ος
ΙΑC	μνε]ίας
	[χάριν.

DCCCLXXVIII.

On a fragment of marble; height 6 in.; length $7\frac{1}{4}$ in.; thickness $2\frac{1}{4}$ in.

ΙΟΥ	του
ΝΥ /	νκα

DCCCLXXIX.

On a fragment of marble; height 1 ft. $\frac{1}{2}$ in.; breadth $6\frac{1}{2}$ in.; thickness $1\frac{3}{4}$ in.

Ζ·ΘΥΓΑ	s θυγα-
ΝΑΙΟΨ	τρός . . .]ναίου

Above are the remains of a laurel wreath; it is therefore possible that the inscription may have begun or terminated with δ δᾶμος.

DCCCLXXX.

On a fragment of marble; height $5\frac{1}{2}$ in.; length $10\frac{1}{4}$ in.; thickness $2\frac{1}{2}$ in.

ΟΝ Δ Ψ Τ	ον αυτ
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DCCCLXXXI.

On a fragment of marble; height $6\frac{1}{2}$ in.; breadth $5\frac{3}{4}$ in.; thickness 2 in.

ΠΙΚΙΑ	πικια
ΕΙΝ	ειν

DCCCLXXXII.

On a fragment of marble; height 4 in.; length 10 in.; thickness $5\frac{1}{2}$ in.

Υ

DCCCLXXXIII.

On a fragment of marble; height $3\frac{1}{2}$ in.; length $11\frac{1}{4}$ in.; thickness $2\frac{1}{2}$ in.

Ψ Γ Η Σ	υ γης
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DCCCLXXXIV.

On a fragment of marble; height $5\frac{1}{2}$ in.; length $8\frac{1}{4}$ in.; thickness $2\frac{1}{2}$ in.

ΚΛΑΤ	νκλατ
ΟΝΨΕ	οννε

DCCCLXXXV.

On a fragment of white marble ; height $4\frac{1}{2}$ in. ; length $9\frac{1}{2}$ in. ; thickness $2\frac{1}{2}$ in.

ΧΡΗΣΤΑ
ΧΑΙΡΕ

Χρηστὰ
χαίρει.

Some faint traces of letters remain above the two lines.

The British Museum contains almost all the inscriptions that have been discovered at Knidos ; the few exceptions have been quoted above *passim*. It may, however, be useful to subjoin a short list of them and a few additional remarks for those who may desire to study further the monuments and history of the town.

1. Fragment of a decree of 22 lines in honour of a certain Parasitas, much resembling our No. DCCCLXXXVII, but shown to be more ancient by some peculiarities of dialect pointed out to me by Bechtel. It was found at Nisyros and has been published by M. Dubois, *Bull. de Corr. Hell.* vii, 1883, p. 485.

2. A letter of 39 lines from the Emperor Augustus, written in the year 13-12 B. C., and discovered in the island of Astypalæa. It contains a decision in a suit brought against Euboulos and his wife Tryphera, because a second Euboulos had been killed by a vase which a slave had thrown out of the window of the house of the defendant. The decision was against the plaintiff, as the evidence of Gallus Asinius proved that the deceased Euboulos had been the aggressor. See *Bull. de Corr. Hell.* vii, 1883, p. 62 foll. ; compare Mommsen, *Röm. Geschichte* V², p. 325 note.

3. Inscription for a statue of Aurelia Eirene, daughter of Neikadas, wife of M. Aur. Eudoxos decreed by the Boule and Demos, and erected by her husband. C. I. Gr. No. 2653 ; see *ante*, No. DCCXC.

4. Inscription for a statue of C. Iul. Theupompos, erected by Maarkos Aifikios Apollonios, and dedicated to Apollo Karneios. Waddington-Le Bas, No. 1572 ; see *ante*, No. DCCCI.

5. Σεβαστοῦ, on a large slab near a temple in the town. Waddington-Le Bas, No. 1573.

6. Eight sepulchral inscriptions, Waddington-Le Bas, Nos. 1574-1581.

7. Two small inscriptions, the one sepulchral, the

other a dedication to Hermes by a damiurgos, *Arch. Epigr. Mittheil. aus Oesterreich*, 1891, p. 48.

8. More than two thousand Knidian amphora-handles with names stamped on them ; see C. I. Gr. iii, pp. xvi-xviii, and Nos. 5380 *b*, 5497 *b*, 5619 *e*, compare No. 2449 ; iv, p. 257 foll., No. 8518 ii. A. Dumont, *Archives des Missions Scientifiques et Littéraires*, II ser. vol. vi, p. 125 foll.

9. Fifteen leaden tablets inscribed with diræ, in the British Museum, published by Newton, *Discov. pp. 719-745*, Nos. 81-95 ; Collitz und Bechtel, *Gr. Dialekt-Inschriften*, iii, p. 233 ; see *ante*, p. 18.

For the Knidian magistrate δαμιουργός, see *ante*, No. DCCCLXXXVII ; the title also occurs upon amphora-handles, on which, however, the προύραρχος is much more frequently found ; a few are signed by the πολέμαρχος and the αγορανόμος. The inscription from Kalymna *ante*, vol. II, No. CCXCIX (compare Dareste, *Bull. de Corr. Hell.* x, p. 235 foll.) gives in a broken line (b. line 4) παρὰ τοὺς Κνιδίων στρ . . ; as already remarked by Newton, it is doubtful whether the last word should be read στραγαούς ?

For the coins see Eckhel, *D. N.* vol. II, 579 foll. ; Head, *Historia Numorum*, p. 523 foll. ; Mionnet, *Description*, vol. III, p. 339 foll. ; *Supplém.* vol. VI, p. 480 foll.

For the site and ruins see Beaufort, *Caramania* ², p. 81, with plate ; Leake, *Ionian Antiquities*, vol. III, p. 1 foll. with plates ; Hamilton, *Researches in Asia Minor*, vol. II, p. 39 foll. ; C. T. Newton, *Discov.* p. 346 foll., pls. xlix-lxxiv ; the same, *Travels in the Levant*, vol. II, p. 257 foll. ; O. Benndorf, *Reisen in Lykien*, vol. I, p. 16 foll.

A good panoramic view has been published by Laborde, *Voyage en Asie Mineure*, pls. li, lii.

For the whole peninsula see Spratt, in 'Archæologia,' vol. xlix, 1886, p. 345 foll. Compare Admiralty chart, No. 1553.

CHAPTER II.

INSCRIPTIONS FROM HALIKARNASSOS

DCCCLXXXVI.

On a slab of white marble found built into the wall of a house in the Greek quarter at Budrum. It had been cut in half vertically, and the two halves used as the jambs of a window. At an earlier period the stone had been placed face downwards and used as a threshold. Down the middle two or three letters are wanting in each line, four in line 21. On the left side, lines 6-9 have lost 4-5 letters through a hole cut into the stone. The right and left edges are in some places worn off. Height 3 ft. 5½ in.; breadth of the left part 8½ in.; of the right 9½ in.; thickness 4¾ in. The right return was also inscribed (see below) at least as far as line 16 of the front inscription. Below that the surface is smooth and does not appear to have been inscribed. The main inscription was published by Newton, first in his *History of Discoveries*, p. 671, pl. lxxxv, and more accurately in *Transactions of R. Soc. of Lit.*, Dec. 18, 1867. Some minor improvements have been made by Hicks, *Greek Historical Inscriptions*, p. 21. A facsimile was published by the *Palæographical Society*, Series II, pl. 62 (1887). Facsimiles of both the main and the side inscriptions have been given by Roehl, *Inscr. Gr. Ant.* No. 500; they are somewhat insufficient, but have been repeated by Roberts in his *Introduction to Greek Epigraphy*, i, p. 175, and by Th. Reinach, *Rev. d. Études Grecques*, i, 1888, p. 30. Comp. Sauppe, *Nachrichten v. d. Kgl. Ges. d. Wissensch.* Göttingen, 1863, p. 303; A. Bauer, *Herodots Biographie*, *Sitzungsber. d. Phil. Hist. Kl. der K. Akad. der Wissenschaften*, Wien, 1878, vol. lxxxix, p. 405 foll.; A. Kirchhoff, *Studien* 4, p. 4 foll.; F. Rühl, *Philologus*, xli, 1882, p. 54 foll.; Kirchhoff and Rühl used a squeeze furnished by myself, or a copy made by me; Rühl has also given a facsimile of some letters; Dittenberger, *Sylloge*, 1883, No. 5, cp. p. 658; Dareste, *Journal des Savants*, 1884, p. 513; D. Comparetti, *Museo Italiano*, i, 1885, p. 151 foll.; Cauer, *Delectus Inscriptionum Græc.* No. 131; F. Bechtel, *Die Inschriften des Ionischen Dialects*, Abhdlgn. d. Kgl. Ges. d. Wissensch. zu Göttingen, xxxiv, 1887, p. 140, No. 238; Maunde Thompson, *Classical Review*, 1887, p. 314.

In Nov. 1749 Lord Charlemont, accompanied by Dalton (Hardy, *Memoirs of the Earl of Charlemont*, i, p. 33), visited Budrum, and copied into his *Diary* the inscription in its then unbroken condition. That copy is now published for the first time. We read in his *MS. Diary*:—‘After a good deal of difficulty and scolding, at length by force of paying I got leave to sit at a door to take a long ins. in very old and as yet unintelligible Greek in which the words *Ἀλικαρνησσον*, *Ἀλικαρνασσεων*, so spelt are remarkable. The sense of the rest I hope at leisure to look into.’

	ΙΛΔΕΩΣ' ΛΛΟ	ΖΕΒΟΥΕΥΖΑΙ C
	ΘΑΛΙΚΑΡΝΑΤ	ΝΚΑΙΣΑΛΜΑΚΙ
	ΕΛΝΚΑΙΛΥΓ	ΜΙΣΕΝΤΗΠΕΡΗ
	ΑΓΟΡΗΜΗΝC	ΕΡΜΑΙΩΝΟΣΓΕΜ
5	ΓΤΗΠΙΣΤΑΜΕΙ	ΕΠΙΛΕΟΝΤΟΣΓΡΥ
	ΤΑΝ ΤΟ	ΘΟΑΤΑΤΙΟΣΚ/
	ΣΛ Λ	ΘΘΕΙΚΥΙΛΩΝΕ
	ΟΙ Μ	ΜΟΝΑΣΜΗΓΑΡ
	ΔΙΔC Ψ	ΓΗΝΜΗΤΕΘΙΚ
10	ΙΤΟΙΣΜΝΗΙ	ΛΙΝΕΠΙΑΠΟΜΩ
	ΝΙΔΕΛΤΟΥ	ΛΜΙΟΣΜΝΗΜΟΝΙ
	ΥΟΝΤΟΣΚΑΙ	ΥΑΜΥΛΤΟΚΑΣΒC
	ΛΛΙΟΣΚΑΙC.	ΛΚΙΤΕΛΝΜΝΗ
	ΜΟΝΕΥΟΝΤC	ΕΓΑΒΑΤΕΛΤΟ/
15	ΦΥΑΣΙΟΣΚΑ	ΡΜΙΛΝΟΣΤΟΓ
	ΝΥΑΤΙΟΣΗΝΔ	ΖΘΕΛΗΔΙΚΑC
	ΣΟΑΙΠΕΡΙΓΗ	ΔΙΚΙΛΝΕΠΙΚΑ/
	ΓΝΕΝΟΚΤΩΚΑ	ΕΚΑΜΗΣΙΝΑΓΟΤ
	ΘΑΔΟΣΕΓΕΝΕ	ΥΟΜΛΙΔΕΚΑΤΑΓ
20	ΡΝΥΝΟΡΚΩΙC	ΔΙΚΑΣΤΑΣΟΤ
	ΛΝΟΙΜΝΗΜΟ	ΙΔΕΛΞΙΝΤΟΥΤC
	ΚΑΡΤΕΡΟΝΕΝΛ	ΔΕΤΙCΥCΤΕΡΟΛ
	ΕΠΙΚΑΛΗΤΟ	ΤΟΧΡΟΝΟΤΩΛ
	ΟΚΤΩΚΑΙΔΕΚΑ	ΥΩΝΟΡΚΟΝΕΝΑΙΤ
25	ΟΙΝΕΜΟΜΕΝC	ΗΓΓΗΝΗΤΑΘΙΙ
	ΑΟΡΚΟΝΔΕ	ΔΙΚΑΣΤΑΣΗΜΙ
	ΚΤΟΝΔΕΞΑΜ	CΤΟΝΔΕΟΡΚΟΝΕΙ

PART IV.

	Τάδε δ σύλλο[γο]ς ἐβουλεύσατο
	ὁ Ἀλικαρνατ[έω]ν καὶ Σαλμακι-
	τέων καὶ Λύγ[δα]μης ἐν τῇ ἱερῇ
	ἀγορῇ μνηδ[ε]ς Ἑρμαιῶνος πέμ-
5	πτη ἰσταμέ[νου] ἐπὶ Λέοντος πρυ-
	ταν[έου]το[ς τ]οῦ Οὐατᾶτιος κ[α]-
	ὶ Σα[ρυντῶ]λλ[ου τ]οῦ Θεικυιλωνε
	οι . . [τοὺς ?] μ[νή]μονας μὴ παρ[α]-
	διδάσθαι μ[ή]τε γῆν μήτε οἰκ[ί]-
10	α τοῖς μνήμ[ο]σιν ἐπὶ Ἀπολλω-
	νίδεω τοῦ Λυ[γδ]άμιος μνήμονε-
	ύοντος καὶ [Πα]ναμύω τοῦ Κασβώ-
	λλιος καὶ Σ[αλ]μακίτων μνη-
	μονευόντων Μ[ε]γαβάτεω τοῦ Ἀ-
15	φυσίος καὶ Φο[ρμ]ίωνος τοῦ Π[α]-
	νυάτιος ἣν δ[έ] τ[ι]ς θέλῃ δικάζε-
	σθαι περὶ γῆ[ς ἡ] οἰκίων ἐπικαλ[ε]ί-
	τω ἐν ὁκτῶ καὶ δέκα μυσὶν ἀπ' οὗ τ-
	ὁ ἄδος ἐγένε[το] νόμῳ δὲ κατάπ[ε]-
20	ρ νῦν ὀρκῶ[ς] σ[ε] τοῦ δικαστᾶς ὅτ[ι]
	ἂν οἱ μνήμονες ἐιδέωσιν, τοῦτο
	καρτερόν εἶνα[ι] ἦν δέ τις ὕστερον
	ἐπικαλῇ τοῦ[το] τοῦ χρόνου τῶν
	ὁκτῶ καὶ δέκα [μνη]νῶν ὀρκον εἶναι τ-
25	ῶ νεμομένῳ [τ]ῇ γῇ ἡ τὰ οἰκ-
	ί]α, ὀρκούν δὲ τ[οὺς] δικαστὰς ἡμί-
	ε]κτον δεξαμένους, τὸν δὲ ὀρκον εἶν-

ΑΙΠΑΡΕΟΝΤΟΣ ΝΕΣΤΗΚΟΤΟΣΚ
 ΑΡΤΕΡΟΣΔΕΙΝΑΙΓ ΑΙΟΙΚΙΩΝΟΙΤΙΝΕ
 30 ΤΟΤΕΙΧΟΝΟΤΕΛ ΛΩΜΙΔΗΣΚΑΙΠΑΝΑ
 ΜΥΗΣΕΜΝΗΜΕ ΟΜΕΙΜΗΣΥΤΕΡ
 ΝΑΠΕΠΕΡΑΣΑΙ ΥΝΟΜΟΝΤΟΥΤΟΝ
 ΗΝΤΙΣΘΕΛΗΙ ΧΕΑΙΗΠΡΟΟΝΤΑ
 ΥΗΦΟΝΩΣΤΕΙ ΝΑΙΤΟΝΝΟΜΟ
 35 ΝΤΟΥΤΟΝΤΑΕΘΛ ΑΥΤΟΠΕΡΗΣΘΩ
 ΚΑΙΤΩΠΟΛΛΩ ΕΙΝΑΙΠΕΡΑΚΑΙΑ
 ΥΤΟΝΦΕΥΓΕΝΑΙ ΧΥΔΕΜΗΝΙΑΥ
 ΩΙΑΞΙΑΔΕΚΑ ΤΗΡΩΝΑΥΤΟΙ
 ΕΠΡΗΣΘΑΙΕΠΙ ΓΩΓΗΚΑΙΜΗ
 40 ΑΜΑΚΑΘΟΘΩΛ ΑΙΕΣΑΛΙΚΑΡΝ
 ΗΣΣΟΝΑΛΙΚΑ ΣΣΕΩΝΔΕΤΩΣΣ
 ΥΜΠΑΝΤΩΝΤ ΩΙΕΛΕΥΘΕΡΟΝ
 ΝΑΙΟΣΑΝΤΑΥΤΑΙ ΡΑΒΑΙΝΗΚΑΤ
 Ι ΕΡΤΑΘΡΚΙΑΕΤΑ ΚΑΙΩΣΓΕΓΡΑΦ
 45 ΑΙΕΝΤΩΙΑΠΟΛΛ ΩΙΕΠΙΚΑΛΕΝ

ν]αι παρεόντος [του ε]νεστηκότος· κ-
 αρτερούς δ' είναι γ[ης κ]αὶ οἰκίων, οἵτινες
 30 τότε εἶχον, ὅτε Ἀ[πολ]λωνίδης καὶ Πανα-
 μύης ἐμνημό[νευ]ον, εἰ μὴ ὑστερο-
 ν ἀπεπέρασαν. [Τδ]ν νόμον τοῦτον
 ἦν τις θέλη [συγ]χέαι ἡ προθητα-
 ι] ψῆφον ὥστε μ[ὴ εἶ]ναι τὸν νόμο-
 35 ν τοῦτον, τὰ ἐόν[τα] αὐτοῦ πεπρήσθω
 καὶ τῶ πολλῶν[ος] εἶναι ἱερὰ καὶ α-
 ὑτὸν φεύγεν αἰ[εί·] ἦν δὲ μὴ ἡ αὐτ-
 ῶ ἄξια δέκα [στα]τήρων, αὐτὸν [π-
 40 ἐπρήσθαι ἐπὶ [έξα]γωγῇ καὶ μη[δ-
 ἀμὰ καθοδὸν [εἶν]αι ἐς Ἀλικαρν-
 ησσόν. Ἀλικά[ρνα]σσέων δὲ τῶς σ-
 υμπάντων τ[ούτ]φ ἐλεύθερον εἶ-
 ναι ὅς ἀν ταῦτα μ[ὴ πα]ραβαίῃ κατό-
 περ τὰ ὅρκια ἔτα[μον] καὶ ὡς γέγραπ[τ-
 45 αι ἐν τῷ Ἀπολλ[ωνί]φ ἐπικαλέν.

It will be convenient to give here a facsimile of Lord Charlemont's copy:—

ΤΑΙΕΘ·ΛΛΟΡΘ
 ΘΑΛΙΚΑΡΝΑΤΕΝΗΚΑΙΣΑΛΜΑΚ
 ΒΩΝΚΑΙΛΥΓΔΑΜΙΣΕΝΤΗΠΕΡΙ
 5 ΛΓΟΡΙΜΗΝΘΕΡΜΑΙΩΝΘΣΠΕΥ
 ΤΗΠΣΤΑΜΕΝΘΕΤΙΑΕΟΝΤΟΞΕΡ
 ΤΑΜ·ΝΤΟΞΤΟΦΑΤΑΤΙΟΞΚ
 ΣΑ·ΦΑΛΩΤΘΟΕΚΥΙΩΝΕ
 ΣΙ·ΟΞΜΗΝΜΟΝΑΞΜΗΤΑΓ
 ΔΙΔΟ·ΙΜΗΤΕΤΗΝΜΗΤΕΟΙ
 10 :ΤΟΙΣΜΗΜΟΞΙΝΕΓΙΑΠΟΛΥ
 ΝΙΔΕΩΤΦΑΥΓΔΑΜΙΟΞΜΕΜΟΝ
 ΟΝΤΟΞΚΑΙΡΑΝΑΜΥΩΤΟΚΑΤΡ
 ΛΔΙΘΕΚΑΙΣΑΛΜΑΚΙΤΕΛΩΜΗΝ
 ΜΟΝΕΥΟΝΤΩΝΜΕΓΑΒΑΤΕΤΩΑ
 15 ΦΥΑΣΙΟΞΚΑΙΦΟΡΜΙΩΝΟΙΤΟΠ
 ΜΥΑΤΙΘΣΗΝΔΕΤΙΣΘΕΛΗΙΑΙΚΑΤΕ
 ΣΘΑΙΠΕΡΙΓΗΣΗΘΙΚΙΩΝΕΡΙΚΑΙ
 ΤΩΝΘΚΤΩΚΑΙΔΕΚΑΜΗΝΙΑΠΟΤ
 20 ΘΑΔΟΞΓΕΝΕΤΟΝΟΜΩΙΔΕΚΑΤΑΡ
 ΡΗΥΘΟΡΚΩΙΣΙΤΟΞΔΙΚΑΣΤΑΞΟΤ
 ΑΝΘΙΜΩΗΜΟΝΕΞΕΙΔΕΩΣΙΝΤΟΥΠ
 ΚΑΡΤΕΡΟΝΕΝΑΙΗΝΔΕΤΙΣΥΣΤΕΡΟΝ
 ΕΠΙΚΑΛΗΙΤΟΥΤΟΤΟΧΡΟΝΟΤΩ
 25 ΘΚΤΩΚΑΙΔΕΚΑΜΗΛΩΝΟΡΚΟΝΕΝΑΙΤ
 ΟΡΝΕΜΟΜΕΝΩΙΤΗΤΤΗΝΗΤΑΘΙΡ
 ΔΟΡΚΟΝΔΕΤΟΞΔΙΚΑΣΤΑΣΗΜ
 ΚΤΩΝΔΕΞΑΜΕΝΟΞΤΟΝΔΕΟΡΚΟΝΕΙ
 ΑΙΠΑΡΕΟΝΤΟΞΤΟΕΝΕΣΤΗΚΟΤΟΞ
 30 ΑΡΤΕΡΟΞΔΕΙΝΑΙΓΗΣΚΑΙΘΙΚΙΩΝΟΙΤΙΝ
 ΤΟΤΕΙΧΟΝΟΤΕΑΠΟΛΛΩΝΙΔΗΣΚΑΙΠΑΝ
 ΜΥΗΣΕΜΝΗΜΟΝΕΥΟΝΕΙΜΗΣΥΤΕΡ
 ΝΑΠΕΠΕΡΑΣΑΝΤΟΝΝΟΜΟΝΤΟΥΤΟΝ
 ΗΝΤΙΣΘΕΛΗΙΣΥΓΧΕΑΙΗΠΡΟΟΝΤΑ
 35 ΥΗΦΟΝΩΣΤΕΜΗΕΙΝΑΙΤΟΝΝΟΜΟ
 ΝΤΟΥΤΟΝΤΑΕΟΝΤΑΥΤΟΠΕΡΗΣΘΩ
 ΚΑΙΤΩΠΟΛΛΩΝΟΞΕΙΝΑΙΠΕΡΑΚΑΙΑ
 ΥΤΟΝΦΕΥΓΕΝΑΙΕΙΗΝΔΕΜΗΝΙΑΥ

[Here begins another page of the Diary.]

ΩΙΑΞΙΑΔΕΚΑΚΑΤΗΡΩΝΑΥΤΟ
 41 ΕΠΡΗΣΘΑΙΣΠΕΞΑΤΩΡΗΚΑΙΜΗ
 ΗΣΣΟΝΑΛΙΚΑΡΝΑΣΣΕΩΝΔΕΤΩΣΣ
 ΥΜΠΑΝΤΩΝΤΩΩΙΕΛΕΥΘΕΡΟΝ
 Ν·ΙΟΣΑΝΤΑΥΤΑΜΗΠΑΡΑΒΛΙΩ
 ΝΕΡΤΑΘΡΚΙΑΕΤΑΜΟΝΚΑΙΩΣΣΕΓΡΑΦ
 45 ΑΙΕΝΤΩΙΑΠΟΛΛΩ···ΙΕΠΙΚΑΛΕΝ

This important inscription has been commented upon by many scholars, but no general agreement has been arrived at as to its meaning. I will how-
 ever only refer to the different views that have been

proposed so far as is necessary in stating my own explanation. I must first notice some epigraphic and dialectic peculiarities. We find four times (lines 2, 6, and 16—comp. my remarks to l. 7) the symbol T, which we see from the inscription itself was considered as an equivalent of σσ (comp. l. 2 with lines 40 and 41 and see Rud. Krause, de Panyasside, Dissert. Goetting. 1891, p. 7 foll.). It is used only once in the name of the Halikarnassians, and its place is twice usurped by σσ, whence it may be inferred that the symbol T was going out of use. It has been rightly observed, that this symbol occurs only in proper names of a non-Hellenic character; and this also is true of its use on coins of the Thracian town Mesembria, where it afterwards gave way to a simple σ. I should not like to lay too much stress on its occurrence in the word θαλάττης at Teos (see Roehl, Inscr. Gr. Ant. No. 497) since the only authority for that is a copy made in the last century. On this letter see W. Larfeld, Gr. Epigraphik (in Handbk. der Klass. Alterthumswissensch. I², p. 510).

Throughout this inscription the O has a dot in the middle like the Θ, and the same peculiarity occurs in the Ω of the last five lines. It will be seen from Roehl (Inscr. Gr. Antiquissim.) that this O with a dot in the middle was used in various parts of Greece in very ancient times. There was no danger of confusion until the letter θ came to assume the same form. But even after that the O with a dot in the middle was retained, as in our inscription, to a wider extent than is generally known. (C. Keil, Jahrb. f. Philol. und Pædag. Suppl. vol. ii, p. 369 and p. 385, note 38.) We may add some instances from Athens and Attika (see Athen. Mitth. ix, p. 389, Ἀθήναιον, vii, p. 369); from Elateia (see Bull. de Corr. Hell. vol. x, p. 367, No. 9, where Ω also is dotted, and vol. xi, p. 326, No. 3); from Heraia (see Athen. Mitth. vii, p. 377 on an iron coin); from Mytilene (see Conze, Lesbos, pl. vi, 1); from Assos (American Papers, vol. i, p. 5, No. iii); from Halikarnassos, see below No. DCCCCII; from Olbia (Latyshev, Inscr. Ant. Oræ Septentr. Ponti Euxini, Nos. 8 and 120); and from Kroton, on an archaic coin (Brit. Mus. Cat. of

Gr. Coins, *Italy*, p. 343, No. 10). Even an inscription of the time of Augustus, found at Pergamon, retains the same form (see E. Curtius, *Abhdlgn. d. Berl. Akademie*, 1872, p. 72).

If the letter O was engraved by a tool like a pair of compasses the dot would be produced by the fixed leg, and, possibly, when the letters were filled in with colour, the dot of the Omikron was left without colour so as not to be confounded with the Theta. To the ancients an inscription appeared legible only so long as the colours lasted in the letters (see C. I. A. iv, p. 41, No. 373 *e*, comp. Lolling, *Athen. Mitth.* v, p. 252 note).

The letters are beautifully cut. Towards the middle the writing becomes closer, as if the lapidary had seen that his space was too small. It may therefore be taken for granted that the inscription is as complete below as above. The spacing is so regular that the number of letters wanting at any point can be ascertained. But this has not hitherto been observed with due attention (see below, lines 9 and 20).

The dialect is Ionic, and this opens an interesting question as regards Herodotos and his statement that his native town Halikarnassos was Doric, having been founded by the Trœzenians (see vii, 99; comp. C. I. Gr. No. 2655 = Dittenb. *Sylloge*, No. 372). Herodotos must have had in his mind the Dorians, who, at the time of their migration, established themselves in Halikarnassos, which formerly had been Ionic. Doric was apparently thought to have been the dialect of Halikarnassos; for Suidas (*s. v.* 'Ἡρόδοτος) says that Herodotos became familiar with Ionic in Samos. But our inscription shows that the Ionic dialect was used at least in public documents at Halikarnassos in the time of Herodotos. Kiepert has accordingly supposed that the first Greek settlers at Halikarnassos had belonged to the Ionic section of Trœzen, not to the Dorian (see *Lehrbuch der alten Geogr.* p. 121, and Lolling, *Hellenische Landeskunde*, p. 257). In any case Halikarnassos was included in the Dorian confederacy formed by six Greek cities of that neighbourhood, and Bechtel believes (*loc. cit.* p. 140) that this would explain why Herodotos calls it a Dorian town, and would give point to the well-known passage (Herodotos, i, 143) *καὶ νῦν φαίνονται μοι οἱ πολλοὶ αὐτῶν (viz. τῶν Ἰώνων) ἐπαισχύνεσθαι τῷ οὐνόματι*.

Newton has remarked (see *Discov.* p. 674) that on the whole the earliest prose compositions of the Greeks were written in the Ionic dialect, and indeed it would seem as if the Ionic had been used in literature in many cities, where the colonists were of Dorian origin. Thus the residence of Herodotos in Samos is not likely to have done more than impart to his style certain peculiarities, as Newton suggested, such as the datives in *-οισι*. The Ionic of Halikarnassos may have assimilated certain Doric forms, as Bechtel supposes, from a Dorian element among the original settlers, and from the adjacent Dorian colonies. But except the datives in *-οις* and the form Ἀλικαρνατέων, l. 2, I cannot trace any Dorisms

in this inscription, since *φεύγεν*, l. 37, and *ἐπικαλέιν*, in l. 45, may also be read *φεύγειν* and *ἐπικαλεῖν*.

Before proceeding further it may be advisable to give a translation of the inscription, bearing in mind, that at the time of its composition no official style had been fixed for public documents, and allowing for expressions which now appear strange and awkward.

Translation.

At a conference of the Halikarnassians and Salmakitans with Lygdamis, in the sacred Agora, on the fifth of the month Hermaion, during the prytany of Leon, son of Oassassios and Saryssollos son of Theikyilo . . . it was resolved (in regard to) the Mnemones (public Remembrancers):

'Neither land nor houses shall be surrendered (for sale) to the Mnemones of the time when Apollonides, son of Lygdamis, and Panamyas, son of Kasbollis at Halikarnassos, and Megabates, son of Aphyasis, and Phormion, son of Panyassis at Salmakis held office.

'But if any one wishes to go to law about land or houses he must prefer his claim within eighteen months from the date of this resolution; and in accordance with the law as hitherto, *κατάπερ νῦν*, dikasts shall be sworn (to decide) on the facts as known to the Mnemones. But if any one prefers a claim after that term of eighteen months, the person in possession of the land or houses must take an oath, to be administered by the dikasts after having received (as fee) half a hekta; the oath shall be taken in the presence of the claimant; and those shall be the legal possessors of land and houses, who held the land and houses at the time when Apollonides and Panamyas were Mnemones, unless they have sold the property since.

'If any one wishes to annul this law, or proposes that it should be annulled, his property shall be confiscated and dedicated to Apollo, and he shall be banished for ever; if he does not possess property to the value of ten staters, he is himself to be sold abroad and shall not be allowed to return to Halikarnassos.

'The preferring of claims (as characterized above) shall be open to every one of the Halikarnassians who does not transgress that which has been sworn to and has been written down accordingly in the temple of Apollo.'

Previous to the time of this document, which is styled *βούλευμα* (a resolution) in l. 1, *ἄδος* (placitum) in l. 19, and *νόμος* (a law) in l. 32, the final appeal in disputes about property in land or houses had been to the Mnemones; henceforth the appeal is to be to the evidence of possession at a particular time, viz. during the Mnemonship of Apollonides and his companions. Evidently the sphere of the Mnemones was now restricted, and this is why the law in l. 8 refers to them. I cannot restore the beginning of that line; but I feel sure that Comparetti's *νεωποιεῖν* and Reinach's *νεωποιοῦ* are impossible, because the remains of the first letter of l. 8 are not part of a *π*. Hicks's *κοινῇ*, though not impossible, would not, I think, suit the purpose. The first sentence ends, as Rühl pointed out, after *μνήμονας*, not before that word.

A term of eighteen months is decreed for the regulation of affairs still pending according to previous procedure. During this period certain functions of the Mnemones are to be suppressed. Unfortunately we have hardly any means of explaining the sense of *παράδοσθαι*, except from the inscription itself. We know, however, what the duties of the Mnemones were according to Aristotle, who thus describes them (*Polit.* vii, 8, p. 1321 b. 34 foll.): *ἑτέρα δ' ἀρχὴ πρὸς ἣν ἀναγράφονται δεῖ τὰ τε ἴδια συμβόλαια καὶ τὰς κρίσεις ἐκ τῶν δικαστηρίων· παρὰ δὲ τοῖς αὐτοῖς τοῖς καὶ τὰς γραφὰς τῶν δικῶν γίνεσθαι δεῖ καὶ τὰς εἰσαγωγάς. ἐνιαχοῦ μερίζουσι καὶ ταύτην εἰς πλείους, ἔστι δὲ μία κυρία τούτων πάντων. καλοῦνται δὲ ἱερομνήμονες, καὶ ἐπιστάται καὶ μνήμονες καὶ τοῖς ἄλλοις ὀνόματα σύνεγγυς.* It would thus appear that private contracts of every description were deposited with the board of Mnemones. So also an inscription shows us the Mnemones taking part in the transference of landed property among private persons; see *Bull. de Corr. Hell.* v, 1881, p. 493; Dittenberger, *Sylloge*, i, No. 77: at Iasos certain confiscated houses and land were sold publicly; the purchaser and the prices being indicated, the formula is added: *μνήμονες συνεπώλησαν.* The editors of the inscription in the *Bulletin* say of the Mnemones: 'se portent garants du vendeur et assurent la validité de l'achat;' but the view of Dittenberger is more reasonable: 'legibus Iasensium emtiones venditiones tum demum ratæ fuisse videntur cum a minemonibus in tabulas relatæ erant.' It may then be assumed that during the Mnemonship of Apollonides and his companions no land or houses were to be registered by the Mnemones; that is, no land or houses were to be offered for sale. Consistently with this explanation we find further on, l. 31, mention of the possibility that property had been sold *ὑστερον*, later than Apollonides, etc. Only pending disputes were to be decided during these eighteen months. No doubt this limit of time coincided with the expiration of Apollonides' Mnemonship, at which moment all property was to have its fixed possessors. Were these arrangements then a matter of ordinary business? No one would have thought otherwise I believe but for the mention of a Lygdamis in lines 3 and 11, and of a Panyasis in l. 15. The occurrence of these names has recalled the statement of Suidas *s. v.* Herodotos, to the effect that the historian left Halikarnassos, on account of Lygdamis, 'third tyrant of that town after Artemisia,' Lygdamis having been a son of Pisindelis and grandson of that famous Artemisia whom even Herodotos praised for her bravery and ability in the battle of Salamis and afterwards, see vii, 99; viii, 68, 1; 87 foll.; 93; 101 foll. Herodotos, Suidas continues, took an active part in finally driving out the tyrant; but afterwards finding himself envied by his citizens, he emigrated to Thurion in Lucania, which had just then been founded by the Athenians. This event took place B. C. 443. *Ol.* lxxxiv, 2. As regards Πανύσις Πολύαρχου Ἀλικαρνασσεύς, the epic poet and uncle of Herodotos, Suidas (*s. v.*) says: ἀνηρέθη ὑπὸ Λυγδάμιδος τοῦ τρίτου τυραννήσαντος Ἀλικαρνασσοῦ. From these records

Sauppe, Kirchhoff, and others have been led to believe our inscription to be a convention between Lygdamis and a band of citizens who had tried to drive out the tyrant, but had finally come to terms with him. This seemed to be confirmed by the circumstance that of the Mnemones one evidently belonged to the Lygdamis family, while the other belonged to the family of Panyasis. It appeared probable that those citizens having before been exiled and deprived of their property were now given an opportunity of receiving compensation. But this view obviously depended in a great measure on the word *κάθοδος*, which was read in l. 19. The true reading *τὸ ἔδος* is due to Theod. Bergk.

Newton, taking a more cautious view, supposed that the inscription had reference to the ownership of certain real property which had been held in sequestration by the state in consequence, probably, of some political revolution, connected with the tyranny of Lygdamis. Rühl however regards the inscription as simply a state law regulating the possession of landed property, and he has been followed by Dittenberger (*loc. cit.* p. 658 add.).

It seems certain that the Lygdamis mentioned in l. 3 is the well-known tyrant of Halikarnassos; but it is open to doubt whether in l. 11 the reference is to that same person, and whether Panyasis is necessarily the epic poet, for the name of Lygdamis occurs elsewhere, while five other men called Panyasis, somewhat later in date, are mentioned in a Halikarnassos inscription published by Haussoullier and Newton (see *Bull. de Corr. Hell.* iv, 1880, p. 295; 522; Newton, *Essays*, p. 426, comp. Dittenberger, *Sylloge*, No. 6).

Kirchhoff, judging from the position of Lygdamis' name in the inscription, concluded that the tyrant had been deposed at that time; on the other hand Newton remarks, that there is no evidence to show that such dynasts could introduce new laws without observing the usual mode of procedure. And in fact the famous decrees of the Mylasians concerning Mausolos seem to show that these dynasts could not act arbitrarily in such matters, see *C. I. Gr.* 2691 c, d, e; Waddington-Le Bas, Nos. 377 foll.; Hicks, *Histor. Inscr.* p. 177, No. 101. The date of these decrees is marked by the names of the Persian king and the dynast for the time being. It is surprising that the date of our inscription should be given, in the manner of Greek republics, from the names of the prytanes, as at Halikarnassos in later times, see below, No. dcccxcv. By this as well as by its general tenour I am led to believe that our inscription belongs to a series of decrees, by which certain abuses previously associated with the tyranny were provided against: for instance, the tyrant may be supposed to have influenced the Mnemones in favour of his partisans. Possibly the decrees were issued after an attempt had been made to overthrow the tyranny; but if so, the citizens have once more come to terms with Lygdamis by means of certain treaties, alluded to apparently in the last lines of the document. Naturally the advantages guaranteed by

the new law would be reserved for those who had taken part in the agreement, and were willing to adhere to it.

From the position of the name of Lygdamis it may be fairly argued that the power of the tyrant had been limited by a kind of constitution, the united Halikarnassians and Salmakitans having been admitted to an equal share of power. If this was so then it may be questioned whether the earliest Athenian Tribute-list, B.C. 454, is really evidence of the previous expulsion of Lygdamis; this has generally been concluded from the fact of the 'Halikarnassians' being there mentioned, and not the tyrant's name, as is the case with Idyma and Syangela. At all events Lygdamis had been expelled before the founding of Thurion, B.C. 443 (see above), and I should like to regard this year as the *terminus ante quem* for our inscription.

It remains to deal with a difficulty which has been found in the account of Herodotos as compared with the statement in Suidas. The words of the historian have generally been taken to imply that the son of Artemisia had been too young for war, when she as queen joined the forces of Xerxes against Greece, B.C. 480. But the statement of Herodotos has been misunderstood. He was deeply impressed with the fact of the queen's going personally to the war without necessity—*οὐδεμιῆς εὐσεύσης οἱ ἀναγκαίης*, when already she had a grown-up son, *νεηνίης*, not a mere boy. Unfortunately Herodotos does not give the name of this son, possibly because he turned out to be his personal enemy Lygdamis. In that case Lygdamis could be reckoned third in succession to Artemisia (Suidas *s. v.* 'Ηρόδοτος) if we assume that she had been succeeded on the throne first by a brother and next by her son. As Herodotos does not give the name of the son, we are unable to decide whether Suidas is really right in calling him Pisindelis and styling Lygdamis a grandson of Artemisia. With the peculiar law of succession in force at Halikarnassos, Lygdamis might have been either the brother or the son of that unnamed son of Artemisia.

Originally Halikarnassos must have consisted of two different parts, Salmakis and Halikarnassos proper. The former is mentioned as a fountain by Vitruvius (ii, 8, § 11) and Strabo (see p. 656; comp. Ovid, *Metamorph.* iv, 11); it is called a Carian town by Steph. Byz. *s. v.* Probably it had been the native settlement which was afterwards merged in the Greek town that grew up beside it. In lines 40 and 41 both parts are comprised under the name of Halikarnassos. The two settlements had a *σύλλογος*, which word the Halikarnassian Herodotos employs four times to signify an assembly summoned for a special purpose, not a regular assembly (see vii, 8; viii, 24, 74, 83); the word has the same meaning in Thucydides (i, 67; ii, 22, 59; iii, 27), and Xenophon (*Anab.* vii, 7, 2); compare Plato, *Gorgias*, p. 456 c: *διαγωνίζεσθαι ἐν ἐκκλησίᾳ ἢ ἐν ἄλλῃ τινὶ συλλόγῳ*. The addition of the article in the inscription may indicate a regular institution, which however was not summoned at fixed times. Possibly it was one of those

institutions by which it was sought to limit the power of the tyrants (see above, p. 52).

Line 1. Roehl's 'facsimile' followed by Roberts and Reinach is defective in this line as well as elsewhere, and does not give a correct idea of the firm and careful character of the writing.

Lines 3 and 4: *ἐν τῇ ἱερῇ ἀγορῇ*. The use of the article seems to mark the agora here, not as an assembly, but as a place of meeting, as at Demetrias and another town in Thessaly (see *Ath. Mitth.* vii, 1882, p. 75: *ἀναγραφῆναι δὲ αὐτὸ καὶ ἐν Δημητριάδι ἐν τῇ ἱερᾷ ἀγορᾷ, τὸ δὲ αὐτὸ γενέσθαι καὶ παρ' ἐκείνοις*, cf. *Iliad*, xviii, 504).

Line 4. A month *Ἑρμαιῶν* is found, as Newton observed, in a decree of Iulis in Keos (Rangabe, *Antiquités Helléniques*, ii, No. 677, line 33); an *Ἑρμαῖος* occurs in Thessaly, Perrhæbia, Bœotia, Ætolia, Argos, Cyprus; at Kyzikos and at Krete it lasted, at least in later times, from October 24th to November 23rd. It reappears in the Halikarnassos inscription, No. DCCCXCVI. On the Halikarnassian months, see *post*, No. DCCCLXXXVII.

Lines 5 foll. There are two prytanes, apparently one for each part of the town.

Line 7. The first name is restored from the inscription already mentioned, which gives Saryssollos with one l, and besides contains the names of Panamyas, Apollonides, Megabates, Panyassis, and Phormion. It is decidedly later than our inscription. As the space on our stone allows of only four letters, the *Ω* of which is preserved in Lord Charlemont's copy, I propose to write the *σσ* as *Τ*. See above, p. 50.

The patronymic is uncertain, the form *Θεικυλῶ* being apparently as good as *Θεικυλῶνε[ω]*, the first *ι* being all but certain; it is smaller than the other letters, and has obviously been added as a correction, like the *λ* in line 10.

Line 8. The remains of the first letter indicate a *Ξ* or a *Κ*, not a *Ν* or a *Ρ*. But apart from this, *νεωποίου* or *νεωποιούντος* is impossible, first because at least two prytanes are required, one for each town; and secondly, because of the *καί* at the end of line 6, such dates as *πρυτανεύοντος, στρατηγούντος κ.τ.λ.* being regularly treated as *asyndeta*; besides we ought in that case to find *νεωπ.* either preceding the name of Saryssollos or inserted immediately after it. In later times there seems to have existed a board of prytanes at Halikarnassos.

Line 9. To fill the lacuna four letters are required; therefore the reading *παράδοσθαι* instead of *παράδδναι* becomes certain. I am well aware that my whole explanation depends on this fact.

Lines 10 foll. 'Not to hand over anything to the Mnemonēs during the Mnemonship of Apollonides and his companions' sounds awkward, and possibly the reference is to a board of Mnemonēs named after their presidents. But I prefer what has been suggested in the translation.

Line 19. *Τὸ ἄδος*, suggested by Th. Bergk (see *Rhein. Mus.* 1864, p. 604, and *Jahrb. für Philol. u. Pædag.* 1873, p. 37; comp. Hesych. *s. v.* *ἄδημα, ἄδος· ψήφισμα, δόγμα*), is a derivative from *ἀνδάνω*, and therefore an equivalent of the Latin *placitum*; τὰ

Feßdñçóta on the bronze tablet from the Locrian Oiantheia (Inscr. Græc. Antiq. No. 321, line 38; Roberts, Introd. No. 231), mean 'resolutions,' and in Alcaeus, *Fragm.* 39, instead of the *τάδε ἄν* of the MSS. Bergk has proposed *Fάδεα*.

Lines 19 foll. Obviously the procedure described in these lines had been usual till then, and was to be retained for the next eighteen months. Similarly a time of transition of one year is provided for in a decree of Amorgos (Ath. Mitth. xvi, 1891, p. 40). The swearing of jurors as at Athens (see Hermann, *Staatsalterthümer*⁵, § 134, 10) was probably usual in Greek trials. According to line 26, it is to be continued in the new order of things except as regards the fee to be received by the dikasts. To fill the lacuna in line 20 Hicks had proposed *ὀρκῶ(ι)σ[αι]*—taking the ι as a blunder—but Lord Charlemont's copy now shows that the subjunctive had been used. The ι after the ω is therefore a blunder of the lapidary.

Lines 20 foll. The reading is certain throughout. Neither *ὅτι δ' ἄν* nor *ὅτου δ' ἄν* (Reinach), nor *τοῦτο[ν]* can be accepted. Instead of *καρτερόν* we should expect *κύριον* as in a Delian inscription: *ὅτι δ' ἄν οὔτοι διακρίνωσιν, κύριον ἔστω* (C. I. Gr. No. 2266, l. 23), the more so as further on in line 29 *καρτερός* is employed in its usual sense (comp. the Gortynian Law, iv, line 23 and *passim*, and the fragment of Archilochos which has been quoted by Sauppe—*Fragm.* 25, Bergk—*ὁ δ' Ἀσίης καρτερός μηλοτρόφου*).

Line 27. 'As the hekte was certainly the sixth part of the stater, the hemiekton, or half-hekte, must have been the twelfth part of the stater' mentioned in line 38. 'We thus learn the fact that at the time when this inscription was written, the people of Halikarnassos made use of a gold or electrum coinage.' Unfortunately we have no certain Halikarnassian coin before about B.C. 400, when the silver coinage began, which consisted of drachms and obols of the Phœnician Standard, see Head, *Hist. Num.* p. 526. There are doubts whether the very ancient electrum stater of 'Phanes' with a Greek inscription, should be attributed to Halikarnassos, where it was picked up (see P. Gardner, *Numism. Chronicle*, N. S. xviii, 1878, p. 262 foll.). Were there no doubt in the matter this coin would attest the use of the Ionic dialect at Halikarnassos as early as the seventh century B.C. Fränkel, however, assigns the coin to Ephesos. He proposes to read 'Phaino,' and takes this as an epithet of Artemis (*Archæol. Zeitg.* xxxvii, 1879, p. 27 foll.; see my remark, *Rhein. Mus.* xlii, 1887, p. 225, and Head, *Cat. of Greek Coins*, Ionia, p. xviii). A small coin of gold or electrum purchased at Halikarnassos is described by Newton, *Discov.* p. 684: Obv., Rose or flower; Rev., Circular flower, incuse; weight 4.3 grains; size 5½ millim.

Line 28. *Τῷ ἐνεστηκότος*, 'the plaintiff.' Newton

compares Theophr. (Stob. Serm. xlv, 22) . . . *εἴ τις ἐνίσταται ἢ ἀντιποιεῖται τοῦ κτήματος ἢ τῆς οἰκίας*: comp. Dem. 18, § 4, and Soph. Ajax, 104, quoted by Dittenberger, where *ἐνστάτης* is equivalent to 'adversary.'

Line 32. *ἀπεπέρασαν*, 'sold,' from *ἀποπιπράσκω*, the counterpart of which *ἀποπρίασθαι* occurs in Aristoph. Ran. 1227, the simple verb, Hom. Od. xv, 428: *πέρασαν δέ με δεῦρ' ἀγαγόντες*. On the significance of the whole phrase see *ante*, p. 52.

Line 36. Apollo Archegetes was the principal god at Halikarnassos, comp. *post.* No. DCCCXCIII. His temple is mentioned line 45; see also Bull. de Corr. Hell. v, p. 211, and xiv, p. 95. The inscription from Halikarnassos mentioned above, referring to the sale of lands, shows that a clause containing penalties as in our inscription was not a dead letter, but was really carried into effect. The beginning runs thus: *θεοί· Οἶδε ἐπρίαντο παρὰ τοῦ Ἀπόλλωνος καὶ τῆς Ἀθηναίης καὶ Παρθένου γέας καὶ οἰκίας τῶν ὀφειλόντων τοῖς θεοῖς τούτοις*. The extent of property here sold was so considerable that we should be justified in assuming the occasion of the sale to have arisen out of times of trouble, and not in the ordinary course of affairs. Unfortunately we know as yet scarcely anything of the history of Halikarnassos between the times of Lygdamis and Mausolos. Possibly a fresh attempt had been made to seize the town by the former tyrant's family, which I think was very closely connected with the later dynasty of Hekatomnos. I cannot agree with Jürgens when he contests this view (*De rebus Halicarnassensium pars prior*. Dissert. Hallens. 1877, p. 36).

Lines 41 foll. It is highly improbable, as has been assumed by several editors, that the verb *ἐπικαλεῖν* should be used here in a different sense from that in which it is used in lines 17 and 23. The inscription ceases with the word *ἐπικαλέν* or *ἐπικαλεῖν*, but on the right side another decree had been written, as in the sale-inscriptions of Halikarnassos and Chios (Inscr. Gr. Ant. No. 381), which cover respectively three and four sides of the stones. The few letters that are now legible on this side of the stone were, I believe, first published by Roehl. So far as I can read them they are as follows:

Ν
 ΗΓ
 ΑΕ Γ ΔΙΠ
 Ι ΝΔΕΜ ΗΓ
 ΑΑΕΚΙ
 Ν ΕΛΗ
 Α
 Ν
 Π
 ΑΣ

All I can make out is the phrase *ἐῖαν δὲ μή* in the fourth line.

DCCCLXXXVII.

On a fragment of a stèle of white marble, the right edge partially preserved. Height $4\frac{1}{2}$ in.; breadth 7 in.; thickness $1\frac{1}{2}$ in. Discovered by A. Biliotti.

ΣΑΝΘΕΙ
ΔΟΞΕΝΤΗ
ΓΑΝΕΩΝΕΓ
ΝΟΥΣΚΝΙΔΙΣ
5 ΊΕΡΙΤΗΝΠΟΛΙΝ
ΊΔΙΑΙΤΕΤΟΙΣΕΝ
ΙΧΡΗΣΙΜΟΣΕΣΤΙΝ
ΤΑΤΗΠΟΛΕΙΔΙΑ
ΔΙΕΡΗΝΗΣΘΑΙ
10 ΗΣΕΧΕΙΠΕΡΙΤΗΝ
ΤΙΚΑΙΕΙΝΑΙ
ΤΗΣ
ΙΝ

.
. Μηνός Ἀνθε[στηριώνος
. ἐ]δοξεν τῇ βουλῇ
καὶ τῷ δήμῳ γνώμῃ πρυ[τάνεων ἐπε]ιδὴ . .
ὁ δεῖνα]ρους Κνίδιος ἀνὴρ
5 ἀγαθὸς ὧν διατελεῖ] περὶ τὴν πόλιν [καὶ
κοινῇ μὲν ἅπασιν] ἰδίᾳ τε τοῖς ἐ[τυγχ-
άνουσι τῶμ πολιτῶν] χρήσιμός ἐστιν
πράττων πάντα τὰ συμφέρον]τα τῇ πόλει, διὰ
ταῦτα στεφανῶσαι τὸν δεῖνα κ]αὶ ἐπηνῆσθαι
10 αὐτὸν εὐνοίας ἕνεκα] ἧς ἔχει περὶ τὴν
πόλιν τὴν Ἀλικαρνασσέων] καὶ εἶναι
αὐτὸν πρόξενον καὶ εὐεργέτην] τῆς [πό-
λεως]

This is a decree in honour of a Knidian, who had proved a friend of the Halikarnassians. It is perhaps the most ancient decree from Halikarnassos we possess in the original, since the letters seem to indicate the fourth, or, at latest, the third century B. C. The decrees of Halikarnassos hitherto known have been enumerated, Bull. de Corr. Hell. xiv, 1890, p. 95. It has been remarked both by the French editors, Cousin and Diehl, and by Swoboda (Die Griechischen Volksbeschlüsse, 1890, p. 77), that the preambles are somewhat different. Apparently this depends in part upon the subject of the decree (compare *infra*, No. DCCCXCV) or upon the mode of procedure—thus, for instance, the resolution or the amendment is supposed to have been made without a *προβούλευμα* in the decree quoted by Josephus, Antiq. Iud. xiv, 10: *ἔδοξε τῷ δήμῳ εἰσηγησαμένου τοῦ δέινος*, and in C. I. Gr. No. 106 (comp. Hicks, Hellen. Journ. ii, p. 98): *ἔδοξε τῷ δήμῳ Ἰατροκλῆς Πυθίωνος εἶπε· τὰ μὲν ἄλλα καθότι ἡ βουλὴ ἐψηφίσαστο, τὸ δὲ ψήφισμα τὸ περὶ Τροιζηνίων δὲ προεβούλευσεν ἡ βουλὴ, ἀναγράφαι, κ.τ.λ.*; comp. Bull. de Corr. Hell. xiv, p. 90, 1. No doubt the preamble varies also according to the period.

The only decree from Halikarnassos of a type

similar to ours is one which has been published, Bull. de Corr. Hell. iv, 1880, p. 395: after the name of the month that of the secretary is inserted, followed by *γνώμῃ πρυτανίων*, which here has its place after *ἔδοξεν, κ.τ.λ.* It is also a decree of proxenia.

Line 1. The month Ἀνθεστηριών occurs also in the decree just quoted; other Halikarnassian months are Ἀπολλωνιών (Bull. de Corr. Hell. xiv, p. 106), Ἀρτεμισιών (*loc. cit.* p. 96), Ἐλευθεριών (*loc. cit.* v, p. 212), Ἑρμαιών (see *ante*, No. DCCCLXXXVI, and *post*, No. DCCCXCVI), Ἡρακλείος (see *post* No. DCCCXCV), Ποσιδεών (see Discov. p. 687, No. 2). They resemble the Calendar of other Ionian towns.

Line 9. *στεφανῶσαι . . . καὶ ἐπηνῆσθαι*: a similar change occurs in another honorary decree from Halikarnassos recently discovered (Bull. de Corr. Hell. xiv, p. 90, 1), and elsewhere, e. g. at Mylasa (see Waddington-Le Bas, No. 407).

Lines 11 foll. The other decree of proxenia from Halikarnassos already referred to runs thus: *ἀναγράφαι αὐτὸν πρόξενον καὶ εὐεργέτην τῆς πόλεως*; the same occurs at Erythræ (Le Bas, iii, No. 39). But *εἶναι . . . εὐεργέτην* is what is found there as also at Teos, Le Bas, iii, No. 40 (in honour of Mausolos), and No. 87, line 22 (in honour of Antiochos Soter).

DCCCLXXXVIII.

On a fragment of a stèle of white marble. Height $6\frac{1}{2}$ in.; breadth $7\frac{1}{2}$ in.; thickness $2\frac{1}{2}$ in. Discovered by A. Biliotti.

ΟΥΤΟ
ΝΟΣΕΔΟ
ΜΩΙΓΝΩΜΗΣ
ΎΗΙΣΤΡΑΤΗΓΩΝ

[Μηνὸς ἐπὶ πρυτανείας]?
[τῆς μετὰ]?
οὗτο . . . [γραμματεῦντος τοῦ δέινος]?
νος ἔδοξε τῇ βουλῇ καὶ τῷ δή-
μῳ γνώμῃ Σ[τρατηγῶν]?
. ἡ στρατηγῶν

5 ΥΙΟΥΣΚΥΛΑΚΟΣ
 ΤΟΣΙΗΝΟΔΟΥΤΟΥ
 ΙΩΝΙΟΥΤΟΥΑΠΟΛΛ
 ΟΥΤΕΤΡΑΚΙΣΓΡΑΙ
 ΙΡΙΟΥΤΟΥΣΩΣΙ
 10 ΑΙΠΡΟΣΟΧΗ
 ΛΕΙΠΟΝ

5 υἱοῦ Σκύλακος Σ [Ζηνόδο?-
 τος Ζηνοδότου [Ἀπολ-
 λωνίου τοῦ Ἀπολλ[ωνίου
 τ]οῦ τετράκις γραμ[ματεύσαντος
 ριου τοῦ Σωσι[βίου
 10 καὶ προσοχῆς?
 λειπον

This is certainly part of a decree, but too little is preserved to enable us to make out the details. The opening lines are restored on the model of No. DCCCLXXXVII, and Newton, *Discov.* p. 687, No. 2.

Line 3. γνώμη: the nominative is much more usual, but for the dative compare Boeckh, C. I. Gr. 2264, 2484. One would have expected the next word to be *πρυτάνεων*, as in the previous inscription, but the trace of a σ is certain. At Erythræ we have *στρατηγῶν, πρυτάνεων, ἐξεταστῶν γνώμη* (see Waddington-Le Bas, 1536). At Halikarnassos a Strategos is mentioned in a recently discovered inscription (*Bull. de Corr. Hell.* xiv, p. 90), and a yearly board of Strategi in another (*loc. cit.* p. 97), where the expenses of three inscribed stelæ on behalf of the town are ordered to be provided by them; they were also

concerned with the erection of statues, see below, No. DCCCXCIII.

Line 4. This is quite unintelligible to me; *στρατηγῶν* may be the participle.

Line 5. One Skylax, from Halikarnassos, is quoted as astronomer and statesman, and as a friend of Panætius by Cicero (*De Divin.* ii, 42, 88): Scylax Halicarnasseus, familiaris Panætii excellens in astrologia, idemque in regenda sua civitate princeps, etc.

In this district of Asia Minor the development of writing was more rapid than in Greece proper. We may therefore assign this inscription to the second century B. C., to which period has also been ascribed the fragment of a list discovered at Halikarnassos, containing the name of one Σκύλαξ Μόσχου (*Bull. de Corr. Hell.* xiv, p. 100).

DCCCLXXXIX.

On a fragment of white marble; height 4½ in.; breadth 5½ in.; thickness 1½ in. Discovered by A. Biliotti.

ΟΞΕΤΗΒΟΥ/
 ΝΕΡΕΙΔΗΤΟΥ
 ΣΑΛΙΚΑΡΝΑΣΣ
 ΤΝΑΛΛΩΝΕΓ
 5 ΟΛΛΑ

ἐδ]οξε τῇ βουλῇ καὶ τῷ δήμῳ
 ν ἐπειδὴ του
 σ Ἀλικαρνασσ
 τ]ῶν ἄλλων ἐρ?
 5 π]όλιν

Part of a decree, perhaps of the second century B. C. The beginning of line 2 must have read *γνώμη πρυτάνεω*], though the traces of letters are not favour-

able to that reading. At the end of line 4 the letter may be a Π or a Ρ.

DCCCXC.

On a fragment of white marble; height 4½ in.; breadth 4½ in.; thickness 1½ in. Discovered by A. Biliotti.

ΥΣΛ
 ΜΕΡΑΙΟΤΑ
 ΑΙΔΕΚΑΙΟΙΝΕ
 ΙΑΝΤΙΦΩΝΤΟΣ
 5 ΨΗΦΙΣΘΑΙΔΟΥ
 ΕΙΚΟΝΑΚΑΘΑΡΕ
 ΤΟΙΟ

υσω
 ἡ]μέραι στα[ν
 αι δὲ καὶ οἱ νε[ώτεροι?
 ἐπ?]; Ἀντιφῶντος
 5 ἐ]ψηφίσθαι δοῦ[ναι
 εἰκόνα καθάπερ
 τοιο

This seems to be part of a decree, possibly as early as the fourth century B. C., ordering an *ἀναγόρευσις τιμῶν* on a certain day; compare the Halikarnassian decree from Kos, *Bull. de Corr. Hell.* v, p. 212: *ἀναγγεῖλαι τὸν στέφανον ἐν τῷ θεάτρῳ ὅταν ἡ πόλις πρῶτον ἀγῇ χορικοὺς ἀγῶνας τῇ δεύτερῳ*

(sic) *ἡμέρα τῶν κυκλίων.* Comp. *loc. cit.* xiv, p. 90 foll.

Line 4. The hasta before Antiphon is not quite certain.

Line 5. At the beginning there seem to be slight traces of an Ε.

DCCOXC I.

On a fragment of white marble with bluish veins. Height $4\frac{1}{2}$ in.; breadth $4\frac{1}{2}$ in.; thickness $1\frac{1}{2}$ in. Discovered by Salzmann and Biliotti.

	Λ		ε
	ΠΕΛ		πεδ ?
	ΕΝΔΕΛ		ενδεα
	ΙΗΝΙΛΟ		Τροι]ζήνι λο
5	ΑΜΝC	5	'Επιδ?]αμνο
	ΑΜΙΟΥ		μιου

The interest of this fragment consists in the mention of Træzen, the mother city of Halikarnassos; the character of the lettering moreover seems to belong to the same period as C. I. Gr. No. 106, which has been recognised as Halikarnassian, and

rightly explained by Hicks as referring to the liberation of Træzen (and other cities) from the Macedonian garrisons about B. C. 278 (Hellen. Journ. ii, p. 98 foll.).

DCCOXC II.

On a fragment of a stèle of white marble, the right edge partly preserved. Height 1 ft. 9 in.; breadth $11\frac{1}{2}$ in.; thickness $4\frac{1}{2}$ in. Discovered by Salzmann and Biliotti.

	— ΙΚΟΥ		σ . . . ΚΟΥ
	ΥΥΧΡΗΜΑΤΟΣ		τ]ου χρήματος
	ΑΔΥΝΑΑ ΪΚΑΙΚΙΝΔΥΝΕΥΟ		κατ]ὰ δύναμ[ι]ν καὶ κινδυνευον-
	ΤΕΣΕΙΣΕΝΕΝΚΕΙΝΕΞΩΝΟΥΚ		τες εἰσενενκεῖν ἐξ ὧν οὐκ
5	ΑΡΙΣΤΙΑΝΘΗΝΚΑΙΣΑΡΟΣΚΑΙ	5	εὐχ?]αριστίαν τὴν Καίσαρος καὶ
	ΤΟΓΕΓΡΑΜΜΕΝΟΣΔΡΑΚΩΝΤΩ		ὑ]πογεγραμμένος Δράκων τω-
	ΝΤΗΠΑΤΡΙΔΙΚΑΙΤΑΙΣΥΠΕΡΑΥ		ον τῇ πατρίδι καὶ ταῖς ὑπὲρ αὐ-
	ΜΕΝΟΣΜΗΔΕΝΕΝΠΟΔΙΟΝΓΕ		μενος μὴδὲν ἐνπόδιον γε-
	ΑΤΩΝΕΚΤΟΥΑΝΙΣΟΥΤΗΣΑΠΟ		ατων ἐκ τοῦ ἀνίσου τῆς ἀπο-
10	ΜΙΑΝΗΜΩΝ ΠΡΟΣΕΛΘΩΝΥΠC	10	. μίαν ἡμῶν προσελθὼν ὑπε-
	ΗΝΚΑΙΣΑΡΟΣΚΑΙΤΑΣΕΠΑΝΓC		ην Καίσαρος καὶ τὰς ἐπανγε-
	ΙΑΛΟΓΟΝΕΚΤΗΣΔΥΝΑΜΕΩΣ		ἀν]άλογον ? ἐκ τῆς δυνάμεως
	ΑΣΤΟΗΜΙΣΥΤΟΛΟΓΕΥΟΜΕΝΟΝ		ας τὸ ἥμισυ τὸ λογευόμενον
	ΑΝΤΙΝΩΝΕΠΙΘΕΣΙΝΑΔΙΚΟΝΠΑΡΑ		αντινων ἐπίθεσιν ἄδικον παρα
15	ΥΒΙΑΣΘΕΙΣΥΠΕΜΕΙΝΕΠΡΕΣΒΕΥ	15	κ]αί ? βιασθεῖς ὑπέμεινε πρεσβευ-
	ΗΣΚΑΙΜΕΤΑΕΝΟΣΤΩΝΥΙΩΝΕΞΙ		ης καὶ μετὰ ἐνὸς τῶν υἱῶν ἐξι-
	ΝΣΥΝΚΑΘΕΣΤΑΜΕΝΩΝΑΝΔΡΩΝ		ων συνκαθεσταμένων ἀνδρῶν
	ΑΝΑΝΘΥΠΑΤΟΝΜΑΡΚΟΝΠΛΑΥΤ		. ον ἀνθύπατον Μάρκον Πλαύτ-
	ΚΑΙΔΕΗΘΕΙΣΣΥΝΑΓΩΝΙΣΑΜΕΝΩΙ		. καὶ δεηθεῖς συναγωνισαμένῳ .
20	ΣΕΝΙΝΑΔΩΜΕΝΕΙΣ ΤΟΗΜΙΣΥΤΗΣΕ	20	σεν ἵνα δώμεν εἰς τὸ ἥμισυ τῆς ἐ
	ΑΤΗΝΚΑΙΣΑΡΟΣΥΠΟCΤΑΣΙΝΚΑΙΚΑ		κατ]ὰ τὴν Καίσαρος ὑπόστασιν καὶ κα
	ΔΕΙΝΑΡΙΑΜΥΡΙΑΚΑΙΜΗΤΑΥΠΟΤΙΝΩΝ		δαινάρια μύρια καὶ μὴ τὰ ὑπὸ τινῶν
	ΕΝΤΑΚΙΣΜΥΡΙΑΤΟΔΕΜΕΓΙΣΤΟΝ		π]εντακισμύρια, τὸ δὲ μέγιστον
	ΘΕΜΕΛΙΩΜΕΝΟΝΚΑΙΤΕΤΗΡΗ		τε]θεμελιωμένον καὶ τετηρη-
25	ΥΡΟΝΟΝΤΑΝΤΑΤΗΚΑΙΣΑΡΟΣΚΙ	25	χρόνον πάντα τῇ Καίσαρος κ .
	ΣΕΚΤΗΣΔΥΝΑΜΕΩΣΦΕΡΩΜΕΝ		s ἐκ τῆς δυνάμεως φέρωμεν
	ΗΚΟΝΤΩΣΗΜΕΙΝΕΠΙΘΕΣΕΩΣ		προσ]ηκόντως ἡμεῖν ἐπιθέσεως
	ΝΜΕΝΚΑΙΘΥΕΙΝΚΑΙΚΑΛΛΙΕΡΕΪΝ		ν μὲν καὶ θύειν καὶ καλλιερεῖν
	ΓΗΟΙΣΑΥΤΟΚΡΑΤΟΡΙΚΑΙΣΑΡΙΘΕ		γῆοις αὐτοκράτορι Καίσαρι θε

Occasionally even more than one-third may have been rebated.

The following lines contain the principal service rendered by Drako. The verb *θεμελιώω* must be accepted here, as also in Diodoros (xi, 68 ; xv, 1), in a metaphorical sense. The thing, 'founded and protected all along by Cæsar' may be the autonomy or liberty which was probably granted to Halikarnassos at the same time that it was accorded to the Knidians (see Plutarch, *loc. cit.* and *ante*, p. 17), and was secured to the town through Drako's exertions.

Lines 28 foll. refer to sacrifices offered apparently to Augustus and to a Cæsar who is characterized as *νεότητος ἡγεμών*, princeps juventutis. On this title first given to Caius and Lucius Cæsar, see Newton's remarks, *ante*, No. ccxiii. Assuming the services of Drako to have been enumerated in a chronological sequence, neither of those two youths could be meant here; this would be impossible at the time of the Proconsulate of M. Plautius Silvanus (Newton, *loc. cit.*). There remains only Tiberius (comp. Mommsen, *Staatsrecht*, ii², p. 800) whom, just at the time of our inscription, the Halikarnassians must have had some reason for honouring, since they erected statues of him and his son Drusus about A. D. 3 (see C. I. Gr. No. 2657 = Loewy, No. 356). But this inference from the order of the inscription may not be well founded, and it is possible that C. Cæsar may have been worshipped at Halikarnassos when he was sent to the East, B. C. 1 (see the following inscription and especially No. dcccxciv). The reading might approximately be as follows: *αὐτοκράτορι Καίσαρι θεῷ*

νίῳ Σεβαστῷ καὶ Γαίῳ Καίσαρι, νεότητος ἡγεμόνι, ὅστις . . . ἀποσταλεί]ς ὑπὸ τοῦ Σεβαστοῦ, κ.τ.λ. In the East, but not in the Western parts of the Roman Empire, Augustus allowed the imperial princes to receive divine honours (comp. O. Hirschfeld, *Zur Geschichte des Röm. Kaisercultus*, Sitzungsber. der Berl. Akad. 1888, p. 13). The *Καيسάρηα ἐν Ἀλικαρνασσῷ*, mentioned in an inscription from Kos (Bull. de Corr. Hell. v, p. 230 ; Dittenb. Syll. No. 399) may, however, be better explained by reference to Julius Cæsar, since in the same inscription other *Καيسάρηα* are expressly characterized as *τὰ τιθέμενα Γαίῳ Καίσαρι*. The existence of these games seems to confirm the fact that Julius Cæsar had favoured Halikarnassos as we have supposed. Thus our inscription, fragmentary as it is, contributes some new points in the later history of that town.

The last lines preserved seem to praise Drako as having been, in his readiness to help, pre-eminent among those who cared for the affairs of the town *τοὺς πε[πολιτευμένους καλῶς καὶ . . .] κατωρθώκτας*; probably he had gone a second time to the Proconsul.

Lines 11 and 26. On the preposition *ἐκ* as signifying 'in conformity to,' 'according to,' see Krüger, *Griech. Sprachlehre*, § 68, 17, 10.

Line 27. *Ἡμεῖν* occurs also in a Tenian inscription, about B. C. 100, and seems not infrequent during the last century B. C. (C. I. Gr. No. 2335, line 44. Hicks, *Manual*, p. 350).

Line 29. . . . γήοις; *η* for *ει* is a spelling which occurs especially during the Augustan age (see the next inscription).

DCCCXCIII.

On a slab of white marble, broken at the top; below, it has been prepared for insertion into a socket; the reverse side is roughly worked. Height 2 ft. 6 in.; breadth 1 ft. 9½ in.; thickness 6 in. Found in pulling down an old shop in the Bazaar of Budrum in 1868 and acquired by A. Biliotti.

			ΠΑΑ
		ΤΩΝ	ΝΑΝΑΣΤ/
		ΑΣΕΝΤΟΙΣΤΗΣΕΥΔΑΙΜΟΝΙΑΣΚΑΙ	
		ΣΥΝΗΘΗΑΣΠΡΟΒΑΛΛΟΜΕΝΩΝΚΑΙ	
		ΣΚΑΦΟΥΣΜΗΔΕΕΝ ΧΛΩΜΕΝΩΝΑΥ.	
		ΖΥΓΙΣΤΕΠΡΟΓΕΓΕΝΗΛΕΝΟΙΣΤΡΙΗΡΑΥΟΙ.	
		ΛΟΠΡΟΝΟΟΥΝΤΕΣΚΑΙΚΑΤΑΚΟΙΝΟΝΤΗΣΠΟ/	
		ΝΠΟΛΕΜΩΝΝΟΜΩΙΚΑΙΤΑΥΤΗΝΔΙΩΡΘΩΣΑΝΤΟΚΑΙΑΝΕΙΛΟ	
		ΞΔΕΕΜΠΑΣΙΝΑΤΟΙΣΚΑΙΤΟΙΣΥΦΕΑΤΩΝΠΟΛΕΙΤΕΥΟΜΕΝΟΙΣ	
10		ΑΓΝΟΥΣ ΝΚΑΙΠΟΔΗΜΩΣΙΟΥΝΑΙΠΟΙΔΙΩΤΙΚΟΥΛΥΣΙΤΕΛΟ	
	2C	ΑΝΑΦΟΡΗΝΟΥΔΕΝΙΔ' ΓΚΑΘΤΩΝΔΙΑΒΟΛΗΣΕΠΙ,	
		ΥΣΑΤΟΥΣΠΑΡΕΣΧΟ ΤΟΥΣΠΕΡΙΔΕΤΗΣΦΥΛ,	
		ΑΤΑΤΗΝΠΟΛΙΝΚΑ' ΙΣΤΗΝΕΠΟΗΣΑΝΤΟΠΡΙ	
	Τ /	ΑΕΝΕΙΡΗΝΗΛΑΡΙΝΓ ΑΙΜΗΣΥΝΤΕΛΟΥΜΕΝ	
15		ΕΡΑΙ ΚΑΡΟΝΟΥΚΑΙΠΛΕ ΕΝΩΝΔΕΜΗΔΥΝΑΣC	
		ΕΡΟΝΑΠΟ ΤΑΣΤΑΘΗΝΑΙΤΗΝC ΙΕΙΣΦΕΡΟΜΕΝΟΙΚΑ,	

	ΕΙΝΜΕΤ/ ΣΡΕΣΠΟΥΔΗΣΤΗΝ	ΙΑΝΕΚΤΗΣΑΝΤΟΚΛ
	ΙΜΟΥΤΕ ΦΡΟΣΥΝΗΝΚΑΙ	ΣΟΦΙΛΟΜΕΝΩΝΔΕΙ
	ΡΩΝΚΑΙΤΩ Ε ΟΡΩΝΣΥΝΤΟΙ	ΕΙΝΑΡΙΩΝΝΑΓΚΑΙΤΗ
20	ΗΝΑΝΓΚΑ ΠΟΤΩΝΛΟ	ΕΓΡΑΜΜΕΝΟΥΧΡΗΜ
	ΟΥΣΠΑΡΑΣΧΕΣΩΑΛΛΟ:ΕΚΠΟΡ	ΙΑΡΧΗΣΕΝΚΑΤΑΛΛΓ
	ΒΟΥΛΟΜΕΝΟΙΟΥΣΕΠΑΥΤΩΝ	Ε:ΑΛΛΟ:ΠΡ ΒΕΥ
	ΣΠΑΛΛΗΤΡΟΣ/ ΛΛΙΟΝΔΙΑΤΕ	ΥΤΟΣΚΑΚΕ ΙΟΝ
	Α ΤΕ ΑΡΕΣ/ ΕΣΧΟΝΚΑΙ	ΟΙΠΟΓΡΑ ΙΟΗ
25	ΝΙΚΑΙ ΔΟΣΙΑΝΤΩΝΑΝΔΡΩ Γ	ΛΟΥΦΙΣΜΟΝ Ω
	Α ΑΦΩΓΩΝΕΙΝΑΙ:ΑΛΛΟ ΙΝΑΟΥ	ΙΑΣΑΠΟΔΙΔΩΙΧ/
	ΑΣΙ ΔΗΛΑΝΤΑΣΤΟΥΤΩΝΕ/	ΙΑΣΚΑΙΚΑΚΟΠΑΣ
	ΣΚΑΙΔΗΔΥΝΟ ΣΥΠΕΡ ΙΣΠΕ Ε	ΠΟΜΕΙ
	ΕΚΛΙΕΤΕΡΟΥΣΠΡΕ ΙΝΑΥ	ΩΝΠΡΕ
30	ΣΙΑ: ΤΥΧΗΤΗΓΑΣ ΔΟ>	ΑΚΟΝΤΕ
	ΑΙΑΣΗ ΠΡΟΝΤΟΥ Ε //	ΑΙΑΔΟ
	ΚΥΛΩ ΝΔΙΑΔΟΣΙΣ ΔΙ/	ΞΕΣ
	ΓΗΓ.ΙΚΟΤΑΣΕΠΙΑ ΓΙ ΕΙ	ΔΕΓ
	ΔΩΡΟΥΚΑΙΤΟΝΓΑΛ/ ΥΔΕ	Ο
35	ΑΣΤΟΝΑΥΤΩΝΟΥΣ Ε/ ΩΚΑΙ	
	ΑΛΚΗ:ΑΙΑΛΛΗΜΑΡΜΑΡΙΝΗ:Α ΑΛΛΗΧΡ	
	ΤΟΙΣ/ΠΑΥΤΩΝΕΝΤΙΑΡΧ ΠΡΑΓΑ	
	ΗΣΚΑΙΔΙΑΜΟΝΗΝΚΑΙΑΥΞΗΣΙΝΑΛΛΑΘΕΙ/	Ε/
	ΟΤΑΤΟΙΣΤΗΣΠΟΛΕ ΣΤΟΠΟΙΣΚΑΙ	Ε
40	ΕΗΓΗΜΕΝΟΝΑΥΤΩΝΤΗΑΡΧΗΟΥΔΡΑΚΕ	ΑΥΤ
	ΟΥΠΟΛΛΑΚΑΙΜΕΓΑΛΑ Τ ΙΔΗΜΩΠΛ	ΟΙ
	ΙΣΚΑΙΠΡΟ/ΚΙΑΙΣΚΑΙΠΡΕΣΒΕΙΛΙΣΑΙΠΟΛΕΙΤΗΑΙΣΑ	ΓΙΣΥ
	ΟΝΜΕΤ ΠΣΥΝΑΡΧΟΝΤΩΝΚΑΙΚΑΤΙΔΙΑΝΑΥΤΟΝ	ΙΡΕ
	ΥΑΤΗΠΑ ΡΙΔΙΠΕΡΟΗΚΟΤ ΑΙΚΑΤΩΡΟΩΚΟΤΑΠΕΡΙΛΗΓΕ	
45	ΑΓΓΕΙΣΥΝΕΙΔΗΣΙΣΚΑΙΤΑΤΩΝΗΓΟΥΜΕΝΩΝΑΠΟΚΡΙΑ	
	ΟΙ ΑΣΚΑΙΑΝΑΓΚΑΙΩΤΑΤΑΣΤΕΤΕΛΕΚΟΤΑΠΡΕΣΒ ΑΛ.ΝΕ	
	ΑΝ ΕΣ>ΤΟΙΣΚΑΙΑΠΕΓΝΩΣΜΕΝΟΙΣΚΑΙΡΟΙΣΚΑΤΑΤ/	
	Α ΔΗΜΟΝΤΕΤΕΙΜ ΣΘΑΙΠΑΣΑΙΣΤΑΙΣΤΕΙΜΑΙΣΚΛΕΟΠΓ	
	ΩΙ ΕΕΙΚΟΝΩ ΑΥΤΟΥΤΗΝΜΑΡΜΑΡΙΝΗΝΣΤΕ	ΣΤΕ
50	ΤΗ ΠΟΛΕΩΣΑΡΧΗΓΕΤΗΙΑΝΑΓΓΡΑΦΗΝΑΙΔ ΓΑΣΤΕ	
	ΙΟΕ ΚΑΙΤΑΥΤΗΝΑΙΑΤΕΘΗΝΑΙΕΝΤΩΙΕΠ ΜΟΤΑΤ	
	ΗΘΗΝΑΙΔΕΤΗΣΤΕΚΑΤΑΣΚΕΥΗΣ ΙΤΗΣΑΝΑ	/
	ΕΛΙ ΤΟΝΑΤΟΥΣ/ ΤΟΓΕΓΡΑΜΜΕΝΟ ΣΣΤΡΑΤΗΓΟΥΣΥ ΙΤΟΝΓΡΑ	
	ΕΤΑΥΤ/ ΑΝΗΝΕΞΟΔΕΥ ΑΝΑΙΕΚΤΟΥΤΗΣΠΟΛΕΩΣΛΟΓΟ	

- παλ
των ν ἀναστα
ης ἐν τοῖς τῆς εὐδαιμονίας καὶ [ρο-
5 ἰς] συνηθῆας προβαλλομένων καὶ
σκάφους μὴδὲ ἐν[ο]χλουμένων αὐτ
ς τοῖς τε προγεγεννημένοις τριηράρχοις
ἄλλοι:προνοοῦντες καὶ κατὰ κοινὸν τῆς πόλ-
εως περιστάντων] ν πολέμων νόμῳ καὶ ταύτην διωρθώσαντο καὶ ἀνείλο-
ντο] ες δὲ ἐμπᾶσιν ἀτοῖς καὶ τοῖς ὑφ' ἐατῶν πολειτευομένοις
10 ἄγνοῦς . . ν καὶ ἀπὸ δημοσίου καὶ ἀπὸ ἰδιωτικοῦ λυσιτελο-
ῦντε]ς ὅ[πότε] ἀναφορὰ ἦν, οὐδενὶ δ[ὲ] τρόπῳ? ἐ]γκαθήτων διαβολῆς ἐπι[με-
λείς? προθύμοις ἀτοῖς παρέσχοντο . . . εἰς ἐκά]στους, περὶ δὲ τῆς φυλα-
κῆς τῆς κ]ατὰ τὴν πόλιν καὶ [τὴν χώραν σπουδὴν μεγ]ίστην ἐποίησαντο πρῶ[ν,
ὑσ]τ[ερον δὲ καὶ] ἐν εἰρήνῃ χάριν [. κ]αὶ μὴ συντελουμέν-
15 ων τὰ ἐ]ερά [π]ᾶντα? ἐ]κ χρόνου καὶ πλε εων δὲ μὴ δύνασ[θ-
αι τὸ ἐ]ρερὸν ἀπο[κα]τασταθῆναι τηνε εἰσφερόμενοι καὶ
εἰν μετὰ [πᾶ]σης σπουδῆς τῇν ιαν ἐκτῆσαντο κα[ὶ]?
δ]ήμου τη . . . υφροσύνην καὶ [. προ]σοφιλομένων δὲ
. φό?]ρων καὶ τᾶ[ν] ἐ[ίσφ]ορων σὺν τοῖς [τόκοις . . . τὸ δλον δ]ειναρίων Ἄλ καὶ τῆ[ς
20 πόλεως] ἡνανγκασ[μένης] ὑπὸ τῶν λο[γιστῶν]? γ]εγραμμένου χρήμ-
ατος αὐτ[οῦς] παρασχέσθαι· ἄλλο: ἐκπορ ναρχης ἐνκαταλεί-
πειν οἳ βουλόμενοι τοὺς ἐπ' αὐτῶν? ε: ἄλλο: πρ[εσ]βεύ-

- 25 σαντε]ς πάλιν πρὸς Λ[ό]λλιον διὰ του ντος κακε . . . ον
 α . τε αρεσ . . . εσχον καιχ[. λ]οιπογρα[φη]θη
 νικα δοσιαν τῶν ἀνδρῶ[ν] τ[ο]ν κουφισμὸν ω
 . . . λ ἀφο[ρ]ον εἶναι : ἄλλο[ι] ἵνα οὔ[ν] ὁ δῆμος τὰς καταξ[ί]ας ἀποδιδῶ χά-
 ρι[τ]ας ὦν μὲν τὰς τούτων ἐλ ιας καὶ κακοπαθ[ε]-
 ία]ς καὶ κινδύνου]ς ὑπὲρ [τῆ]ς πό[λ]ε[ως] ?] πομεν
 30 ὥστ]ε καὶ ἐτέρους προ ιναυ ὦν προ . .
 30 σια : τύχη τῇ ἀγαθ[ῇ] δε]δόχ[θαι] ἐπαινέσαι Φιλόδημον Δρ]άκοντα?]
 καὶ Ἀθ[η]ν[ι]ππον Ἀ τοῦ . . . ο . υ Οὐ]λιάδα?]
 . κυ ν διακοσιο δι ξ ἐστ[ρα]-
 τηγηκότας ἐπὶ Ἀ[θη]ν[ι]π[πο]ν?]
 35 εἰ οδε
 δωρου καὶ τὸν Γα υδη ἔκ-
 35 αστον αὐτῶν οὐσ ωι καὶ εἰκόνι
 χ]αλκῇ καὶ ἄλλῃ μαρμαρίνῃ καὶ ἄλλῃ χρ[υ]σῇ
 τοῖς ὑπ' αὐτῶν ἐν τῇ ἀρχ[ῇ] πε]πραγμ[έ]νοις
 ης καὶ διαμονῇ καὶ αὐξήσιν ἀ[ν]αθεῖ[ναι] δὲ τὰς στήλας ἐν τοῖς ἐπισημ-
 οτάτοις τῆς πόλεως τόποις καὶ ἐ[. ἐ-
 40 ξ]ηγημένον αὐτῶν τῇ ἀρχῇ οὐ Δρακ αντ
 . ου πολλὰ καὶ μεγάλα τῷ δήμῳ πε αο προεδρ-
 ί]αις καὶ προδικίαις καὶ πρεσβείαις καὶ πολιτείαις κα[ὶ] μ[ε]τ[ε]στ[αι]ς τειμαῖς
 . . . ν μετ[ὰ] τῶν] τυναρχόντων καὶ κατ' ἰδίαν αὐτὸν ον ε
 . να τῇ πα[τ]ρίδι πεπονηκότ[α] καὶ κατωρθώκοτα περὶ . . . ηγε
 45 . αχ[υ] ?]εἰ συνείδησις καὶ τὰ τῶν ἡγουμένων ἀποκρίμ[α]τα
 π[ο]λ[λ]ὰς? καὶ ἀναγκαιωτάτας τετελεκότα πρεσβείας . νε
 . αν [ἐν] ἐσχάτοις καὶ ἀπεγνωσμένοις καιροῖς κατατα
 Φιλ[ό]δημον τετεμ[ῆ]σθαι πάσαις ταῖς τειμαῖς καθόπερ γέγραπ[τ]αι?
 τ[ῶ]ν δ]ὲ εἰκόνων] αὐτοῦ τὴν μαρμαρίνην στήσ[αι] ἐν τῷ ναῷ σύνναον
 50 τῷ] τῇ[ς] πόλεως Ἀρχηγέτῃ ἀναγραφῆναι δ[ὲ] τὰς τε[ι]μ[α]ς ἐς στήλην
 λ[ι]θ[ι]νὴν καὶ ταύτην ἀνατεθῆναι ἐν τῷ ἐπ[ισ]ημοτάτῳ [τόπῳ
 Ἐπιμελ]ηθῆναι δὲ τῆς τε κατασκευῆς [κα]ὶ τῆς ἀνα[σ]τάσεως τῶν εἰκόνων οἱ στηλῶν?
 τὸν] ἀρ[χι]τέκ[τονα] τοὺς ὑ[πο]γεγραμμένους] στρατηγούς κα[ὶ] τὸν γραμ-
 ματέα . τὴν δὲ εἰς ταῦτα [δαπ]άνην ἐξοδεύ[θ]ῆναι ἐκ τοῦ τῆς πόλεως λόγου.

The surface of the marble having splintered off, large parts of the inscription have perished; in no instance have both the beginning and the end of a line been preserved. The letters are very small, and sometimes it is difficult to decide if a hasta is intended to be perpendicular or oblique; the N sometimes begins with an oblique stroke. Each line seems to have contained about 56 letters (see lines 27, 28, 38, 42). The date may be inferred from the mention of the name of Lollius (line 23), who had been sent by Augustus to the East as tutor of C. Cæsar, A. U. C. 753 = B. C. I. His treachery having been revealed to the young prince by the Parthian king, Lollius died suddenly in Syria, perhaps by suicide (see Plin. H. N. ix, 118; Tacit. Annal. iii, 48; Vellei. Pat. ii, 102; comp. Mommsen, Monum. Ancyran.², p. 173). He is referred to in our inscription, not as a functionary, but apparently only as a man of influence.

The decree refers to a board, possibly of Strategoi (lines 32 foll. and 43), who, for the services recounted in the inscription, are to be honoured with stelæ to be set up in conspicuous places of the town (line 37 foll.). One of them is to receive exceptional honours, viz. three statues (lines 36 and 49), for extraordinary services (line 40). His name, if I am right in my reading of lines 30 and 48, was Philodemos, son of Drako. He would thus have been another member of the powerful family mentioned in the previous inscription, as may also have been

the Drako mentioned in No. DCCCXCIX, where his services are characterized as *leitourgiai* and *presbeiai*. His colleagues *oi synarchontes* (line 43), bear names, so far as they can be deciphered, which were usual in great Halikarnassian families, such as Athenippos and Uliades (line 31), see below. If we are correct in identifying this board with the Strategoi, whom we have already met with in Halikarnassos (see No. DCCCLXXXVIII), this inscription will give us a fair idea of their sphere of action (comp. also *ante*, Pt. III, p. 81). In the first lines there is an allusion to a period of prosperity (line 2); what follows is connected in some way with naval affairs, but remains unintelligible. In a dedicatory inscription from Halikarnassos of a good period mention is made of a Nauarchos and a Trierarchos, Waddington-Le Bas, No. 504.

Services of a new kind are introduced in line 7 with *ἄλλο*, which occurs again three times, in lines 21, 22, 26. In this last case the use of *ἄλλο* is difficult to explain, since it is followed, not by a new title but by the usual formula of public thanksgiving. Such a use of *ἄλλο* is unique.

Lines 7-21 contain an account of services rendered during a time of war, line 8 (compare for wars at that period the commentary to the previous inscription), and line 14.

Line 10. On the word *ἀγνός* = integer, as applied to functionaries in Roman times, see Foucart, Bull. de Corr. Hell. x, p. 97. and *ante*, Pt. III, No. CCCCLXXXI,

lines 7, 289, 306; here however it has apparently not yet become a mere epithet.

Line 11. $\delta[\pi\acute{o}\tau\epsilon] \acute{\alpha}\nu\alpha\phi\omicron\rho\acute{\alpha} \eta\nu$: 'whenever they were concerned,' or 'they were appealed to.'

' Εγκάθετος , spelt with an ϵ , is used for a spy by Polybios, and is found in a similar sense also in Diodoros (xvi, 68).

From lines 12 foll. it is obvious that the functions of the Strategi at Halikarnassos at this time extended to warfare, and were not yet confined to civil affairs as at Ephesos and other Greek cities.

Lines 14 foll. Certain sacrifices had not been offered nor certain feasts celebrated for a long time, and the sanctuary could not be restored. The board relieves this distressing state of things.

Lines 18 foll. The town being in arrear with the ordinary and extraordinary (? $\pi\rho\sigma\sigma\omicron\phi\iota\lambda\omicron\upsilon\mu\acute{\epsilon}\nu\omega\nu$) taxes with interest, and being forced to pay by the $\lambda\omicron\gamma\iota\sigma\tau\alpha\acute{\iota}$ (comp. Marquardt, Röm. Staatsverwaltung, i², p. 85, 162), has, it seems, given surety for the debts contracted, which amount, according to line 19, to 30,000 denarii, since the reading must be \tilde{M} ; comp. C. I. Gr. No. 3148 from Smyrna.

Lines 21, 22. This paragraph seems incomprehensible.

Lines 22-26. Having been sent a second time on a mission to Lollius they obtained permission for a certain debt, perhaps the one mentioned before, to stand over; comp. the use of $\lambda\omicron\iota\pi\omicron\gamma\rho\alpha\phi\acute{\epsilon}\iota\nu$ in the Tenian inscription of the age of Pompey, C. I. Gr. No. 2335 = Hicks, Manual, No. 204; $\kappa\omicron\upsilon\phi\iota\sigma\mu\acute{o}\varsigma$ is the proper word for the release of tribute, see Strabo, p. 485; C. I. Gr. ii, p. 1023, No. 2166 c. The beginning of line 26 may have been $\kappa\alpha\iota \tau\omicron\upsilon \lambda\omicron\iota\pi\omicron\upsilon$] $\acute{\alpha}\phi\omicron\rho\omicron\nu \epsilon\acute{\iota}\nu\alpha\iota$.

Line 27. Compare $\omicron\delta\epsilon\mu\acute{\iota}\alpha\nu \kappa\alpha\kappa\omicron\pi\acute{\alpha}\theta\epsilon\iota\alpha\nu \kappa\alpha\iota \delta\alpha\pi\acute{\alpha}\nu\eta\nu \upsilon\pi\omicron\sigma\tau\epsilon\lambda\lambda\acute{o}\mu\epsilon\nu\omicron\varsigma \chi\acute{\alpha}\rho\iota\nu \tau\hat{\omega}\nu \tau\eta \pi\acute{o}\lambda\epsilon\iota \sigma\upsilon\mu\phi\epsilon\rho\acute{o}\nu\tau\omega\nu$ in an inscription from Syros, C. I. Gr. No. 2347 c.

Line 29. Compare $\chi\acute{\alpha}\rho\iota\nu \tau\omicron\upsilon \kappa\alpha\iota \acute{\epsilon}\tau\acute{\epsilon}\rho\omicron\upsilon\varsigma \pi\rho\epsilon\tau\rho\acute{\epsilon}\pi\epsilon\sigma\theta\alpha\iota \pi\rho\acute{o}\varsigma \acute{\alpha}\rho\epsilon\tau\eta\nu \kappa\alpha\iota \pi\rho\acute{o}\varsigma \tau\hat{\alpha} \kappa\acute{\alpha}\lambda\lambda\iota\sigma\tau\alpha \tau\hat{\omega}\nu \xi\rho\gamma\omega\nu$ in the similar Halikarnassian inscription, Bull. de Corr. Hell. xiv, p. 97.

Lines 30 foll. Remains of the names of the men honoured; the name of Philcdemos is restored from line 48. An $\text{Ἀθήνιππος Ἄ τοῦ Ἄ τοῦ Ἀνδροσθένης}$ is found in the list of priests of Poseidon from Halikarnassos, C. I. Gr. No. 2655; on this analogy it is proposed to read here $\text{Ἀθήνιππος Ἄ viz. τοῦ Ἀθηνίππου}$ (see *post*, No. DCCCXCVIII), although this mode of writing is more suitable to lists of names. Another Athenippos, son of Iatrokles, is mentioned on a Halikarnassian tombstone of a good period (Bull. de Corr. Hell. iv, p. 404, No. 18). An $\text{Οὐλιάδης Οὐλιάδου τοῦ Ἱεροκλέους}$ occurs in a list from Halikarnassos, which perhaps is a register of priests

or high functionaries (Bull. de Corr. Hell. xiv, p. 100): for another, see C. I. Gr. ii, p. 1106, No. 2656 b.

Line 36. The three statues, each of different material, as at Knidos (see *ante*, p. 3) are decreed to one person, most probably to Philodemos, comp. line 48.

Line 38. $\Delta\iota\alpha\mu\omicron\eta$, 'perpetuity,' is used in the same sense by Dion. Hal. (Antiq. Rom. v, 2), by Diodoros (i, 63; xvii, 73), and others.

Line 45. Γ , the second letter, is not quite certain; the next may have been either a χ or an υ , the fourth letter perhaps a ρ .

The bringing of an answer, naturally a favourable one, is quoted among the merits of a man in two other inscriptions, one from Brussa of the age of Mithradates: $\acute{\epsilon}\nu\delta\omicron\zeta\omicron\tau\acute{\alpha}\tau\omicron\iota\varsigma \acute{\alpha}\pi\omicron\kappa\rho\acute{\iota}\mu\alpha\varsigma\iota \tau\eta\nu \pi\alpha\tau\rho\acute{\iota}\delta\alpha \acute{\epsilon}\kappa\acute{o}\sigma\mu\eta\sigma\epsilon$ (Arch. Epigr. Mitth. aus Oesterr. 1883, p. 171 = Rhein. Mus. xxvii, 1872, p. 323), and one from Akraiphia, of the second century A.D., which still more closely resembles the above: $\tau\epsilon\lambda\acute{\epsilon}\sigma\alpha\varsigma \delta\acute{\epsilon} \tau\eta\nu \pi\rho\epsilon\sigma\beta\epsilon\acute{\iota}\alpha\nu \dots \kappa\alpha\iota \tau\hat{o} \acute{\alpha}\pi\omicron\kappa\rho\acute{\iota}\mu\alpha \acute{\epsilon}\nu\epsilon\kappa\acute{o}\nu \pi\alpha\rho\acute{\alpha} \dots$ (C. I. Gr. i, p. 788, No. 1625, line 28).

Line 49. On $\sigma\acute{\upsilon}\nu\nu\alpha\omicron\nu$ see *ante*, No. DCLXXXVII, from Knidos.

Line 50. The Archegetes here is Apollo; see Waddington-Le Bas, No. 504, and Bull. de Corr. Hell. xiv, p. 107, 2.

Lines 52 foll. The procedure here is different from that of the other Halikarnassian inscription (Bull. de Corr. Hell. xiv, p. 97), though both inscriptions belong to the same period, as has already been stated. There two men are named for the purpose of engraving and erecting the stelæ; the expenses are to be defrayed by the Strategi out of the funds of the town. An architect is mentioned (line 53) also at Korkyra: $\pi\rho\omicron\beta\omicron\upsilon\lambda\omicron\upsilon\varsigma \mu\epsilon\tau\acute{\alpha} \delta\iota\omicron\iota\kappa\eta\tau\acute{\alpha} \kappa\alpha\iota \acute{\alpha}\rho\chi\iota\tau\acute{\epsilon}\kappa\tau\omicron\nu\omicron\varsigma$ (C. I. Gr. No. 1845, line 145), where the stelè is ordered to be erected $\delta\eta\nu \kappa\alpha \delta\omicron\kappa\eta \pi\rho\omicron\beta\omicron\upsilon\lambda\omicron\iota\varsigma, \pi\rho\omicron\delta\acute{\iota}\kappa\omicron\iota\varsigma, \sigma\tau\rho\alpha\tau\alpha\gamma\omicron\iota\varsigma \kappa\alpha\lambda\omega\varsigma \acute{\epsilon}\chi\epsilon\iota\nu$. It is well known that at Athens the engraving of inscriptions was referred to the $\gamma\rho\alpha\mu\mu\alpha\tau\acute{\epsilon}\upsilon\varsigma$.

The peculiarities of orthography in this inscription all point to the period to which we have ascribed it. Line 4, $\sigma\upsilon\nu\eta\theta\acute{\eta}\varsigma$, and line 42, $\pi\omicron\lambda\epsilon\iota\tau\acute{\eta}\alpha\iota\varsigma$; this writing of η instead of $\epsilon\iota$ before a vowel was almost confined to the Augustan age (see Dittenberger, Arch. Ztg. 1877, p. 38; C. I. A. iii, No. 788). The same has been said of the use of $\acute{\epsilon}\alpha\tau\acute{o}\varsigma$ for $\acute{\epsilon}\alpha\nu\tau\acute{o}\varsigma$ (comp. Homolle, Bull. de Corr. Hell. iii, p. 153, note 3; iv, p. 543; v, p. 253; vii, p. 134; Dittenberger, C. I. A. iii, No. 645). This form however is met with in the inscription of Mummius discovered at Olympia, Arch. Ztg. 1876, p. 55.

The ι adscriptum is arbitrarily omitted in places, as lines 30, 36, 40.

DCCCXCIV.

On a slab of white marble; the top and right-hand bottom corner broken away; the inscription ceases with line 55. Height 3 ft. 8½ in.; breadth increasing from 1 ft. 8½ in. at the top to 1 ft. 9 in. at the foot; thickness similarly increasing from 5½ in. to 6¾ in. 'The letters on this marble are quite worn away in many parts, in consequence of the slab having been placed for years over a sink, and thus exposed to the constant action of running water.' On the reverse several holes have been drilled, probably at a late period when the stone was employed for building purposes. From a Turkish house near the Acropolis of Salmakis. Published, *Archæol. Zeitg.* 1859, pp. 91*-94*, from a very imperfect copy. Newton, *Discov. Pl.* lxxxvii, and more correctly, p. 695, No. 6.

-- I I I I
 Ι ΕΙ Η ΑΙΩΝΙΟΣ ΚΑΙ ΑΘΑΝΑΤΟΣ ΠΑΝΤΟΣ ΦΥΣΙΣ ΤΟ
 ΙΣΤΟΝ ΑΓΑΘΟΝ ΠΡΟΣΥΠΕΡΒΑΛΛΟΥΣΑΣ ΕΥΕΡΓΕΣΙΑΣ ΑΝΘΡ
 5 ΙΔΙΣ ΕΧΑΣΙ ΣΑΤΟΚΑΙ ΣΑΡΑΤΟΝ ΣΕΒΑΣΤΟΝ ΕΝΕΝ ΑΜΕΝΗ Ο
 ΤΩ ΚΑΘΗΜΑΣ ΕΥΔΑΙΜΟΝΙΒΙΩ ΠΑΤΕΡΑ ΜΕΝΤΗΣ ΤΟΥ ΠΑ
 ΤΙΔΟΣ ΘΕΑΣ ΡΩΜΗΣ ΔΙΑΔΕΠΑΤΡΩΝ ΚΑΙ ΣΩΤΗΛΤΟΥ ΚΟ
 ΝΟΥ ΤΩΝ ΑΝΘΡΩΠΩΝ ΓΕΝΟΥΣΟΥΙ ΠΡΟΝΟΙΑΤΑΨΠΛΗΓΩΝ
 ΑΣΟΥ ΚΕΠΑΗΡΩΣ ΕΛΙΟΝΟΝ ΑΛΛΑ ΚΑΙ ΥΠΕΡΗΡΕΝ ΕΙΡΗΝΕΥΣ
 ΙΜΕΝ ΓΑΡ ΓΗΚΑΙ ΘΑΛΑΤΤΑ ΠΟΛΕΙΣ ΔΕ ΑΝΘΟΥΣΙΝ ΕΥΝΟΥΙΑ
 10 ΟΜΟΝΟΙΑΙΤΕ ΚΑΙ ΕΥΕΤΗΡΙΑΙΑΚΜΗΤΕ ΚΑΙ ΦΟΡΑ ΠΑΝΤΟΣ ΕΣΤΙ
 ΓΟΟΥΕΪΤΙΔΩΝ ΜΕΝ ΧΡΗΣΤΩΝ ΠΡΟΣΤΟΜΕΛΛΟΝΕΥΘΥΜΙΑ
 ΕΙΣΤ ΠΑΡΟΝΤΩΝ ΑΝΘΡΩΠΩΝ ΕΝ ΠΕΠΛΗΣ ΜΕΝΩΝ ΑΓΩ
 ΙΝΚΑ ΜΑΣΙΝΟΥΣΙ ΑΙΨΤΕ ΚΑΙ ΥΜΝΟΙΣ ΤΗΝ ΕΑΥΤΩΝ
 ΤΟ ΤΗΝ ΔΟΛΕΩΝ ΔΟΟΕΘΕΙΣ/
 15 ΑΙ ΝΤΣΤΑΚΕΤΟ
 Ν ΑΙΟΥΣΑ
 ΟΜΑΘ
 ΝΑΝΕΓ
 ΠΟΣ
 20 ΤΙΝΑ

(12 lines wanting)

ΑΛΛΑ Ο
 ΩΝΝ
 35 ΠΑΛΙ
 Ω ΑΤ
 Ο
 ΙΣΤΗ
 ΤΟΛ ΣΜ
 40 ΨΟΝ ΟΥΔΕ ΤΟΥ ΥΨΙΣΜΑΤ
 ΤΕ ΜΕΝΕΙΤΗΣ ΡΩΜΗΣ ΚΑΙ Τ
 Ο ΑΓΙΕΡΕΩΣ ΓΑΙΟΥΣΙΟΥ ΑΙΟΥΣ
 Ο ΖΙΛΚΑΙΣ ΑΦΟΣΕΝ ΔΕ ΤΑΙΣ ΑΛΛΑΙΣ ΠΟΛ
 ΝΑΡΧΟΝΤΩΝ ΚΑΘΙΕΡΩΘΗΝΑΙ ΔΕ
 45 ΝΤΗ ΠΡΟΕΠΤΑΚΑΛΑΝ ΔΩΝ ΔΕ ΚΕ
 ΩΝ ΠΟΤΕΙΕΡΕΩΝ ΚΑΙ ΑΡΥ
 ΟΡΙΑΙΟΝΤΩΝ ΤΩΝ ΑΝ
 ΝΙΤΕ ΙΜΕΡΑΝΤΑΥ
 ΝΑ ΙΝΑΙ ΤΟΥΣ Ε
 50 Η ΔΙΔΟΚΑ
 Ο ΣΜΑ
 ΑΣΤΟ
 ΟΤΕ
 ΕΝΗΤ
 55 ΗΦΙΣΝ

.....
 ἐ]πεὶ ἡ αἰώνιος καὶ ἀθάνατος τοῦ παντὸς φύσις τὸ [μέ-
 γ]ιστον ἀγαθὸν πρὸς ὑπερβαλλούσας εὐεργεσίας ἀνθρ[ώ-
 ποις ἐχαρίσατο, Καίσαρα τὸν Σεβαστὸν ἐνεν[κ]αμένη [τ]ῷ
 5 τῷ καθ' ἡμᾶς εὐδαίμονι βίῳ πατέρα μὲν τῆς [ἐαυ]τοῦ πα-
 τ[ρ]ίδος θεᾶς Ῥώμης, Δία δὲ πατρῶν καὶ σωτῆρα τοῦ κο[ι]-
 ν]οῦ τῶν ἀνθρώπων γένους, οὗ ἡ πρόνοια τὰς πάντων [εὐ-
 χ]ᾶς οὐκ ἐπλήρωσε μόνον ἀλλὰ καὶ ὑπερῆρεν· εἰρηνεύο[υ]-
 σ]ι μὲν γὰρ γῇ καὶ θάλαττα, πόλεις δὲ ἀνθοῦσιν εὐνομία[ι]
 10 ὁμοιοῖα τε καὶ εὐετηρία, ἀκμή τε καὶ φορὰ παντός ἐστι[ν]
 ἀ]γαθοῦ, ἐλπίδων μὲν χρηστῶν πρὸς τὸ μέλλον, εὐθυμία[s]
 δ]ὲ εἰς τ[ὸ] παρὸν τῶν ἀνθρώπων ἐνπεπλησμένων ἀγῶ-
 σ]ιν κἀ[ναθή]μασιν θυσίαις τε καὶ ὕμνοις τὴν ἑαυτῶν
 το . . . ν . . . ολεων δ' ὁ θεὸς εἰσα
 15 ἀνέστακε το
 ν . . . αἴουσα .
 ομαθ(?)
 νανε
 ποσ
 20 τινα

(12 lines wanting)

.....
 ωνν
 35 πα
 ω ατ

 στη
 πολ . . σμ [ἀναγρα-
 40 οῦμαι ἐξ ἀντίγρα]φον [τ]οῦδε τοῦ ψηφίσμα[τ]ος
 εα. τεθῆναι ἐν τῷ] τεμένει τῆς Ῥώμης καὶ τ[οῦ
 Σεβαστοῦ ἐπ' αὐ]τοῦ ἀρχιερέως Γαίου Ἰουλίου Μ
 φιλοκαίσαρος, ἐν δὲ ταῖς ἄλλαις πόλ[ε]σι
 ἀρχόντων καθιεραθῆναι διὰ τ[οὺς] βωμοὺς?
 πρὸς ἐπτα καλανῶν Δεκε[μβρίων] ἡμε-
 πρὸς τε ἱεράν καὶ ἀρχ[όντων]
 τῶν ἀνθρώπων
 ἐπ' αὐτῇ ἡμέρᾳ ταύτῃ
 εἶναι τοὺς ε
 55 φιλοκα[ίσαρ
 σμα
 υστω
 οτε
 ενητ
 60 ψ]ηφισμ[α

Newton proposed to refer this decree to the celebration of an imperial birthday; and no doubt there is a striking resemblance in it to a decree from Apamea Kibotos in honour of the birthday of Augustus (C. I. Gr. No. 3957): ἔδοξεν τοῖς ἐπι

τῆς Ἀσίας Ἑλλήσιν, γνώμη τοῦ ἀρχ[γυροταμίου] Ἀπολ-
 λωνίου τοῦ Μηνοφίλου Αἰζανίτου· ἐπε[ιδὴ ἡ πάντα] δια-
 τάξασα τὸν βίον ἡμῶν Πρόνοια σπουδὴν εἰσεῖ[ενκαμέ]νη
 καὶ φιλοτιμίαν καὶ τελήτοτον τῷ βίῳ διεκόσμη[σεν] ἐνεν-
 καμένη τὸν Σεβαστὸν, δν εἰς εὐεργεσίαν ἀνθρώ[πων]

ἐ[πλ]ή[ρω]σεν Moreover, a decree from Eumenia seems to show that the birthday of Augustus was celebrated generally throughout the province of Asia (C. I. Gr. No. 3902 *b*). A similar preamble however has since been found at Assos on a bronze tablet relating to the accession of Caligula to the throne (see Papers of the Archæol. Institute of America, vol. 1, p. 50, No. xxvi); and this event is alluded to in very similar terms by Philo, Leg. ad Caium, § 2, as Otto Hirschfeld has pointed out to me. This alternative does not suit the general tenour of our decree, and especially the portion from line 41 onwards; but the date given in line 45 cannot be identified with that of any emperor's birthday; and since the verb καθιεροῦν seems to be exclusively used in connection with a concrete object, it seems impossible to read at the end of line 44 καθιερωθῆναι τ[ὴν] ἡμέραν. So that we are obliged to look for some other explanation of our inscription, which may account for its reference to all the cities of Asia, and for its Roman system of dating. We may assume that the decree was issued during the lifetime of Augustus, and a *terminus post quem* seems to be fixed by the expression in line 5, where the emperor is styled 'pater patriæ;' this date would be A. U. C. 752 (see Mommsen, Mon. Ancyr.², p. 154). In the following year Augustus sent C. Cæsar to the East, where he received divine honours at Halikarnassos and at Kos (compare No. DCCCXCII).

This inscription is probably a copy of a joint decree issued by the Asiatic Greeks, οἱ ἐπὶ τῆς Ἀσίας Ἕλληνες, mentioned in line 40, by which they welcomed or honoured C. Cæsar, and which most appropriately commenced by praising the emperor who sent him. It seems open to discussion, whether the day chosen for honouring the young prince was the day of his arrival, say, at Pergamon (see below), or whether it was not rather his birthday; the Roman date would seem to point to the latter alternative.

The commencement of the decree was probably similar to that of Apamea cited above. The praises assigned to the emperor, although couched in extravagant language, were by no means unmerited, since

under his reign the cities of the East had, after so many vicissitudes, come to enjoy the blessings of peace and order.

Line 8. Newton reads ὑπερῆκεν, but the second ρ is certain.

Lines 40 foll. The temple of Augustus and Rome here referred to was the one common to the whole province of Asia at Pergamon, which was still in course of construction in the year 727 A. U. C. (see O. Hirschfeld, Zur Geschichte des Römischen Kaisercultus, in Sitzungsber. der Berl. Akad. 1888, p. 837, note 22, compare Mommsen, Mon. Ancyr.², p. x). Halikarnassos had no such sanctuary as late as the time of the Emperor Tiberius (see Tacit. Ann. iv, 55). Attention has been frequently drawn to the fact that even in his lifetime temples had been erected to Augustus in cities of the East (see Mommsen, *loc. cit.*, Marquardt, Röm. Staatsverwaltung, iii², p. 464, note 4; Guiraud, Les assemblées provinciales dans l'Empire Romain, p. 25); for instance at Mylasa (C. I. Gr. No. 2696), Nysa (C. I. Gr. No. 2943), Kyme (C. I. Gr. No. 3524), Kyzikos (Tacit. Ann. iv, 36), Assos (C. I. Gr. No. 3569), Ankyra. But from the Eumenian inscription (C. I. Gr. No. 3902 *b*) we may probably infer, that such Cæsarea then existed only ἐν ταῖς ἀφηγουμέναις τῶν διοικήσεων πόλεσιν. The ἀρχιερεὺς C. Iul. M. . . . is the sacerdos provinciæ. Apparently it was left to the other cities to select the most convenient place for setting up the copy of the decree. The same seems to apply to the altars, which probably had to be consecrated a. d. vii Kal. Dec., see lines 44 foll. This restoration was suggested principally by reference to No. DCCCXCII, line 28, which relates to sacrifices to be offered to C. Cæsar. No doubt in cities which had no Cæsarea such altars must have been put up in the temples of other deities, and this perhaps may also be inferred from what Appian (Bell. Civ. v, ch. 132) tells us about Augustus A. U. C. 718: αὐτὸν αἱ πόλεις τοῖς σφετέροις θεοῖς συνίδρουν.

Line 46. ἡμερῶν is a blunder of the lapidary for ἡμέρα. At the end of the line ἀρχιερέων seems impossible, though the letter after χ may have been ι.

DCCCXC.

On a slab of white marble, the foot and the moulding at the top broken away. Height 1 ft. 7 in.; breadth 1 ft. 1½ in.; thickness 5½ in. Boeckh, Index lect., Berol. 1830; Bulletino dell' Instituto Archeol. 1830, p. 218; C. I. Gr. No. 2656. The same copy in W. Dittenberger, Sylloge, No. 371, and H. Herbrecht, De sacerdotii apud Græcos emptione venditione. Dissert. Strassburg, 1885, p. 45. Compare C. Keil, Jahrb. für Philologie und Pädagogik, Supplem. iv, p. 618; Dittenberger, Hermes, xvi, p. 171 foll.; E. G. Anthes, De emptione venditione Græcorum quæstiones epigraphicæ, Dissert. Halens. 1885, *passim*; Herbrecht, *loc. cit.* pp. 26, 30, 32, 34; Br. Lehmann, Quæstiones sacerdotiales, Dissert. Königsberg, 1888, p. 10 foll.; E. Heller, Jahrb. für Philol. u. Päd. Suppl. xviii, 1891, p. 234. Presented by J. Taylor, Esq.

ΕΛΠΟΙΟΥΧΑΡΜΥΛΟΥΙΟΥΔΑΓΟΡΟΥΜΗΝΟΧΡΑΚΛΕΙΟΥ
 ΠΡΥΤΑΝΕΙΑΣΤΗΣΜΕΤΑΜΕΝΕΚΛΕΥΣΤΟΥΦΟΡΜΙΩΝΟΣ
 ΑΜΜΑΤΕΥΟΝΤΟΣΔΙΟΔΟΤΟΥΤΟΥΦΙΛΟΝΙΚΟΥΕΛΘΞΕΝ
 ΗΚΑΙΤΩΙΔΗΜΩΙΓΝΩΜΗΠΡΥΤΑΝΕΩΝΚΡΙΑΜΕ
 ΣΙΝΙΕΡΗΤΕΙΑΝΤΗΣΑΡΤΕΜΙΔΟΣΤΗΣΠΕΡΓΛΙΑΣΡ/

- 30 δὲ καὶ θησαυρὸν τῇ (θ)εῷ, ἐνβαλλέτωσαν δὲ οἱ
 θύοντες ἐπὶ μὲν τῷ(ι) τελείῳ ὀβολοῦς δύο, ἐπὶ
 δὲ γαλα(θ)εινῷ ὀβολὸν, ἀνοιγόντων δὲ οἱ ἐξε-
 τασταὶ κατ' ἐνιαυτ(ὸ)ν τὸν θησαυρὸν καὶ διδόν-
 των τῇ ἱερείᾳ εἰς τε τὴν ἐπικουρίαν κ(α)ὶ (ε)ἰς .
 35 ματισμὸν καὶ εἰς ἱματισμὸν καὶ εἰς σ
 . μα

Boeckh's copy of this inscription was incorrect in many places; it will suffice to mention only the more important corrections supplied by the stone.

Line 3. Φιλονίκου, not 'Ηλονίκου.

Line 4. δῆμψ, not δάμψ; at the end πριάμε[νο]ς, not πριαμο . . .

Line 9. δημό[σ]ια, not δημο[τελέ]α.

Lines 26 foll. πρὸ τῆς θυ[σί]ας ἡμέρας τρεῖς, not πρὸ νήσου [κ]α[θ] ἡμέρας τρεῖς.

It is a mistake to say that there is a space of one line between lines 35 and 36; and Boeckh's copy is not quite accurate in the traces which it gives of the letters in the last line. The many other faults in lines 8, 10, 11, 15, 17, 18, 20, 25-31, 33 which we have indicated in the uncials as well as in the cursive, where the corrections are enclosed in circular brackets, must be regarded as mere blunders of the lapidary.

This decree of the Boule and people of Halikarnassos, concerning the sale of the priesthood of Artemis Pergæa was issued when the worship of this goddess was being introduced into the town, comp. lines 28 foll. Several inscriptions referring to sales of the same kind have been discovered lately and have been dealt with by the authors quoted in the heading above. The only Greek author who incidentally mentions that custom happens to be from Halikarnassos; Dionysios (Ant. Rom. ii, 21) in praising Romulus says οὔτε ὠνητὰς χρημάτων ἐποίησε τὰς ἱερωσύνας οὔτε κλήρψ μεριστάς; so also a passage of Cicero, pointed out by Herbrecht, p. 37 applies to Asia Minor: Lege tribunicia Matris Magnæ Pessinuntius ille sacerdos expulsus et spoliatus sacerdotio est *fanumque sanctissimarum atque antiquissimarum religionum venditum pecunia grandi* Brogitaro, etc. (Pro Sestio, 26, § 56). And both Herbrecht (p. 36 foll.) and Lehmann (p. 53 foll.) have proved that this practice came into existence after Alexander, in the third century B. C., when the towns had suffered much and there was a general need of money. To the same period may have belonged the original of our inscription; for I cannot but accept the conclusion of Boeckh, based on the numerous blunders of this stone, that the inscription now before us is merely a copy made in later times. A parallel case has been found at Halikarnassos in a list of priests which had been copied by special order, C. I. Gr. No. 2655, probably when the original had been damaged at the time of the destruction of the town by Alexander. In the same way the original of our decree may have been lost or damaged during the misfortunes of the town in the first century B. C. (see *ante*, p. 58). Being important for the priesthood of Artemis it would be copied and set up again, just as the Trallians ordered the

transcribing of the ancient inscription which granted the right of asylum to their temple of Dionysos (C. I. Gr. No. 2919 = Waddington-Le Bas, No. 1651. Compare Bull. de Corr. Hell. v, p. 434 foll., and Herod. i, 65; Waddington-Le Bas, No. 387 = C. I. Gr. No. 2692, and Waddington-Le Bas, No. 2720 a = C. I. Gr. No. 4474). The case is somewhat different as regards dedicatory inscriptions copied or rather repeated on the same stone in later times, apparently for fear lest the former inscription should be no longer legible or intelligible; various examples have been found at Olympia (see Archæol. Ztg. 1880, p. 70), and one at least has come to light at Halikarnassos (see Bull. de Corr. Hell. iv, p. 398).

Lines 1 foll. On the preambles of Halikarnassian decrees, see *ante*, p. 55; the νεωποιῆς is named first, as the subject of the decree is religious. A Menekles, son of Phormio, occurs in No. DCCCCI, which, however, precedes our inscription by at least a century.

Lines 4 foll. The readings proposed in the transcript are quite certain. The character before πριάμενος is not the article δ, but only a curved line, which is proved by the following inscription, line 22, to be a mark of punctuation. The participle absolute is to be construed as if it were *δοῖς ἂν πρίηται*. The priesthood of Artemis Pergæa could only be held by a woman; this is proved also by two other inscriptions, the one from Perge itself (C. I. Gr. iii, p. 1160, No. 4342 δ, more correctly in Waddington-Le Bas, No. 1373; in C. I. Gr. No. 4342, the man must have been priest of another Artemis at Perge); the other, newly discovered at Rhodes (Athen. Mitth. vol. xvi, 1891, p. 119, No. iv). The woman is apparently not allowed to purchase the priesthood directly from the state; she obtains it through the medium of a man. I doubt if this can have been called ἐπίπρασις, the term which occurs in the famous Erythræan inscription (Dittenberger, Syll. No. 370), and which has caused so many difficulties to the commentators. A different explanation has been proposed by Dittenberger, Syll. p. 542: si vir emet, is mulierem civem instituet sacerdotem, si mulier emet ea (ἡ πριαμένη) ipsa sacerdotio fungetur ad vitæ tempus. On the qualifications of birth and such like required of priests, see P. Stengel in Iw. Müllers' Handbuch der klass. Alterthumswissensch. v, 3, p. 28. Dittenberger has aptly pointed out that according to Pollux, viii, 85, the archons at Athens had also to be Ἀθηναῖοι ἐκατέρωθεν ἐκ τριγωνίας.

On coins of Perge the goddess is represented either as a 'cultus-idol in the form of a richly adorned conical stone in a temple' or in the Greek fashion 'standing, clad in a short chiton holding a wreath and resting on a sceptre; at her feet a doe looking up to her' (see Head, Hist. Num. p. 585). Her temple, situated

according to Strabo on the height or acropolis over the town has been examined by myself (see *Berichte der Berl. Akad.* 1874, p. 722), and lately by Petersen (see Count Lanckoroński's *Städte Pamphyliens und Pisidiens*, vol. i, p. 35; compare my remarks in *Berliner Philol. Wochenschr.* 1890, No. 49). As the goddess has been shown to have been worshipped at Rhodes and at Lindos (see *Athen. Mitth.* xvi, p. 119 foll.), we may suppose that her worship had passed thence to Halikarnassos.

Lines 8 foll. The priestess is to hold office for her life (compare Stengel, *loc. cit.* p. 31); she is to receive, the skins of the victims excepted, the same share of private as of public sacrifices (comp. Stengel, p. 29 foll., and his *Quæstiones Sacrificales*, Progr. des Joachimsthal. Gymnas. Berlin, 1879, p. 15, as also the following inscription). The question as to the shares which the priests had to receive from the sacrifices was always regarded as a very serious affair: it was in a dispute about this that Neoptolemos was killed at Delphi (*Pind. Nem.* vii, 59).

Lines 14 foll. The yearly official sacrifice is appointed to take place in the month Herakleios, the same as that in which the decree was issued; the expenses are fixed at thirty 'full' drachmæ; for this use of *ἐντελής* C. Keil has compared *Thucyd.* viii, 29 and 45. At Delos the expenses of a sacrifice to Apollo, Artemis, Leto, Zeus Soter, and Athena Soteira were 26 drachmæ, while a sacrifice offered to the Delian family amounted only to 10 drachmæ; but these appear to have been monthly offerings. See *Bull. de Corr. Hell.* vi, p. 81.

Line 20. *συντελείω* scil. ἡ ἱέρεια.

Line 21. Compare the following inscription.

Lines 23 foll. The *νομηνία* was a favourite time for sacrifices, compare C. Fr. Hermann, *Griech. Antiq.* ii, § 46, 6; Porphyrius, whom he quotes, classes the sacrifices under two heads, those offered monthly at the new moon, and the yearly public sacrifices (*Abstin.* ii, 16); I should therefore not accept Boeckh's explanation of *ἐπικουρία* as a prayer, but rather as a sacrifice, the more so, as the priestess is to receive a drachma from the town for it.

Lines 25 foll. During the three days preceding the public sacrifice the priestess is entitled to make a collection, the proceeds of which she may keep; she is not allowed however to enter a house or return

to her home (?) for that purpose. This passage is particularly interesting, in connection with the fact otherwise known that it was the attendants of Artemis Pergæa who molested the public in this way; see *Paræmiogr.* i, p. 250, ii, p. 448, comp. Hermann, *loc. cit.* § 35, 14; *ἀγείρειν* and *ἀγερμός* are the special words for this practice (comp. *Hesych. s. v.*); it is called *ἀγερσις* in an inscription referring to an Artemis Skiritis at Miletos (see Rayet, *Rev. Archéol.* xv (28), p. 104).

Line 28. Dittenberger reads *κατασκευᾶται*, and refers for such futures to his No. 248, note 26. It is strange that the preparing of the sanctuary should only be mentioned here; it ought to have been mentioned first of all.

Line 30. The institution of *θησαυροί* or boxes is described very fully in the inscription of Andania (*Foucart-Le Bas*, No. 326 a = *Dittenb. Sylloge*, No. 388, lines 90 foll.). Two boxes of stone are ordered to be set up, one in the temple, the other at the sacred fountain; five are registered in the Delian inscriptions (*Bull. de Corr. Hell.* vi, p. 70). All of them, like that at Halikarnassos, are to be opened but once a year. The contents of the Halikarnassian box, consisting of taxes imposed on sacrifices, were public property and therefore at the disposition of the board of Exetastæ (see *post*, p. 74) who had to pay out of that money the drachma for the monthly sacrifice, and apparently, to provide also for some personal wants of the priestess; similar expenses are mentioned in the Delian inscriptions (*Bull. de Corr. Hell.* vi, p. 83); but it is surprising to find them in our inscription, where the office of priestess was sold and where one would suppose such matters to have been included in the purchase.

Lines 34 foll. Boeckh has supplied *χρηματισμόν*, but there does not seem to be room for three letters at the end of line 34; besides the single passage of *Asconius* (in iii c. *Verr. c.* cii, 36 c) hardly warrants the conclusion, that the goddess had actually given oracles (compare *Lobeck*, *Aglaopham.* p. 1092). But for the want of space I should venture to supply *στεμματισμόν*.

Line 35. Sixteen drachmæ are estimated for the *ἱματισμός* of a female flute-player at Delos (*Bull. de Corr. Hell. loc. cit.*).

DCCCXCVI.

On a stèle of blue marble, consisting of more than twenty pieces. The moulding along the top is broken away; complete on both sides, but in some places apparently damaged by fire. Some remains of hard mortar show that the stone was used for building purposes in later times. Height 3 ft. 1½ in.; breadth at the foot 1 ft. 2¾ in.; at the top 1 ft. 1¼ in.; thickness 5 in. Discovered by A. Biliotti.

ΑΡΟ ΕΙΛΑΝΤΟΣΠΟ ΕΙΛ ΗΣΑ ΟΙ
ΤΩΙΑΠΟΛΛΩΝΙΤΙΑΝΑΥΤΩΙΤΕΚΑΙΤΟΙΣΕΞΑΥΤΟΥ
ΓΙΝΟΜΕΝΟΙΣΚΑΙΟΥΣΙΝΕΚΤΕΤΩΝΑΡΣΕΝΩΝΚΑΙΤΩΝ
ΗΛΕΙΩΝΕΙΗΛΩΙΩΝΚΑΙΑΜΕΙΝΟΝΠΟΙΟΥΣΙΝΚΑΙΠΡΑΣ
ΣΟΥΣΙΝΕΧΡΗΣΕΝΟΘΕΟΣΕΣΕΣΟΑΙΩΛΩΙΩΝΚΑΙΑΜΕΙ
ΝΟΝΑΥΤΟΙΣΙΛΑΣΚΟΜΕΝΟΙΣΚΑΙΤΙΜΩΣΙΝΚΑΘΑΓΕΙ

- ΚΑΙ ΟΙ ΠΡΟΓΟΝΟΙ ΔΙΑ ΠΑΤΡΩΝ ΚΑΙ ΑΠΟΛΛΩΝΑ ΤΕΛΕ
 ΜΕΣΣΟΥ ΜΕΔΕΟΝΤΑ ΚΑΙ ΜΟΙΡΑΣ ΚΑΙ ΘΕΩΝ ΜΗΤΕΡΑ
 ΤΙΜΑΝΔΕ ΚΑΙ ΙΛΑΣΚΕΣΘΑΙ ΚΑΙ ΑΓΑΘὸν ΔΑΙΜΟΝΑ ΠΟΣΕΙ
 10 ἸΩΝΙΟΥ ΚΑΙ ΓΟΡΓΙΔΟΣ ΤΟΙΣ ΔΕ ΤΑΥΤΑ ΔΙΑΦΥΛΑΣΣΟΥΣΙΝ
 ΚΑΙ ΠΟΙΟΥΣΙΝ ἈΜΕΙΝΟΝΕΣ ἔσονται
 ΠΟΣΕΙΔΩΝΙΟΣ ΙΑΤΡΟΚΛΕΟΥΣ ΥΠΕΘΗ-ΕΝΤΟΙΣ ΕΞΕΛ
 ΚΑΙ ΤΟΙΣ ΕΚ ΤΟΥ ΤΩΝ ΓΙΝΟΜΕΝΟΙΣ ΕΚ ΤΩΝ ΑΡΣΕΝΩΝ
 ΚΑΙ ΤΩΝ ΘΗΛΕΩΝ ΚΑΙ ΤΟΙΣ ΛΑΜΒΑΝΟΥΣΙΝ ΕΞ ΑΥ
 15 ΣΟΥΣ ΙΑΝΟΙΣ ΘΕΟΣ ΕΧΡΗΣΕΝ ΑΓΡΟΝ ΤΟΝ ΕΝΑ
 ΛΑΙΑ ΤΟ ΝΟΜΟΝ ΓΡΟΥΝΤΑΝ ΘΕΙΚΑΙ ΔΑΜΑΓΗ
 ΑΙΤΗΝ ΑΥΛΗΝ ΚΑΙ ΤΟΝ ΚΗΠΟΝ ΚΑΙ ΤΑ ΠΕΡΙ ΤΟ ΜΗΝΗ
 ΑΙΤΟΥ ΕΝΤΑΡΑΜΠΤΩΙ ΕΝΗΡΟΣΙΟΥ ΤΟ ΗΜΥΣΥΚΑΡΓ
 ΤΩ ΔΕ ΚΑΙ ΠΕΡΑΤΕΙΕΤΩ ΤΩ ΝΕΚΓΟΝΩ ΤΩ ΝΕΚΠΟ
 20 ΔΩΝΙΟΥ ΟΥ ΠΡΕΣΒΥΤΑΤΟΣ ΩΝ ΕΙΚΑΤΑΝ ΔΡΟΓΕΝΕΙΝ
 ΑΠΟ ΔΙΔΟΥΣΚΑΤΕΝΙΑΥ ΤΟΝ ΧΡΥΣΟΥΣ ΤΕ ΣΑΡΑΣΑΤ
 ΑΣ ΕΔΟΞΕΝΙ ΜΟΣΘΙΔΩΝΙ ΚΑΙ ΤΟΙΣ ΕΚΓΟΝΟΙΣ ΔΙ
 ΕΚΠΟΣΕΙΔΩΝΙΟΥ ΚΑΙ ΤΟΙΣ ΕΙΛΗΦΟΣΙΝ ΕΞ ΑΥΤΩΝ ΑΙ
 25 ΣΘΑΙ ΕΠΙ ΜΗΝΙΟΥΣ ΕΞΕΛΑΥΤΩΝ ΤΡΕΙΣ ΚΑΤΕΝΙΑΥΤ
 ΟΙ ΤΙΝΕΣ ΑΠΟ ΛΑΜΒΑΝΟΝΤΕΣ ΤΗΣ ΥΠΟΘΗΚΗΣ ΓΑ
 ΕΡΕΩΣ ΕΚΑΣΤΟΥ ΕΝΙΑΥΤΟΥ ΜΗΝΟΣ ΕΛΕΥΘΕΡΙΟΥ ΥΣ
 ΤΕ ΣΣΡΑΣΣΥΝ ΤΕΛΕΣΟΥΣΙΝ ΤΑΣΘΥΣΙΑΣ ΑΝΔΡΩΝ
 ΙΔΩΝ ΜΗΘΕΛΗΚΑΡ ΠΕΥΕΙΝ ΕΙΝΑΙ ΤΑΥΤΟ ΚΕΙΜΕΝΑ ΚΑΚΑ
 30 ΤΩΝ ΓΙΝΙΟΥΣ ΕΓΔΙΔΟΝΑΙ ΤΟ ΔΕ ΤΕ ΜΕΝΟΣ ΕΙΝΑΙ ΤΩΝ
 ΤΩΝ ΜΗΝΙΟΥΣ ΕΓΜΙΣΘΟΥΝ ΚΑΙ ΤΟ ΜΙΣΘΩΜΑ ΚΑΡΓΕΥ
 ΣΙΟΙΝΟΜΙΣΤΟΜΕΝΟΙ ΜΗΝΟΣ ΕΡΜΑΙΩΝ ΟΣ ΕΠΙΜΕΛΕ
 ΤΩΣ ΑΝΕΡΙΔΥΟ ΗΜΕΡΑΣ ΤΩΙΕΡΕΙΤΑΝ ΟΜΙΣΟΜΕ
 ΠΑΡΕΧΟΝΤΕΣ ΕΙΣ ΤΑΣΘΥΣΙΑΣ ΠΑΝΤΑ ΤΩ ΜΗΝΙ
 35 ΟΥ ΕΙΝΤΥΧΗ ΑΓΑΘΗ ΔΑΜΗΤΡΟΣ ΠΟΣΕ
 ΩΝ ΚΑΙ ΔΑΙΜΟΝΙΑ ΓΑΡ ΔΩΝΙΟΥ ΠΙ
 ΩΝ ΤΗ ΔΕ ΔΕΥΤΕΡΑ ΔΙΔΩΝ ΤΩ ΙΚΡΙΩΝ ΚΑΙ ΑΓ
 ΤΕΛΕ ΜΕΣΣΟΥ ΜΕΔΕΟΝΤΙΚΡΑΙ ΜΟΙΡΑΙΣ ΚΡΙΩΝ
 ΚΑΙ ΘΕΩΝ ΜΗΤΡΙΑΙ ΓΑΘΟΔΕΙΕΣ ΔΙΔΩΝΕΤΩ
 40 ΕΡΕΙΟΥ ΚΩΛΗΝ ΚΑΙ ΤΕΤΑΡΤΗ ΔΙΔΑΣ ΠΛΑΓΧΝ
 ΚΑΙ ΤΩΝ ΑΛΛΩΝ ΙΣΟΜΟΙΡΟΣ ΕΤΑ ΔΕ ΛΟΙΠΑ Κ
 ΕΠΙ ΜΗΝΙΟΙ ΑΦΕΛΟΝΤΕΣ ΙΚΑΝΑΤΟΙΣ ΛΕΙΠΝΟΥΣΙΝ
 ΓΥΝΑΨΙΝ ΜΕΡΙΔΑΣ ΠΟΗΣΑΝΤΩΣ ΑΝΔΡΑΣ ΚΑΙ ΑΠΟ
 ΣΑΝΕΚΑΣ ΤΩ ΜΕΡΙΔΑ ΤΩΝ ΤΕ ΠΑΡΟΝΤΩΝ ΑΙΤΩΝ ΑΠ
 45 ΤΑΣ ΔΕ ΚΕΦΑΛΑΣ ΚΑΙ ΤΟΥΣ ΠΟΔΑΣ ΑΥΤΟΙ ΕΧΟΝΤΩΝ
 ΚΩΙΔΙΑ ΓΩΛΟΥΝΤΩΝ ΕΝΤΩΝ ΑΝΩΝ ΚΑΙ ΤΗ ΔΕΥ
 ΛΟΓΟΝ ΑΠΟΛΟΝΤΩΝ ΑΝΤΡΟΤΟΥ ΔΗΙΟΥ ΚΑΙ Α
 ΓΡΑΨΑΝΤΕΣ ΕΙΣ ΘΕΚΑΣ ΤΟΝ ΑΝΗΛΩΤΑΙ ΚΑΙ
 ΠΕΡΙ ΓΙΝΟΜΕΝΟΝ ΑΝΑΛΙΣΚΕΙΝ ΕΙΣ ΑΝΑΘΗΜΑ
 50 ΑΝΑΓΡΑΨΑΙ ΔΕ ΚΑΙ ΤΟΝ ΧΡΗΣΜΟΝ ΚΑΙ ΤΗΝ ΥΠΟΘΗ
 ΚΗΝ ΤΟ ΔΟΓΜΑ ΕΝΣΤΗΛΗ ΙΛΙΘΙΝΗ ΚΑΙ ΣΤΗΣΑΙ ΕΝΤΩ
 ΤΕ ΜΕΝ ΓΟΙΣ ΔΕ ΤΑΥΤΑ ΔΙΑΦΥΛΑΣΣΟΥΣΙΝ ΚΑΙ ΠΟΙΟΥ
 ΣΙΝ ἈΜΕΙΝΟΝ ΓΙΝΟΙΤΟΥ ΓΟΘΕΟΝ ΚΑΙ ΑΝΘΡΩΠΩΝ

- Ἄπο[στ]είλαντος Πο[σ]είδ[ωνίου χρ]ησα[μέν]ου
 τῷ Ἀπόλλωνι, τί ἂν αὐτῷ τε καὶ τοῖς ἐξ αὐτοῦ
 γινομένοις καὶ οὖσιν ἐκ τῶν ἀρσένων καὶ τῶν θ-
 5 ηλείων εἴη λώϊον καὶ ἄμεινον ποιοῦσιν καὶ πράσ-
 σουσιν, ἔχρησεν ὁ θεὸς, ἔσεσθαι λώϊον καὶ ἄμει-
 νον αὐτοῖς ἱλασκομένοις καὶ τιμῶσιν καθάπερ
 καὶ οἱ πρόγονοι Δία Πατρῶν καὶ Ἀπόλλωνα Τελε-
 μεσσοῦ μεδέοντα καὶ Μοίρας καὶ θεῶν Μητέρα,
 10 τιμᾶν δὲ καὶ ἱλάσκεσθαι καὶ Ἀγαθὸν Δαίμονα Ποσει-
 δωνίου καὶ Γοργίδου, τοῖς δὲ ταῦτα διαφυλάσσουσιν
 καὶ ποιοῦσιν ἄμεινον ἔσεσθαι.
 Ποσειδῶνιος Ἰατροκλέους ὑπέθηκεν τοῖς ἐξ ἑαυτοῦ
 καὶ τοῖς ἐκ τούτων γινομένοις ἐκ τῶν ἀρσένων

καὶ τῶν θηλείων καὶ τοῖς λαμβάνουσιν ἐξ αὐτῶν
 15 εἰς θυσίαν οἷς ὁ θεὸς ἔχρησεν, ἀγρὸν τὸν ἐν Ἀ[γ-
 ρι?]λαίᾳ τὸν ὁμορρόντα Ἀνθεὶ καὶ Δαμάπη[ι
 καὶ τὴν αὐλὴν καὶ τὸν κήπον καὶ τὰ περὶ τὸ μνήμα
 καὶ τοῦ ἐν Ταραμπτῷ ἐνηροσίου τὸ ἡμυσυ· καρπε[υ-
 20 ε]τω δὲ καὶ ἱερατε[υ]έτω τῶν ἐγγόνων τῶν ἐκ Πο[σει-
 δωνίου ὁ πρεσβύτατος ὧν αἰεὶ κατ' ἀνδρογένει[α]ν
 ἀποδεδῶκε κατ' ἐνιαυτὸν χρυσοῦς τέσσαρας ἀτ[ελέ-
 25 ας] ἡ ἰδοξεί(ι) Ποσ(ε)ιδωνίῳ καὶ τοῖς ἐγγόνοις τοῖς
 ἐκ Ποσειδωνίου καὶ τοῖς εἰληφόσιν ἐξ αὐτῶν αἰρε[ί-
 σθα. ἐπιμηνίους ἐξ αὐτῶν τρεῖς κατ' ἐνιαυτὸν
 30 ἑστῆες ἀπολαμβάνοντες τῆς ὑποθήκης π[αρ]ὰ τοῦ ἱ-
 ερέως ἑκάστου ἐνιαυτοῦ μηνὸς Ἐλευθερίου [χρ]υσ[οῦς]
 τέσσ[α]ρας συντελέσουσιν τὰς θυσίας· ἂν δ[έ] . μη-
 δων μὴ θέλῃ καρπεύειν εἶναι τὰ ὑποκείμενα κ[οι]νὰ κα[ὶ] τοὺς
 ἐπ[ι]μηνίους ἐγιδιδόναι, τὸ δὲ τέμενος εἶναι ον [καὶ
 35 τ[οῖς] ἐπιμηνίοις ἐγμισθοῦν καὶ τὸ μίσθωμα καρπεύ[ου]-
 σιν· οἱ νομιζόμενοι μηνὸς Ἑρμαιῶνος ἐπιμελε[ί-
 τωσαν ἐπὶ δύο ἡμέρας τῷ ἱερεῖ τὰ νομιζόμενα
 παρέχον(τε)ς εἰς τὰς θυσίας πάντα, τῇ μ(ε)ν π[ρ]ώτῃ?
 θύειν Τύχῃ Ἀγαθῇ Δα[ί]μονος τῆς μητρὸς Ποσε[ιδωνίου
 40 κ]ριδὸν καὶ Δαίμονι Ἀγαθ[ῷ] Ποσ[ε]ιδωνίου ρι . .
 κριδὸν, τῇ δὲ δευτέρᾳ Διὶ Πατρώῳ κριδὸν καὶ Ἀπ[ό]λλωνι
 Τελεμεσσῷ μεδέοντι κριδὸν καὶ Μοίραις κριδὸν
 καὶ θεῶν Μητρὶ αἶγα, ὁ δὲ ἱε[ρε]ῦς (λ)[αμβ]ανέτω [ἐκ τοῦ
 45 ἱερίου κωλὴν καὶ τετάρτην μερίδα σπλάγχων
 καὶ τῶν ἄλλων ἰσόμευρος ἔ[στω]· τὰ δὲ λοιπὰ κ[ρ]έα οἱ
 ἐπιμηνιοὶ ἀφελόντες ἱκανὰ τοῖς δειπνοῦσιν [ταῖς μὲν
 γυναιξὶν μερίδας ποησά(ν)τωσαν [ἴ]σας καὶ ἀπο[ν]ειμάτω-
 50 σαν ἑκάστῳ μερίδα τῶν τε παρόντων [καὶ] τῶν ἀπ[ό]ντων
 τὰς δὲ κεφαλὰς καὶ τοὺς πόδας αὐτοὶ ἐχόντων, [τὰ δὲ
 45 κώδια πωλούντων ἐν τῷ θιάσῳ καὶ τῇ δευ[τέρ]ᾳ
 λόγον ἀπο(δ)όντωσαν πρὸ τοῦ δήμου ἀνα-
 γράψαντες εἰς ὃ ἕκαστον ἀνήλωται καὶ [τὸ
 περιγινόμενον ἀναλίσκειν εἰς ἀνάθημα,
 ἀναγράψαι δὲ καὶ τὸν χρησμὸν καὶ τὴν ὑποθήκ[ην
 50 κ[αί] τὸ δόγμα ἐν στήλῃ λιθίνῃ καὶ στήσαι ἐν τῷ
 τεμένει], τοῖς δὲ ταῦτα διαφυλάσσουσιν καὶ ποιού-
 σιν ἄμεινον γένοιτο ὑπὸ θεὸν καὶ ἄνθρωπον.

The letters of this remarkable inscription are slight, but sharply cut; they would point, at the latest, to the first half of the second century B.C., or even to the third century B.C. The lapidary has blundered as in lines 9, 22, 33, 38, 46, but at times has corrected himself. In lines 24 and 47 occurs an Omikron with a dot in the middle, see *ante*, p. 50. A certain absence of strict official language throughout this inscription is accounted for by the fact of its being a private document. It consists as expressly stated (line 49) of three parts, viz. an oracle, a mortgage, and a decree, or rather a resolution.

1. The oracle is delivered by the Telmessian Apollo to Poseidonios, son of Iatrokles, apparently of Halikarnassos, who had asked the god, what he himself, his present and future descendants, men and women alike, should do to prosper. The god orders them to propitiate and worship certain deities including himself and 'the good Dæmons of Poseidonios and his mother.'

2. For these sacrifices Poseidonios, probably a man of advanced age and numerous family, enjoins on all his descendants and on those who take wives

from among his kinsfolk that certain lands and establishments of his own shall be mortgaged, the eldest male member of the family having for the time the usufruct of the revenues arising from them, with a reservation of four gold staters per annum for the prescribed sacrifices. This person at the same time was to hold the priesthood of the temenos which was to be founded. In this way a kind of trust was instituted, and thus we have an illustration of what has been observed elsewhere (Stengel, in I. Müller's Handbuch, v, 3, p. 31, 6), viz. that sometimes hereditary priesthoods had their origin in a practice connected with private sanctuaries.

3. Poseidonios and all parties concerned resolve to choose annually among themselves three functionaries, ἐπιμηνιοί, who are to receive the four staters secured by the mortgage, and to perform the yearly sacrifices in the month Eleutherios. In case the person entitled to it should renounce the usufruct, the mortgaged lands shall become the common property of all parties concerned, and be let on lease on their behalf by the functionaries; these shall deal in the same way with the temenos, taking, however, the

rent for themselves, apparently as a reward for the labour which their function entailed. After this follows a minute description of the character and order of the sacrifices to be made, and of the shares which each of those entitled is to receive. Finally an account of the expenses is to be rendered to the people, and any surplus is to be bestowed as an offering.

Lines 1 foll. Apparently Poseidonios made his application to Apollo of Telmessos, see line 7. Most probably this is the Karian town (Plin. N. H. v, § 105) praised for its augurs by Cicero, *De divinatione* (i, 41, § 91), and Clem. Alexandrin. (*Strom.* i, 334). Cramer in his description of Asia Minor (ii, p. 244) argued in favour of the Lykian Telmessos, as having been the town famous for the skill of its augurs, but the authorities quoted by him (Herodotos, i, 78, and Arrian, *Anab.* ii, 3, 4) say nothing in favour of this hypothesis, which seems definitely superseded by our inscription. It was not hitherto known that Apollo presided over the oracle of Telmessos. Literary tradition for the most part suggests, that ancient oracles were not delivered except on matters of great and public importance; but inscriptions, especially those discovered at Dodona, show us how much an ancient seat of oracle was occupied with private and ordinary business (C. Carapanos, *Dodone et ses Ruines*, Pl. xxxiv foll., and my remarks in *Götting. Gel. Anzeigen*, 1879, p. 1105 foll.). At Dodona, as at Pharos (C. I. Gr. ii, p. 984 foll. No. 1837 *δ*), the god is directly asked *τίνι θύοντες . . . λώϊον καὶ ἄμεινον πράσσοιεν; λώϊον καὶ ἄμεινον* were apparently the words used for this purpose throughout the Hellenic world. In two instances also at Dodona provision is made for the descendants (Carapanos, Pl. xxxiv, 3): *καὶ νῦν καὶ ἰς* (sic) *τὸν ἅπαντα χρόνον* and (Pl. xxxv, 2): *αὐτῷ καὶ γενεᾷ*. On the leaden tablets of Dodona and elsewhere, we find only the enquiries addressed to the god. The interest of our inscription consists in the fact that it preserves the response and the arrangements made consequent on it.

Lines 7 foll. It is noteworthy that statues of the same deities, Zeus, the Moiræ, and Apollo stood also in the Delphian temple, Zeus and the Moiræ having control of human destinies, and Apollo being the prophet of the same (see Pausanias, x, 24, 4; compare Æschylos, *Eumen.* 19; and Ulrichs, *Reisen und Forschungen in Griechenland*, vol. i, p. 76). The mother of the gods, worshipped throughout Asia Minor, is mentioned here apparently as the goddess who distributes all the gifts of Nature (see Preller, *Griech. Mythol.* i², p. 505; compare the Theraean inscription C. I. Gr. ii, p. 1086, No. 2465 *f*).

As to the *Ἀγαθὸς Δαίμων* compare Menander (in Clem. Alexandrin. *Strom.* v, p. 260) *ἅπαντι δαίμων ἀνδρὶ συμπαρίσταται εὐθὺς γενομένη μυσταγωγὸς τοῦ βίου ἀγαθός*. Belief in these Dæmons seems to have taken root especially in Karia and some of the islands; at Rhodes we meet with a corporation of *Ἀγαθοδαίμονιάσται* (Ross, *Inscr. Ined.* iii, No. 282), and for Thera compare the inscription just quoted; at Olymos a priest of these Dæmons is mentioned (see

Waddington-Le Bas, No. 338, line 3). On the relation of the Dæmon with the chthonic deities see E. Rohde, *Psyche*, p. 232 foll. But the matter requires further investigation. In the Roman period *Δαιμόνων Ἀγαθῶν* became the exact translation of Dis Manibus in Karian epitaphs, see Waddington-Le Bas, Nos. 305, 461, 463–66; *Μουσείον*, iii, p. 10.

A word should be added on the expression *Τελεμεσοῦ μεδέων* applied to Apollo, and evidently originating in the poetical language which no doubt was in use at Telmessos as at other oracles; compare similar expressions in *Iliad*, vii, 202; xvi, 234; *Hymn ix*, in *Vener.*; Pindar, *Olymp.* vii; Æschylos, *Septem*, 130; Eurip. *Orest.* 1648; C. I. Gr. Nos. 2246 and 2342 = Kaibel, *Epigr.* No. 1025; a Dodonean bronze inscription, *Journ. Hell. Stud.* ii, p. 103; an inscription at Panticapæum, *Compte Rendu de la Commiss. Archéol. pour 1877*, p. 246.

Line 12. The name *Iatrokles* is frequently met with in Karia (at Halikarnassos, *Journ. Hell. Stud.* i, p. 98; at Miletos, Waddington-Le Bas, No. 1568 *bis*; at Olymos, *loc. cit.* No. 339; at Mylasa, *loc. cit.* Nos. 346, 372, 409; at Iasos, C. I. Gr. No. 2675 and elsewhere). It recalls the fact that it was in these parts of Asia Minor that the most famous schools of physicians existed.

Lines 12 foll. The revenues of landed property were not unfrequently left by testament to cover the cost of sacrifices, or festivals, or public buildings; some instances may be quoted from Waddington-Le Bas, Nos. 857–859, 1033 *a*, 1611, 1266, &c.; see especially however the famous testament of Epikteta of Thera (C. I. Gr. No. 2448, lately dealt with by Benndorf, *Das Heroön von Gjölbasschi-Trysa*, p. 44 foll.). For a similar custom in Egypt see Perrot, *Histoire de l'Art*, i, p. 147. The want of a regular register of landed property often led to great minuteness in the description of sites. This however was to some extent simplified by the fact that in a great many instances the same name had clung to lands or localities from time immemorial. And this explains why such names are often quite foreign to the Greek language as we know it (compare Waddington-Le Bas, No. 1745). As instances of names thus fossilized, as it were, in our inscription see *Δαμάπης, Τάραμπτον*; whether *Ἄνθος* has anything to do with the Greek *άνθος*, it is difficult to decide. On the other hand I have restored *ἐν Ἀγριελαίᾳ*, following principally modern analogies: compare *Ἀγριελίδι* in *Astypalæa*, Ross, *Inselreisen*, ii, p. 64; *Tsagruiaes = ταῖς ἀγριελαῖς* in *Thasos*, Conze, *Reise auf den Inseln des Thrakischen Meeres*, p. 27; the harbour of *Alatscha* is now called *Ἀγριλία*; I may also refer to *ἐν Ἐλαιούντι* in the *Tenos* inscription, *ante* No. CCCLXXVII, ll. 18, 42, 61. For *ὁμορροῦντα Ἄνθει καὶ Δαμάπῃ* comp. an inscription from the Mysian *Hekatonnesos*, *Athen. Mitth.* iii, p. 55 = *Μουσείον*, ii, p. 114. Instead of adjacent localities, neighbouring possessors are mentioned, *ante* vol. II, No. CCCLXXVII, cp. p. 147; *Athen. Mitth.* iii, p. 58.

Line 17. The courtyard, the garden, and the surroundings of the monument may be intended for

the temenos : compare an inscription from Apollonia Pisid., C. I. Gr. No. 3975 = Waddington-Le Bas, No. 1195 a, where some person, after having constructed τὰς στοὰς καὶ τὰ περὶ τὸ μνημεῖον, and having added farther τοὺς κήπους καὶ τὰ οἰκήματα, designates both the priests and the necessary provision for their livelihood. (On gardens belonging to the Temenos of Thiasi see Foucart, Associations Relig. p. 44; Conze, Lesbos, Pl. 18 foll.) The μνῆμα is the sepulchral monument of the family; such monuments were not unfrequently surrounded with gardens, see *post* No. DCCCXVIII.

Line 18. Ἐνηρόσιον, a word previously unknown, has been found lately in the Delian inscription, published Bull. de Corr. Hell. vi. p. 10, line 11, p. 19, lines 145 foll.; compare Le Bas, ii, No. 2092, which is given as Parian, but is evidently Delian, see Homolle, Bull. de Corr. Hell. ii, p. 341 foll. In that case ἐνηρόσια together with ἐνοίκια, τέλη, τόκοι, being specified as revenues of the god, must be accepted as farm rents, comp. Homolle, *loc. cit.* p. 63. In our inscription, however, only the farm itself can be meant; on the analogy of the word ἀνήροτον, ἐνηρόσιον may be derived from a word ἐνήροτον, and may thus signify a field under cultivation as opposed to fallow-land.

Lines 19 foll. The succession to the priesthood by seniority is prescribed also in the testament of Epikteta referred to above.

Line 21. The four golden coins are staters of Alexander, which in the time of our inscription fetched from twenty-two to twenty-five drachmæ each, see Hultsch, Metrologie², p. 247, and for the costs of sacrifices compare the previous inscription. Ὀβολὸς ἀτελής is an obol nett gain (Xenoph. Vect. 4, § 14; comp. τριάκοντα and δώδεκα μνᾶς ἀτελεῖς, Demosthen. xxvii, 9). Here perhaps the word signifies 'without any deduction,' since according to No. DCCCXCV, line 31, a tax for the god could be levied on the sacrifice.

Line 22. For the curved line as a mark of punctuation, see *ante* p. 67.

Line 23. This line, as well as line 14, proves that descent on the female side entitled a person to take part in the benefits of Poseidonios' foundation; a similar inference must be drawn from a Karian inscription published by Rayet, Annuaire de l'Association pour l'Encouragement des Études Grecques en France, 1875, p. 293 foll. No. 10. But this has nothing to do with the general position of women in Karia, since it is to be found also in the testament of Epikteta.

Lines 24 foll. τρεῖς ἐπιμήνιοι with the same functions are elected also at Thera, where they are to receive 210 drachmæ for the sacrifices.

Lines 27, 28. I cannot propose a satisfactory restoration at the beginning of line 28, but the meaning seems quite clear. The case provided for might arise when the revenue of the landed property became too small. At Delos landed property gradually lost 100 per cent. of its value between 280 and 180 B. C. while the rent of houses increased correspondingly (see Bull. de Corr. Hell. vi, p. 65).

Lines 29 foll. It is a well known fact, that τεμένη were let on lease to be cultivated (see Boeckh, Staatshaushalt.³ i, p. 372, foll.); at Delos we have a mention of μισθώματα παρὰ τῶν γεωργούντων τὰ τεμένη τὰ τοῦ θεοῦ (Bull. de Corr. Hell. *loc. cit.*).

Line 31. Compare line 26; it seems to follow that in the Halikarnassian Calendar the month Hermaion succeeded Eleutherios; unfortunately neither of them can be placed with certainty; see Bischoff, De fastis Græcorum antiquioribus, p. 402; ἐπιμελείωσαν is very rarely used for ἐπιμελείσθωσαν; on this verb depends the construction of the infinitive θύειν.

Lines 34 foll. The difference of expression in the two cases seems to be accounted for by supposing that the mother of Poseidonios was dead; in the same way we must explain the similar expression in the Theraean inscription before quoted, which formerly appeared unique and unintelligible.

Lines 35 foll. For the different kinds of victims compare Stengel, *loc. cit.* p. 83. To the Mother of the gods a βοῦς is offered at Thera, C. I. Gr. No. 2465 f.

Lines 40 foll. According to the testament of Epikteta only those who are present receive their shares; and the ἐπιμήνιοι are to have the half of the entrails.

Line 45. This is a curious proviso, intended to favour those who took part in the festival. At private and smaller sacrifices the skins were sometimes given to the priest; at public ones they usually fell to the State. The subscript of κάρδια is confirmed by the Etym. Magn.

Lines 45 foll. Considering the private character of the document it seems strange that the epimenii should have to render an account to the people. This can only be explained if we suppose that all religious affairs had been put under public control; compare Hermann, Griech. Antiq. ii, § 10.

DCCCXCVII.

On a block of dove-coloured marble, with joints above and below. The profile of the stone shows that it must have belonged to the *antla* mentioned in line 6. 'It was found built into a Turkish house at the foot of the Western peribolos wall of the Mausoleum.' Height 1 ft. 1½ in.; breadth 2 ft. ¾ in.; thickness 2 ft. 5 in. Newton Discov. p. 689, No. 3, pl. lxxxvi. Compare Usener, Neues Rhein. Museum, xxv, p. 49; R. Dareste, Bull. de Corr. Hell. iv, p. 341 foll.

ΑΛΛΙΚΑΗΝΤΟ ΜΙΑΙΣΟΙΔΕΤ ΜΙΑΙΔΟΙΣ ΠΑΡΑΧΡΗΜΑΤΟΙΣΕΠΙ
ΑΗΤΑΙΣΟΙΔΕΕΓ ΑΗΤΑΙΔΟΤΩΣΑΝΤΟΙΣΕ ΩΝΑΙΣΚΑΤΑΤΑΣΔΙΑΓΡΑ

5 ΦΑΣ ΟΡΩΣΔΑΝΟΙΠΡΟΔΑΝΕΙΣΑΝΤΕΣΕΙΣΤΗΝΣΤΟΑΝΗΝΟΔΗΜΟΣΑΝΑΤΙ
 ΟΗΣΙΝΤΩΙΑΡΟΛΛΩΝΙΚΑΙΒΑΣΙΛΕΙΠΤΟΛΕΜΑΙΩΙΦΑΝΕΡΟΙΩΣΙΝΠΡΑΣΙΝΤΟΥΣ
 ΕΞΕΤΑΣΤΑΖΕΦΩΝΝΑΝΣΥΝΤΕΛΕΣΘΗΗΣΤΟΛΟΣΟΙΑΝΠΡΟΔΑΝΕΙΣΩΣΙΝ
 ΑΤΟΚΑΜΗΕΛΑΣΣΟΝΓ' ΑΝΑΓΡΑΨΑΙΑΥΤΩΝΤΑΟΝΟΜΑΤΑΕΝΤΗΠΑΡΑ
 ΤΑΔΙΤΗΣΣΤΟΑΣΠΑΤΡΙΣΤΙΠΡΟΣΓΡΑΨΑΝΤΑΣΟΤΙCΙΔΕΕΔΩΚΑΝΤΩΙΔΗΜΩ
 ΤΟΚΑΧΡΗΜΑΤΑΕΙΣΤΗΝΚΑΤΑΣΚΕΥΗΝΤΗΣΣΤΟΑΣΑΝΑΓΡΑΦΟΝΤΩΝΔΕΡΡΩ
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 10 ΡΟΥΣΥΡΟΚΕΙΣΘΑΙΑΥΤΟΙΣΤΟΥΣΤΕΥΡΟΤΕΘΕΝΤΑΣΕΙΣΤΟΒΟΥΛΕΥΤΗΡΙΟΝ
 ΚΟΜΙΣΑΜΕΝΩΝΟΙΣΠΡΟΤΕΡΟΝΥΠΕΤΕΘΗΣΑΝΥΡΟΚΕΣΘΑΙΔΕΑΥΤΟΙΣΚΑΙ
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 ΤΟΙΣΚΑΙΕΚΤΗΣΟΙΚΟΝΟΜΙΑΣΕΚΑΣΤΟΥΕΝΙΑΥΤΟΥΤΑ'ΑΝΤΟΝΟΤΑΝΕΚΚΟΜΙ
 15 ΣΩΝΤΑΙΑΥΤΟΚΑΙΤΟΝΤΟΚΟΝΟΙΔΑΝΕΙΣΑΝΤΕΣΕΥΤΟΙΣΥΡΟΤΕΘΕΙΣΙΝΑΥ
 ΤΟΙΣΑΠΟΤΗΣΟΙΚΟΝΟΜΙΑΣΕΞΤΑΛΑΝΤΟΙΣΤΑΔΕΛΟΙΠΑΥΠΑΡΧΕΙΝΕΙΣΤΗΝ
 ΟΙΚΟΝΟΜΙΑΝΠΡΟΣΥΡΟΚΕΙΣΘΑΙΔΕΚΑΙΤΟΓΕΝΗΘΕΝΕΚΤΗΣΣΤΟΑΣΓΡΑΘΕΝ
 ΤΩΝΤΩΝΚΙΩΝΩΝΚΑΙΤΩΝΞΥΛΩΝΚΑΙΤΟΥΚΕΡΑΜΟΥΑΙΤΩΝΠΛΙΝΘΩΝΑΡΟΔΟΣ
 ΘΩΣΑΝΔΕΤΟΥΣΜΕΝΚΙΩΝΑΣΤΟΥΣΜΕΧΡΙΤΟΥΔΙ'ΑΣΤΗΡΙΟΥΟΙΚΑΙΤΑΕΡ
 20 ΓΑΜΙΣΘΟΥΝΤ ΤΗΙΑΥΤΗΙΕΚΚΛΗΣΙΑΙΟΔΕΡΓΑΜΕΝΟΣΕΝΗΜΕΡΑΙΣΤ
 ΝΤΑΤΟ ΤΑΒΑΛΕΤΩΤΟΙΣΤΜΙΑΙΣΟΙΔΕΤΑΜ'

Κ]αλλικλῆν το[ῖς τα]μίαις, οἱ δὲ ταμίαι δότω[σαν] παραχρῆμα τοῖς ἐπι-
 με]ληταῖς, οἱ δὲ ἐπ[ι]με]ληταὶ δότωσαν τοῖς ἐ[ργ]ώναις κατὰ τὰς διαγρα-
 φάς· ὅπως δ' ἂν οἱ προδανείσαντες εἰς τὴν στοᾶν ἣν ὁ δῆμος ἀνατί-
 5 θῇσιν τῷ Ἀπόλλωνι καὶ βασιλεῖ Πτολεμαίῳ φανεροὶ ὥσιν πᾶσιν, τοὺς
 ἐξεταστὰς ἐφ' ὧν(ν) ἂν συντελεσθῇ ἡ στοᾶ, ὅσοι ἂν προδανείσωσιν
 ἄτοκα μὴ ἔλασσον Γ' Γ' ἀναγράψαι αὐτῶν τὰ ὀνόματα ἐν τῇ παρα-
 στάδι τῆς στοᾶς πατριστὶ προσγράψαντας ὅτι οἷδε ἔδωκαν τῷ δῆμῳ[ι
 α]τοκα χρήματα εἰς τὴν κατασκευὴν τῆς στοᾶς, ἀναγραφόντων δὲ πρῶ-
 10 τον τὸν πλείστον δόντα· ὅπως δ' ἂν κομίσωνται οἱ προδανείσται, πό-
 ρους ὑποκεῖσθαι αὐτοῖς τοὺς τε ὑποτεθέντας εἰς τὸ βουλευτήριον,
 κομισαμένων οἷς πρότερον ὑπετέθησαν, ὑποκε[ῖ]σθαι δὲ αὐτοῖς καὶ
 τοὺς ὑποτεθέντας εἰς τὰς εἰκόνας, τὴν πεντηκοστὴν καὶ τὸ γραφῖον
 τῶν ὄρκων, κομισαμένων οἷς πρότερον ἐψήφισται, ὑποκεῖσθαι δὲ αὐ-
 15 τοῖς καὶ ἐκ τῆς οἰκονομίας ἐκάστου ἐνιαυτοῦ τάλαντον ὅταν ἐκκομί-
 σωνται αὐτὸ καὶ τὸν τόκον οἱ δανείσαντες ἐπὶ τοῖς ὑποτεθείσιν αὐ-
 τοῖς ἀπὸ τῆς οἰκονομίας ἐξ ταλάντοις, τὰ δὲ λοιπὰ ὑπάρχειν εἰς τὴν
 οἰκονομίαν· προσυποκεῖσθαι δὲ καὶ τὸ γεννηθὲν ἐκ τῆς στοᾶς πραθέν-
 των τῶν κίωνων καὶ τῶν ξύλων καὶ τοῦ κεράμου καὶ τῶν πλίνθων, ἀποδύσ-
 20 θωσαν δὲ τοὺς μὲν κίονας τοὺς μέχρι τοῦ δικαστηρίου οἱ καὶ τὰ ἐρ-
 γα μισθοῦντ[ες ἐν] τῇ αὐτῇ ἐκκλησίᾳ, ὁ δὲ πρ[ι]άμενος ἐν ἡμέραις τρ[ι]-
 ἀκο]ντα τὸ [ἀργύριον κα]ταβάλῃτω τοῖς τ[α]μίαις· οἱ δὲ ταμίαι . .

In Newton's transcript occur a few mistakes not found in his facsimile:

Line 12: γραφεῖον instead of γραφῖον.

Line 17: προῦποκεῖσθαι instead of προσυποκεῖσθαι.

Line 19: οἱ before καί is omitted.

Line 20: after μισθοῦντ[ες] there is room for two letters, viz. ἐν.

This is part of a decree, which began on an upper stone, and was continued on the stone underneath ours; it relates to the building of a stoa dedicated by the people of Halikarnassos to Apollo and King Ptolemy. A little to the east of the house, where Newton found this inscription, he noticed a piece of architrave of considerable size (height 1 ft. 5 in.; length 3 ft. 9 in.) inscribed

Ἀπόλλωνι καὶ βασ . . .

ὁ δῆμος τὴν σι[σ]οάν

and probably belonging to the στοᾶ of this decree.

King Ptolemy is mentioned in another inscription from Halikarnassos, as having granted to the people

permission to erect a gymnasium to which he did not contribute. From this Usener has drawn the inference that the Halikarnassians did not enjoy much liberty, and were not treated kindly under the sway of the Ptolemies in the third century B. C. Our inscription, which should probably be ascribed to that period, is not inconsistent with this view; it reveals the utmost poverty not relieved in any way by the sovereign. Ptolemy II Philadelphos (285–247 B. C.) seems to occur on two short dedicatory inscriptions, see *post* Nos. DCCCXVI and DCCCXVII; but it is uncertain whether the same king is referred to in our inscription. This much we know, that after 259 B. C. Karia belonged for a certain period to the Seleucid Empire (see *ante*, No. DCCXCVII) and not to Egypt.

The beginning of the inscription, now lost, no doubt contained first the resolution as to the building of the stoa, and next the method by which the necessary funds were raised. This sum was to be

handed to the public treasurers by a person named Kallikles; by these it was to be passed to the procurators, chosen no doubt for this purpose, as elsewhere; these are required to pay the contractors according to the contracts, probably by instalments.

Lines 3 foll. Certain citizens have offered to advance the necessary money without interest (line 8); *προδανεισταί* is used in rather a different sense in the Delian inscriptions, where it is applied to those who borrow money as representatives of towns, Bull. de Corr. Hell. vi, p. 69.

The Exetastæ (see *ante* p. 68), are to have engraved on one anta of the stoa the names of those who had advanced not less than 500 drachmas. I take the ligature as *πε* for *πεντακόσιαι*; Newton reads *φ'*. On the sign for a drachma see Foucart, *Revue Archéol.* 1864, ii, p. 465. For the adverbial use of *ἔλασσον*, compare Krüger, *Griech. Sprachlehre*, § 49, 2, 3. The fixing of a minimum sum for the right of having one's name engraved, occurs also in the inscription referring to a gymnasium (Newton, *Discov.* p. 687, l. 25). A maximum and a minimum are prescribed for contributions in an Athenian document, C. I. A. ii, No. 334 = Dittenb. Syll. No. 164 (about 265 B. C.). For lists of subscribers to public loans see *ante*, Pt. II, No. CCXCVIII. The addition of the patronymic is also ordered in an inscription from Kos (Bull. de Corr. Hell. vi, p. 249) referring to persons who have to prove that they are entitled by their extraction to be admitted to certain sacrifices; the patronymic there, and in our decree, may be a mere record of fact. But it is meant as an honour in the decree in favour of Tyron from Teos (Waddington-Le Bas, No. 87 = Dittenb. Syll. No. 165), whose father had also been a man of note (Bull. de Corr. Hell. iv, p. 110 foll. = Dittenb. No. 349 *δ*).

Those who give most are mentioned first, as in the gymnasium inscription (Newton, *Discov.* p. 688) where also the names are to be inscribed on the anta, a favourite place for decrees of proxenia (comp. Boeckh, C. I. Gr. ii, p. 279 in the heading to No. 2350 from Keos; C. I. Gr. Nos. 2671 foll. from Iasos). At Astypalæa a meritorious Agoranomos has his honorary decree engraved *ἐς τὴν φλίαν τοῦ ἀγορανομίου* (C. I. Gr. No. 2483), and at Mylasa the anta is chosen for an inscription which referred apparently to the founding of the building to which the anta belonged.

Lines 10 foll. Newton assumed that mortgages

had been already effected on the proceeds of the bouleuterion, the *εἰκόνες*, the *πεντηκοστή* and the *γραφεῖον τῶν ὀρκῶν*; at the same time he was puzzled by the use of the preposition *εἰς* and the mention of revenues from *εἰκόνες*. According to Dareste those revenues had already been pledged for the building of a bouleuterion and the making of statues. This seems ingenious, but the difficulty remains, that the revenues pledged for the former purpose are not specified; for the statues one-fiftieth, viz. a duty of two per cent. on all exports and imports as at Athens, and the income of the 'oaths-office' were set aside; for this latter comp. Theophrastos (Stob. Serm. xlii) and Dareste, *Essai sur la traité des lois de Théophraste*, *Revue de Législation*, 1870. For the building of the stoa new mortgages were effected on the same sources. For mortgages on revenues at Delos see Bull. de Corr. Hell. vi, p. 69; and compare C. I. Gr. 2058, line 41 (from Olbia); other instances are quoted by M. Dareste, *loc. cit.*

Lines 14 foll. The third surety given to the creditors is a second mortgage on the annual budget of the town, debited already for six talents, which are to be first paid off by instalments of one talent a year with its interest; apparently the budget could not afford more.

Lines 17 foll. Newton explains the words *παθόντων* and *πριάμενος* as a farming-out of the material; but I cannot see how any revenue worthy of being pledged could be derived from this. Dareste suggested the sale of old material, and that would suit the purpose: an old portico seems to have been broken up during the construction of the new one.

We may in conclusion quote an interesting example of a public building, i. e. a portico, being mortgaged, with the consequences that followed: at Kyme, Strabo tells us p. 622 C. *δανεισάμενοι χρήματα δημοσία τὰς στοὰς ὑπέθεντο, εἴτ' οὐκ ἀποδιδόντες κατὰ τὴν ὀρισμένην ἡμέραν εἴργοντο τῶν περιπάτων*. Something like this may well have happened at some period at Halikarnassos if the pledges of our inscription were not kept. It is instructive also to compare what Appian says about the cities of Asia Minor after the first Mithradatic war, B. C. 84 (Bell. Mithra. 63): *αἱ δὲ πόλεις ἀποροῦσαι τε καὶ δανειζόμεναι μεγάλων τόκων αἱ μὲν τὰ θέατρα τοῖς δανείζουσιν αἱ δὲ τὰ γυμνάσια ἢ τεῖχος ἢ λιμένας ἢ τι δημόσιον ἄλλο σὺν ὕβρει στρατιωτῶν ἐπειγόντων ὑπετίθεντο*.

DCCCXCVII a.

On a fragment of dove-coloured marble; height 4 in.: breadth $3\frac{1}{2}$ in.; thickness 6 in. Found by A. Biliotti.

ΔΕ ΣΤΑ
ΤΑΕΙΓΑΣΙ
ΝΤΛΕΡΓΑ
ΟΥΣΕΚΤ
ΔΑΝΑΠ
ΟΛΦ

νε . στα
πα ἔ[ρ]γα ε
ντα ἔργα
ους ἐκ τ[ῶν] ιδίων?
στ]οὰν ἀπ
ραφ

I subjoin this fragment to the preceding inscription, since it also seems to concern a stoa, and the

marbles apparently are alike. The writing however seems to be rather later; compare the Π and the Α,

the transverse stroke of which is sometimes curved. This I think is not observed in inscriptions of Asia Minor before the end of the third century B. C.;

compare my remarks in *Zeitschr. für das Oesterreich. Gymnasialwesen*, 1882, p. 165.

DCCCXCVIII.

'On two fragments of a slab of white marble, which, when entire, must have measured 4 ft. by 19 in. by 4½ in.;' joints on both sides and sockets on the top; the inscription is set in a kind of frame indicated in slight relief. Found in a well immediately to the south of the platform of Hagia Marina. Newton, *Discov.* p. 701, No. 12, pl. lxxxviii.

ΟΙΔΕΑΝΕΙ
ΔΙC ANMENE'
ΕΦΑΡΜΟΣ
5 ΚΡΑΤΟΥΣ
PM ΑΡΤΕΜC
ΝΕΥΣΣΙ
ΟΥΕΥΠC
ΠΑΡΘΕΝΙ
10 ΕΡΜΑΣΑ
ΤΗΡΟΣΑ

ΙΥΧΗ
ΔΡΑΣΕΙΣΙΕΡΕΙΑΝΑΥΡΗΛΙ
Α ΓΥΜΝΑΣΙΑΡΧΟΥΝΤΩ
ΝΟΥΙΑΣΟΝΟΣΤΟΥΜΕΝΕ
ΟΥΑΘΕΟΔΟΤΟΣΑΤΟΥ
ΔΩΡΟΣΔΙΟΓΕΝΟΥΣΓΗ
ΟΥΙΕΡΕΙΣΘΚΩΜΟΣΓΑΙ
ΥΠΟΡΟΥΕΥΣΧΗΜΩΝ
ΘΑΛΑΣΣΕΡΩΣΑΛΗΝΑΙΟΣΑ
ΩΤΗΡΑΕΥΤΥΧΗΣΣΩ
ΚΑΙΟΙΛΟΙΠΟΙΡΞΘ

'Αγαθῇ]

Τύχη

Οἶδε ἀνέβ[ησαν εἰς ἀν]δρας εἰς ἱέρειαν Αὐρηλί-
Δις αν Μενε[κράτους? τοῦ] Ἀ γυμνασιαρχούντων
'Εφαρμός[του τοῦ . . .] νου, 'Ιάσονος τοῦ Μενε-
5 κράτους[.] τοῦ Ἀ, Θεόδοτος Ἀ τοῦ
ρμ 'Αρτέμω[νος,] δωρος Διογένους, Γη-
νεὺς Σι ου ἱερεῖς Κῶμος Γαί-
ου, Εὐπό[ρος] Εὐπόρου, Εὐσχέμων
Παρθενι Θαλασσέως Ἀ Ληναῖος Ἀ,
10 'Ερμάς Ἀ Σώτηρ Ἀ Εὐτύχης Σω-
τήρος, 'Α καὶ οἱ λοιποὶ ΡΞ.

Three similar inscriptions from Halikarnassos have been published by Newton (*loc. cit.* Nos. 12 a, 12 b, and 12 c); and a fifth has been lately discovered (*Bull. de Corr. Hell.* xiv, p. 103, No. 7). The date seems indicated approximately by the frequent use of the name Flavius; and it is confirmatory of this that the name of Demosthenes, son of Menekrates (Newton, *Discov.* No. 12 b), is mentioned in another Halikarnassian inscription, which belonged to a statue of Iulia Sabina, daughter of Titus (*Bull. de Corr. Hell.* iv, p. 396, No. 3 = Loewy, *Gr. Bildhauerinschriften*, No. 300 b).

The inscriptions relate to the enrolment of youths (ἐφηβοί) on attaining manhood. Elsewhere this was immediately followed by military service (compare Collignon, *De Collegiis Epheborum*, p. 38; *Bull. de Corr. Hell.* ii, p. 494, iv, p. 87; Foucart-Le Bas, Nos. 3 foll., Nos. 34 a foll.; No. 600 from Kopai: *τὴ ἀπεγράψανθο ἐξ ἐφήβων ἐμπελοφόρας*); the same may have happened at Halikarnassos, and may be indicated by the inscriptions with which we are dealing.

One of these inscriptions is dated by the Stephanephoros (Newton, *Discov.* No. 12 c); the others begin with the same formula as ours.

Line 2. Newton refers to Lucian, *Amor.* 24, and to Hesych. s. v. *παιδίσκοι*: οἱ ἐκ παιδων εἰς ἀνδρας μεταβαί-

νοντες. *Eis ἱέρειαν* corresponds with *εἰς ἱερῇ* in Newton, *Discov.* Nos. 12 a and b. The expression is strange, but it shows that enrolment might take place before the priestess as well as before the priest. Perhaps at this ceremony an oath was administered to the ephebi; see Hermann, *Griech. Antiquit.* i, § 121, 6; and compare Waddington-Le Bas, iii, 1213 C.

Lines 3 foll. The number of the Gymnasiarchs is not certain; there are two in Newton, *Discov.* No. 12 c, and three in Nos. 12 a and b, as at Chios (C. I. Gr. No. 2214).

It was thought by Newton that the names followed by an Α were 'probably those of ἐφηβοί, who had attained a first rank by seniority.' This however would not account for the letter being added to the name of the father of the priestess and to the names of several Gymnasiarchs (*Discov.* Nos. 12 a and b).

I have proposed a different explanation (*ante*, in No. DCCCXCIII), which is suggested by another inscription from Halikarnassos (C. I. Gr. No. 2655, line 8), and confirmed by lines 5 and 6 of the list before us: according to Greek usage the article preceding 'Αρτέμωνος can only be explained, if the Α before it is understood to contain a genitive; we must therefore read Θεόδοτος Θεοδότου τοῦ 'Αρτέμωνος, the α at Halikar-

nassos signifying the same as the β elsewhere (see Franz in C. I. Gr. iii, p. 1163 foll.; and Waddington-Le Bas, No. 1224), viz. that the name of the father is identical with that of the son. The same custom will be found at Branchidæ (see *post* Nos. DCCCCXXV and DCCCCXXIV). MM. Cousin and Diehl have come to the same conclusion, Bull. *loc. cit.* p. 105.

Lines 7 foll. Of the whole number of the ephebi, only a few are registered by name, the remaining 160 being *οἱ λοιποί*. It is to be presumed that those named held some particular place among their fellows. The first three or four of them are described as priests. It is well known that, *e.g.* at Ephesos and at Athens, 'the ephebi took a prominent part in the religious solemnities of the state' (see *ante* vol. III, p. 82), and it may be that those particularly concerned with such affairs were called priests at Hali-

karnassos. Unfortunately the word in the last line, which probably contained the title of the remainder, is destroyed all but the letter Λ . I think $\delta[\rho\chi\acute{\epsilon}\phi\eta\beta\omicron\iota]$, *i.e.* leaders of certain smaller groups of ephebi, not impossible. It is true that this word has not been found outside Greece proper (see Foucart-Le Bas, No. 119) and that in Asia Minor it is synonymous with *ἐφήβαρχος* (see Collignon, *loc. cit.* p. 50 foll.). Moreover this officer is at the head of all the ephebi, and consequently has no colleagues.

The gymnasium of the ephebi at Halikarnassos, with a statue of 'old Herodotos,' is referred to in an interesting inscription from Aphrodisias (Waddington-Le Bas, No. 1618).

I have no explanation to offer of the numerals *dis* $\rho\mu$ added on the left border and written in letters much slighter than the rest.

DCCCXCIX.

On a slab of white marble, almost complete; joint at the left. Height 1 ft. $\frac{1}{2}$ in.; breadth 1 ft. 11 in.; thickness $9\frac{1}{2}$ in. Discovered by Salzmann and Biliotti near the site of the Mausoleum.

ΟΔΗΜΟΣ
ΔΡΑΚΟΝΤΟΣ ΤΟΥ ΜΕΛΑΝΘΙΟΥ
ΥΙΟΥ ΦΙΛΟΠΑΤΡΙΔΙ ΦΙΛΟΡΩΜΑΙ
ΝΤΕΛΕΙΤΟΥΡΓΙΑΙΣ ΛΑΜΠΡΟΥ
5 ΟΤΙ ΕΝΤΕ ΠΡΕΣΒΕΙΑΙΣ
ΕΓΙΣΤΑΚΑΙ ΟΥΔ

Ἀλικαρνασσεῶν] ὁ δῆμος
τῷ δέϊνι] Δράκοντος τοῦ Μελανθίου
υἱῷ, φιλοπάτριδι, φιλορωμαί-
ω ἔ]ν τε λειτουργίαις λαμπροῦ
5 γένους ἀξίῳ γεγονότι, ἐν τε πρεσβείαις
παρασχόντι τῇ πόλει τὰ μέγιστα καὶ ὠφέλιμώτατα

This slab seems to have belonged to a pedestal faced with marble. The details given in lines 5 and 6, are suggestive of an honorary inscription; otherwise I should prefer to consider this one sepulchral. For the form *ὁ δῆμος τῷ δέϊνι* see *ante* p. 34. The man here honoured is a member of the family of Drako on which I dwelt *ante* No. DCCCXCII, and the meritorious services here quoted remind

us strongly of those of Philodemos in No. DCCCXCIII, though the writing seems rather bad as compared with Nos. DCCCXCIII and DCCCXCII.

The name of Melanthios is of frequent occurrence at Halikarnassos; compare *post*, Nos. DCCCCV and DCCCCXV; Bull. de Corr. Hell. xv, p. 101, 104, 106; Newton, Discov. p. 703.

DCCCC.

On a slab of blue marble. The left side and the upper corner of the right side are broken away; joint on left. Height 2 ft. 4 in.; breadth 2 ft. $5\frac{1}{2}$ in.; thickness 11 $\frac{1}{2}$ in. 'Found a little to the north-east of the Mausoleum at the point where the street which runs east and west through Budrum is intersected by one running south down to a mosque on the shore of the harbour.' Newton, Discov. p. 699, No. 9, pl. lxxxviii. G. Hirschfeld, Tituli Statuariorum, No. 87. Loewy, Gr. Bildhauerinschriften, No. 299. Compare Th. Bergk, Philologus, vol. xlii, p. 258, note 60.

a.

ΙΣΑΝΤΕΣ
ΤΙΕΡΕΩΣ
ΤΙΜΗΣΑΝ
ΜΟΝΑΙΝΕΟΥ
5 ΡΑΛΜΑΤΕΑ
ΟΝΙΧ,
ΤΗΣΕΙΣΑ

b.

ΑΙΝΕΑΣ ΛΑΣΘΕΝΟΣ
ΚΑΙ ΤΙΜΟΚΙΟΝ ΠΑΜΦΙΛΙΣ
ΤΟΝ ΥΙΟΝ ΛΑΣΘΕΝΗΝ
ΘΕΟΙΣ

ΤΑΛΕΣΤΗΣ ΑΙΤΛΜΙΔΩΡΟΥ

α.

οἱ ἱεροποιοὶ ?]σαντες
ἐπὶ ἱερέως
τοῦ δέινος] ἐτίμησαν
..... μον Αἰνέου
5 γ]ραμματεῖα
βουλῆς εἰκ]όνι χ[αλκεία]ι
εὐνοίας ἐνεκα] τῆς εἰς α[ὐτοὺς

β.

Αἰνέας Λασθένου[ς
καὶ Τιμόκιον Παμφίλο[υ
τὸν υἱὸν Λασθένην
θεοῖς.

Ταλέστης Ἀρτεμιδώρου ἐποίησεν.

This is part of a larger pedestal on which had been placed statues of at least two sons of Æneas and Timokion; one being dedicated by the parents, the other by a board, the title of which I have supplied from an inscription of Kos, beginning *Κλευσθένης Ἰέρωνος ἱερέως Ἀπόλλωνος καὶ ἱεροποιοί* (sic) (Rayet, *Annuaire d. Étud. Grecques*, 1875, p. 289). At the same time I am unable to see how that board could be connected with the secretary of the Boule.

β. Line 2. The female name Timokion is also found, as pointed out by Loewy, in an inscription from Alexandria, *Ἀθήναιον*, vol. III, p. 81.

The artist's signature may refer either to the statue of Lasthenes, or to both statues. Bergk's

reading *Γαλέστης* is inadmissible, though not less unprecedented than Talestes; this may be a non-Greek name. As the name of the father Artemidoros is given, it is probable, on a principle that I have laid down elsewhere, that Artemidoros was himself a sculptor. If so, some relationship may have existed between the father of Talestes and the Artemidoros of Tyre, whose name is inscribed as that of an artist on another pedestal from Halikarnassos, Loewy, No. 309. This latter pedestal may, from certain names mentioned on it, be assigned to the first century B. C., see *ante*, p. 58; the writing of our inscription as compared, for instance, with No. DCCCXCIII would suit the same date.

DCCCCI.

On a block of blue marble; joint on left; right side and back rough; top smooth; height 6 in.; length 2 ft. 7 $\frac{3}{4}$ in.; thickness 7 in. Found south of the Mausoleum near the presumed site of the Agora; compare Vitruv. ii, 8, 11. Published from Blondel's copy by Haussoullier, *Bull. de Corr. Hell.* iv, p. 400. Sent by Salzmann and Biliotti.

α.

ΑΦΡΟΔΙΤΗ ΑΓΟΡΑΝΟΜΟΙ
ΑΝΑΞΙΔΗΜΟΣ ΓΕΡΟΝΤΙΔΟΥ
ΟΝΟΜΑΣΤΟΣ ΟΛΥΜΠΙΟΔΩΡΟΥ
ΔΙΟΜΗΔΗΣ ΔΙΟΔΩΡΟΥ
5 ΠΑΝΤΑΛΕΩΝ ΛΕΟΝΤΟΣ

Ἀφροδίτη ἀγορανόμοι
Ἀναξίδημος Γερωντίδου
Ὀνόμαστος Ὀλυμπιόδωρου
Διομήδης Διοδώρου
5 Πανταλέων Λέοντος

β.

ΙΟΔΗΜΟΣ ΦΙΛΟΚΛΕΟΥΣ
ΒΟΥΤΗΣ ΗΡΩΙΔΟΥ
ΜΕΝΕΚΛΗΣ ΦΟΡΜΙΛΛΙΝΟΣ
ΦΙΛΑΓΡΟΣ ΑΡΤΕΜΙΔΩΡΟΥ
ΦΙΛΙΣΚΟΣ ΗΓΗΣΙΠΠΟΥ

Φιλώδημος Φιλοκλέους
Βούτης Ἡρώιδου
Μενεκλῆς Φορμίωνος
Φίλαγρος Ἀρτεμιδώρου
Φίλισκος Ἡγησίππου.

This is a dedication to Aphrodite by the board of Agoranomi at Halikarnassos, which in the fourth century B. C., the period of this inscription, seems to have consisted of nine persons. At Athens there were five appointed for the town, and five for the Piræus, see Harpokrat. *s. v.* There were five also at Olbia, C. I. Gr. No. 2078; on the whole subject compare Rich. Häderli, *Die Hellenischen Astynomen und Agoranomen*, in *Jahrb. für Philol. und Pädagog.*, Suppl. vol. xv, 1886, p. 71.

In other instances Agoranomi very properly directed their offerings to Hermes, the god of the Agora. The offerings most natural for them were

weights and measures, baths, water-clocks, and fountains, statues of Hermes and Demeter (C. I. Gr. ii, p. 1884, No. 2447 *d*; No. 2078; *Ber. der Berlin. Academie*, 1888, p. 868, line 10; *Waddington-Le Bas*, Nos. 58 and 1541; *Foucart-Le Bas*, No. 241 *δ*; *Bull. de Corr. Hell.* x, p. 308; xi, p. 160, No. 68; *Athen. Mitth.* ix, p. 191). But what had the Agoranomi to do with Aphrodite? Allied with Hermes, she is approached by them at Delos (*Bull. de Corr. Hell.* x, p. 33); and at the Chersonesos some surplus money from the Agoranomia is contributed to the building of her temple (Latyshev, *Inscript. Oræ Septentr. Ponti Euxini*, No.

203). Considering that the Agoranomi had to provide for an abundant supply of wheat at reasonable prices (compare Häderli, p. 81, whose note, however, is meagre), it seems to me safest to see a reference to the goddess as *δαρίτις*, *λείδωρος*, *εὐκαρπος* (comp. Preller, Griech. Myth.⁴ pp. 356 and 359). Demeter is the subject of two dedications by Agoranomi at Hierapolis (C. I. Gr. No. 3906 *δ*) and, united with Dionysos, of one at Samos (Bull. de Corr. Hell. v, p. 179). At the same time it is to be noted that statues of Eros were also offered by Agoranomi (see Waddington-Le Bas, Nos. 618 and 1197, this latter

more perfect in Bull. de Corr. Hell. xi, p. 221, No. 16). Most of the inscriptions quoted belong to Asia Minor and the adjacent islands. Compare my remarks in Zeitschr. f. Oesterr. Gymnas. 1882, p. 502.

δ. Line 3. A Phormio of Halikarnassos is mentioned by Pausanias, v, 21, 3, as having gained a victory at Olympia, Olymp. 97, and as known for his shameful behaviour in the following Olympiad; possibly he was the father of our Menekles. The Menekles son of Phormio in No. DCCCXCV belongs to a later period.

DCCCII.

On a small altar of grey limestone, made up of three fragments, which do not fit closely together; remains of a projection on left. Height 1 ft. 5½ in.; breadth 1 ft.; depth 10½ in. Found by Salzmann and Biliotti.

ΔΕΑΝΑΣ, ΠΣΕΘΟΑΝΑΗΝΑΓΕΤΑΒΑΚΧΑΝ
ΕΚΛΥΤΟΝΙ ΨΜΝΑΜΑΕΘΛΩΝΠΡΥΤΑΝΙΣ
ΕΙΜΙΝΚΑΙΣΕ ΨΠΙΒΩΜΙΑΘΥΣΘΛΑ
ΕΡΕΤΑΟΡΕΣ ΓΟΝΙ ΜΗΡΙΑΘΕΝΤΑΒΟΩΝ
5 ΑΙΠΥΔΕΤΟΥΓΕΡΑ ΤΡΟΣΚΗΡΑ ΚΛΕΟΣΗΠΙΑΝΑΚΤΟΣ
ΕΥΡΥΟΠΑΜΦΕΡΑΤΩΝΑΥΙ ΓΩΝΑΧΟΡΩΝ

Σοὶ τόδε ἄναξ . . . [θύρ?]σε, θοῶν ληναγέτα Βακχᾶν,
στῆς]ε κλυτὸν ν μνάμ' ἀέθλων Πρύτανις,
. . . εἰ μιν καὶ σε ἐπιβώμια θύσθλα
ἄ]σπετα ὄρεσ[σι]γόνων μῆρία θέντα βοῶν,
5 αἰπὺν δὲ τοῦ γε πατρὸς κῆρ[υξ] κλέος Ἑπιάνακτος
εὐρύσπ' ἀμφ' ἐρατῶν αὖ[εἰ ἀ]γῶνα χορῶν.

Prytanis, who to all appearance lived as early as the third century B. C. had won prizes in a Bacchic contest. In commemoration of this he had dedicated (in addition to this altar I suppose) an offering to the god, whom he addresses in the first distich. The second distich must have contained something to this effect: 'protect him who worshipped thee, O God, by sacrificing immense thighs of cattle.' In conclusion he asserts that his father Epianax had also deserved well of the same god, for 'a herald with far-sounding voice proclaims the great glory acquired by him in the contest of lovely choruses.'

Line 1. The letter after *ἄναξ* can only be *Μ* or *Λ*, followed by about four letters; since the trace before *Ρ* may fairly be assumed to be the remains of *Υ*, I have suggested a compound of *θύρσος*. It is true that, as far as I know, no such word has as yet been found; but the following *ληναγέτας* is equally unknown. A similar form occurring in the proper name *Ληναγόρας* appears to be found only in Anthol. Pal. vi, 56, 2. It cannot be denied that *ληναγέτας Βακχᾶν* contains a tautology; but the reading is quite certain.

Line 2. The trace before the first letter in the uncials must be part of a *Σ*. The proper name Prytanis is not much used, but has been found twice

near Halikarnassos, viz. at Iasos (C. I. Gr. No. 2671; Bull. de Corr. Hell. v, p. 498).

Line 3. I am at a loss to supply the beginning of this line, where three letters are wanting; an imperative of a contracted verb in *-εω* seems to be required; but *τηρεῖν* would not suit the purpose.

'*Επιβώμια θύσθλα* is in apposition to *μῆρία βοῶν*; *θύσθλα* are the instruments required at the Bacchic festivals and at sacrifices offered to any deity; for *ἐπιβώμιος* compare Anthol. ix, 453, *ἐπιβώμιος βοῦς* and Apollon. Rhod. iv, 1129, *ἐπιβώμια μῆλα*.

Line 4. '*Ορεσσίγονος*, a word which applies admirably to cattle, is very rarely used; the lexicons quote a fragment of Euripides (Schol. Aristoph. Ranæ, 1385) where the nymphs receive this epithet.

Lines 5 foll. The construction of the last distich is somewhat complicated; I understand it thus: *κῆρυξ εὐρύσπα αὖει αἰπὺν κλέος τοῦ πατρὸς ἀμφὶ ἀγῶνα ἐρατῶν χορῶν*.

εὐρύσπα, the Homeric epithet of Zeus, is applied to *κέλαδος* by Pindar (Fragm. 238, Boeckh, from Plutarch, Moralia, p. 1096 a = Non posse vivi suaviter secundum Epicurum, xiii). I know of no other instance of that word applied to a mortal. The

proper name Epianax is not found elsewhere; *Ἡπιόδωρος* is an epithet of several deities, as of Aphrodite, Asklepios, the Muses.

From the Koian inscription, Bull. de Corr. Hell. v, p. 212, it may be inferred that the *χορικοί ἄγῶνες* were

important festivals at Halikarnassos, since public honours are ordered to be proclaimed in the theatre on the day of their celebration. The prizes won in such contests at Athens, Knidos, and elsewhere were tripods, which were afterwards dedicated to the god.

DCCCCIII.

On a block of blue marble, broken at the top. Height 1 ft. 8 $\frac{3}{4}$ in.; length 2 ft. 11 $\frac{1}{2}$ in., original thickness, 2 ft. Newton, Discov. p. 694, No. 5, pl. lxxxvi.

NANNION

ΚΑΛΛΙΚΛΕΟΥΣ

ΠΑΙΔΕΣ ΑΘΗΝΟΚΡΙΤΟΥ

ΚΑΛΛΙΚΛΗΣ

5 ΔΙΟΣΚΟΥΡΙΔΗΣ

ΜΗΤΡΟΔΩΡΟΣ

ΑΘΗΝΟΔΩΡΟΣ

ΑΡΙΣΤΟΚΛΗΣ

ΥΠΕΡΤΗΣ ΜΗΤΡΟΣ

10 ΔΗΜΗΤΡΙΚΑΙΟΡΗ

Νάννιον

Καλλικλέους

Παῖδες Ἀθηνοκρίτου

Καλλικλῆς

5 Διοσκουρίδης

Μητρόδωρος

Ἀθηνόδωρος

Ἀριστοκλῆς

ὑπὲρ τῆς μητρὸς

10 Δήμητρι καὶ Κόρη.

Five sons of Athenokritos and Nannion dedicate a figure of their mother to Demeter and Kore. From this inscription, and some other antiquities found at the same place, Newton inferred that a temple of Demeter and Persephone stood on or near this site, which is a little to the south-west of the Mausoleum (Newton, Discov. p. 330). At Anaphe a statue, representing a priestess offering frankincense, has been found with an inscription couched in like terms and directed to Apollo Pythios and Artemis Soteira (C. I. Gr. No. 2481). Nannion also may have been a priestess of the two goddesses. At any rate it is clear that statues of priests and priestesses were favourite subjects with Greek sculptors from the fourth or rather the third to the second century B. C., principally, though not exclusively, in Asia Minor. This may be concluded from Pliny (Hist. Nat. xxxiv, § 86) and from inscriptions found at Rhodes, Pergamon, and elsewhere. It is true, however, that at an earlier period persons were

represented in the act of offering or sacrificing, merely in order to perpetuate their gratitude to the deities, whether they were priests or not. Compare for instance Plutarch, Perikl. 13; Pliny, Hist. Nat. xxii, § 44; xxxiv, § 81. And this may sometimes apply even to the Hellenistic period. From the character of the epigraphy, this inscription may be as early as the fourth century B. C.; on the other hand the Aristokles, son of Aristokles, Halikarnassian proxenos at Delphi in 187/6 B. C. (Dittenb. Syll. No. 198, line 161) may be related to the family here referred to, in which case our inscription may be later.

Nannion, the diminutive of Nanna, occurs in Lykia and at Attaleia (Waddington-Le Bas, No. 1368) and is found especially in Asia Minor, compare Pape-Benseler, s. v. From two sepulchral inscriptions of Halikarnassos we may add a *Νάννιον Δράκοντος* (Bull. de Corr. Hell. iv, p. 405, No. 20), and a *Νάννιον Δημητρίου* (*loc. cit.* xiv, p. 114, No. 16).

DCCCCIV.

On a small altar of white marble with moulding above and below; height 6 $\frac{1}{2}$ in.; breadth and thickness 4 $\frac{1}{2}$ in. On the top is a sinking, diam. 3 $\frac{1}{2}$ in.; depth $\frac{1}{2}$ in. Discovered near Budrum by Salzmann and Biliotti.

ΔΙΟΣ
ΛΑΒΡΑΥΝΔΟΥΔιὸς
Λαβραύνδου.

The altar is characterized as the property of Zeus Labraundos (see *ante* No. DCCCXVII, and compare A. de Molins, *De ara apud Græcos*, Dissertat. Berolin. 1884, p. 69). Altars with similar inscriptions have

been found at Mylasa (Athen. Mitth. xv, p. 259, No. 11), at Aphrodisias (C. I. Gr. No. 2750) and at Herakleia ad Latmum (C. I. Gr. No. 2896).

Zeus Labraundos was a Karian god, whose name

was derived by the ancients from a Lydian word *λάβρος*, a double-headed axe (Plutarch, *Quæst. Græc.* 45); the god is represented on the coins of Mausolos and his successors bearing such an axe on his shoulder (Head, *H. N.* p. 533). The epithet has been variously written *Λάμβρανδος* (Waddington-Le Bas, No. 379), *Λαβραῦνδος* (Athen. Mitth. xv, p. 259; compare Pliny, *Hist. Nat.* xxxii, § 16, where the best manuscripts give 'Labrayndi'; Labrandi ought not to have been received into the text), *Λαβραῖνδος* (Waddington-Le Bas, Nos. 338 and 399), *Λάβρανδος* (as above, and *C. I. Gr.* Nos. 2750 and 2896), and *Λάβρενδος* (Athen. Mitth. xv, p. 259, No. 10). The principal place of his worship was 7 or 8 miles to the north of Mylasa, where considerable ruins of the temple still remain

(see Reinach-Le Bas, *Voyage Archéologique*, p. 47, *Itin.* Pl. 65, *Architect. Asie Min.* Pl. 9; comp. Newton, *Discov.* p. 611 foll.) and is called Labranda by Herodotos, v, 119. Waddington (Le Bas, iii, p. 112) has rightly argued that the name of the place had been derived from the epithet of the god, although the reverse seems to have been believed in later antiquity, as may be inferred from the ethnic *Λαβρανδηνός* applied to Zeus by Strabo, p. 659.

The sinking on the top of the altar appears to be the *βώμιος ἐσχάρα* (A. de Molins, *loc. cit.* p. 65), called *τὰ κοιλάματα τῶν βωμῶν* (Schol. Eurip. *Phœniss.* 274), and evidently thought to be the most important part of an altar; *βωμός*—*περιέχον τὴν ἐσχάραν οἰκοδόμημα* (Schol. *loc. cit.*).

DCCCCV.

On a slab of white marble, pieced together; only the left side complete. Height 10½ in.; breadth 1 ft. 5¼ in.; thickness 3¼ in. 'Found in the wall of a well adjoining the field of Chiaoux on the east.' Newton, *Discov.* p. 705, No. 63, pl. xcvi; compare p. 325.

ΜΕΛΑΝ
ΤΟΥΘ
Ν
Ι Ζ Η Ν Σ Ζ Τ Ε Ρ Ο Ι Ζ .
5 ΜΗΤΡΟΦΑΝΟΥ ΤΟΥ ΕΥΑΙΟΝΟΣ
ΝΙΚΗ ΕΡΜΗΙΚΑΙ ΗΡΑΚΛΕ
ΛΟΛΥΣΟΥ ΤΟΥ ΖΗΝΑΝ

Μελαν[θι]τρ
του θυ[]ρ

το] . s νεώτερο . s

5 Μητροφάνου του Ευαίονος τ[ου
Νίκη 'Ερμῇ καὶ 'Ηρακλεῖ
ολύσου
του Ζηναν ρν

This is part of a dedication to Hermes and Herakles, 'the patron deities of the palæstra,' by a person or persons connected with the gymnasium where the inscription may originally have been placed (comp. No. DCCCCI). Another dedication, offered to these deities and to the people by gymnasiarchs, has been found at Halikarnassos (Waddington-Le Bas, No. 502). A fountain and statue of Hermes are dedicated to the same and to the Neoi by an Agonothetes at Laodikeia-Eskihissar (not at Nysa as stated, *Bull. de Corr. Hell.* x, p. 520, No. 19; see the Smyrna Journal *Ὁμηρος*, 1873, August, p. 491). For a gymnasium of ephebi at

Halikarnassos see *ante*, p. 76; these youths were classed as *νεώτεροι, μέσοι, πρεσβύτεροι* at Chios (*C. I. Gr.* No. 2214, comp. No. 3088 from Teos and Collignon, *De Collegiis Epheborum*, p. 69). In connection with what I have proposed under No. DCCCXCVIII, the beginning of our inscription may have contained the names of those at the head of the Neoteroi, who made the dedication *ἐπὶ Μητροφάνου . . . [γυμνασιαρχούντος*.

The letters scratched in the lower left-hand corner of the slab are decidedly later than the rest. For these Christian inscriptions beginning with *Νίκη* see *post*, No. DCCCXX.

DCCCCVI.

On a piece of white marble, slightly damaged on the right side. Height $8\frac{1}{2}$ in.; breadth $10\frac{1}{4}$ in.; thickness $1\frac{3}{4}$ in. Sent by Salzmann and Biliotti. Published by Haussoullier, Bull. de Corr. Hell. iv, p. 400, from Blondel's copy.

ΑΓΑΘΗΤΥΧΗΗ
ΠΤΟΛΕΜΑΙΟΥΤΟΙ
ΣΑΤΗΡΟΣΚΑΙΘΕΟΥ
ΣΑΡΑΠΙΙΣΙΑΡΣΙΝΟΗ
5 ΤΟΙΕΡΟΝΙΔΡΥΣΑΤΕ
ΧΑΙΡΗΜΟΝΟΣΝ

Ἀγαθῇ τύχῃ [τῇ]
Πτολεμαίου τοῦ
Σωτήρος καὶ θεοῦ,
Σαράπι, Ἰσι, Ἀρσινόῃ
5 τὸ ἱερὸν ἰδρύσατο
Χαιρήμονος ν[εω-
[ποιούντος ?]

This is a dedication of a sanctuary to the Good Fortune of Ptolemy Soter and to Sarapis and Isis by Arsinoë. This Arsinoë may be the daughter of Ptolemy Soter who was deified after his death 284 B. C. Since she is not called a queen, the inscription may be limited to the period between 284 B. C. and about 273 B. C., when, at the latest, Arsinoë was married to her brother Ptolemy II Philadelphos; see A. Wiedemann, Philologus, Neue Folge, 1889, vol. i, p. 84.

It is a matter of uncertainty at what time Karia passed from the hands of Lysimachos into those of the kings of Egypt (Newton, Discov. p. 69). According to the evidence of our inscription, this may have happened as early as the time of Ptolemy Soter, who, it is well known, favoured the worship of Sarapis (see Tacit. Histor. iv, ch. 84; Plutarch, De Iside et Osiride, ch. 28, vol. ii, p. 482, ed. Wyttenb.). At any rate the change of rulers took place as early as the first years of Ptolemy II, when Arsinoë had not yet become his queen; he also seems to have favoured the worship of Sarapis; we know that he introduced it at Athens (see Pausan. I, 18, 4, compare Wachsmuth, Die Stadt Athen, i, p. 625).

Line 4. The Doric forms Σαράπι, Ἰσι, sometimes

erroneously corrected by editors, occur in another inscription from Halikarnassos, No. DCCCCVIII, and also at Ambrakia (C. I. Gr. No. 1800), Hyampolis (Bull. de Corr. Hell. v, p. 450), Orchomenos (Archives des Miss. scientif. 1867, 2 ser. iv, p. 485), Ambrysos (Foucart-Le Bas, No. 974); at Knidos (see ante No. DCCXVIII), Mylasa (Waddington-Le Bas, No. 416 = C. I. Gr. No. 2693 e), and at Delos (C. I. Gr. Nos. 2294, 2303), where however the fuller forms are more frequent (C. I. Gr. No. 2304; Bull. de Corr. Hell. vi, p. 317 foll.). Compare also Ahrens, De diall. ii, p. 232; Fränkel, Archäol. Ztg. 1876, p. 28; and Foucart-Le Bas, ii, No. 109 a.

A priest of Isis at Halikarnassos is mentioned in an inscription, Bull. de Corr. Hell. xiv, p. 111, No. 12.

Line 6. At the end there is only space for two letters; but possibly the rest of the word which is wanted ran on into the seventh line. The French editor who had not seen the original supposed wrongly, that the inscription had been continued on an adjoining stone. It has been already said on p. 67, that at Halikarnassos the Neopoiiai were concerned with religious matters of every description.

To judge from the size of the marble, the sanctuary must have been of modest dimensions.

DCCCCVII.

On a small fragment of blue marble, right edge preserved: height 5 in.; breadth $4\frac{1}{4}$ in.; thickness 2 in. Discovered by Salzmann and Biliotti.

ΕΙΛΕΩΣ
ΛΕΜΑΙΟΥ
ΣΙΛΙΣΣΗΣ
ΝΟΗΣ
5 ὸΝ
ΤΟΡΩΙ

ὑπὲρ βα]σιλέως
Πτο]λεμαίου
καὶ βα]σιλίσσης
Ἀρσι]νόης
5 θε]ῶν
φιλοπα]τόρων

This is a dedication in honour of Ptolemy IV Philopator (B. C. 222-205) and his queen Arsinoë; the name of the dedicator is lost. An analogous inscription at Alexandria was engraved on a round base, which had supported the object dedicated (Ἀθήναιον, iii, p. 81 foll.). There the names of the

deities who received the offering are added at the end. When these names were omitted, as in three inscriptions from Rodosto (Dittenb. Syll. Nos. 223-225), we may suppose the inscriptions to have been placed in some position which would leave no doubt as to the deities addressed.

DCCCCVIII.

On a small piece of white marble slightly curved at the surface; length $5\frac{1}{2}$ in.; height 4 in.; thickness $1\frac{1}{4}$ in.

ΠΟΣΕΙΔΙΠΠΟΣ

Ποσειδῖππος

ΚΑΙ ΑΛΚΥΩΝ

καὶ Ἀλκυὼν

ἸΠΕΡΑΥΤΩΝ

ὑπὲρ αὐτῶν

ΚΑΙ ΤΩΝ ΠΑΙΔΙΩΝ

καὶ τῶν παιδίων

ΣΑΡΑΠΙΣΙ

Σαράπι, Ἰσι.

This is a dedication to Sarapis and Isis by Poseidippos and Alkyo on behalf of themselves and their children; see *ante*, No. DCCCVI. The writing of this inscription would suffice to prove that the

worship of those Egyptian gods had been introduced into Halikarnassos as early as the first half of the third century B. C.

DCCCCIX.

On a rectangular pillar of dove-coloured marble, broken at the top; height 2 ft. $\frac{1}{4}$ in.; breadth $9\frac{1}{2}$ in.; depth $7\frac{1}{2}$ in. Mausoleum. Sent by Salzmann and Biliotti.

... ΑΡΞΑΝΒΡΟΜΙΟΥΙΛ

ΗΦΡΑΣΙΓΙΝΩΣΚΗΣΙΕΡC ΙΛΟΥC

ΠΑΝΤΑΛΟΓΟΝΜΥΣΤΗΝΠΑΝΤΟΣΕΟΝΤΑΒΙΟΥ

ΎΛΙΣΙΓΑΝΟΤΙΚΡΥΠΤC ΝΕΠΙΣΤΑΜΕΝΟΣΚΑΙΑΥΤΕΙΝ

5 ΟΣΣΑΘ΄ΜΙΣΣΤΕΙΧΗΣΟΡΓΙΑΤΑΤΑΜΑΘΩΝ

... αρξαν Βρομίου

ἡ φρασὶ γινώσκης ἱερο . . . ουν

πάντα λόγον μύστην παντὸς ἐόντα βίου,

καὶ σιγᾶν ὅτι κρυπτὸν ἐπιστάμενος, καὶ αὐτεῖν

5 ὅσσα θέμις, στείχης ὄργια ταῦτα μαθών.

The writing of this inscription, which may date from the first century B. C., is very irregular, large letters alternating with small. Moreover the letters are carelessly engraved, and not a few of them have left only slight traces on the stone, so that the decipherment has been somewhat difficult. On the whole the document does not look like a public one.

The epigram was placed almost at the top of the pillar. As there is not room there for three lines we must conclude that only the first hexameter is missing.

I suppose this pillar to have been placed near the entrance of, or within, a sacred precinct, where Bacchic orgies were celebrated. The second couplet seems to tell the reader, that he is to learn τὸν λόγον, which

is the proper word for the mystic legend, and that by this means he will become initiated for life.

The last couplet contains an admonition to him who has witnessed the orgies, to keep the secrets, and only to pronounce what is lawful. See Anth. Gr. (Jacobs) ii, p. 649, No. 89: πῖνε λέγει τὸ τόρευμα καὶ ὄργια μάνθανε σιγῆς. Compare C. F. Hermann, Griech. Antiquitäten, ii, § 32, 16.

This inscription, as well as No. DCCCCII, shows that Dionysos was worshipped at Halikarnassos. A comparison of the latter with the Koian inscription (Bull. de Corr. Hell. v, p. 212) proves that the worship was public, and apparently very splendid. It is therefore surprising that we find no other trace of it, especially on the coins of the town.

DCCCCX.

On a block of blue marble, broken in two pieces; part of the back was cut off, when the stone was employed for some later purpose; on the top is a socket, $1\frac{1}{4}$ in. deep. Height 1 ft. 2 in.; length 2 ft. 2 in.; thickness 11 in. 'Found built into a Turkish wall in the northern part of Budrum a little north of the line of wall called "ancient Terrace" in the Plan.' Newton, Discov. p. 707, No. 65, pl. xcvi: compare Kaibel, Epigr. No. 782.

ΑΠΟ ΟΠΑΡΑΓΩΝ

ΤΕΝΕΤΟΥΤC ΑΡΑΔΡΗΣ

ΥΜΑΛΙΠΩΝΑΤΡ

ΕΞΑΝΑΒΑ

ΕΙΔΕ
 ΚΑΙ ΠΑΤΡΙ ΕΠΕΙΓΗ
 ΙΕΡΑΤΗ ΛΑΙΗ ΞΕΒΑΙΝΕ ΔΙΑΙΜΑΣΙΕΩΝ
 5 ΟΥΤΟΙΚΑ ΛΕΚΑΜΟΝΤΟ ΤΟΝ ΕΝ ΓΟΝΑΤΕΣΣΙ ΠΡΙΗΠΟΝ
 ΕΡΓΑΤΕΙ ΑΙΒΩΜΟΥΣ ΕΥΓΓΕΝΕΩΝ ΕΦΟΡΑΝ

..... ω? παρ[άγει? ξ]ένε τοῦτο [χ]αράδρης
 ρέ]υμα λιπών ἀτρ[απὸν] ἐξανάβα·
 εἰ δέ [σε Νύμφαισιν ρέζειν] καὶ πάτρι ἐπείγῃ
 ἱερὰ, τῇ[ς] λαιῆς βαίνει δι' αἵμασιέων·
 5 οὔτοι κα[ὶ] μ' ἐκάμοντο τὸν ἐν γονάτεσσι Πρίηπον
 ἔργα τε [κ]αὶ βωμοὺς συγγενέων ἐφορᾶν.

This epigram may be assigned to the third or second century B.C.; it belonged to a kneeling figure of Priapus, placed near a ravine which apparently had served for a road as in Greece and in the East still. The inscription is much like the Knidian epigram, No. DCCXCVII, the traveller being addressed by the god and given the choice between two ways.

I have no restoration to propose for the beginning. But Kaibel's reading δεξιτερῇν πα[ράγ]ω[ν κήπον ξ]ένε, κ.τ.λ., is not borne out by the stone. The general purport was this: 'If thou wouldst reach the town (or some other point) O stranger, thou must leave the ravine and ascend the path (branching off).' In line 5 the suggestion of Kaibel becomes unnecessary (οὔρον γάρ μ' ἐκάμοντο), if my reading of line 3 is adopted: 'but if thou feelest moved to sacrifice to the Nymphs and to my father (viz. Dionysos), go through the hedge on the left.' For within, surrounded by a garden or vine-yards and near a

fountain, are altars, all of which, as the poet expresses it, are placed under the care of Priapus. This suits the character of the god as guardian of gardens and fields; see C. F. Hermann, *De terminis eorumque religione apud Græcos*, Göttingen, 1846, p. 34; E. Curtius, *Zur Geschichte des Wegebaus bei den Griechen*, Abhandl. d. Berlin. Akad. 1854, p. 29, and the commentators on Horat. *Epod.* ii, 21; Tibull. i, 1, 18; compare Leonid. Tarentin. *epigr.* No. 35:

αὐτοῦ ἐφ' αἵμασιαῖσι τὸν ἀγρυπνοῦντα Πρίηπον
 ἔστησεν λαχάνων Δεινομένης φύλακα.

Line 6. Ἔργα must be understood as the gifts of the Nymphs (for these comp. Furtwängler, *Coll. Sabouroff*, plates xxvii, foll.) and of Dionysos. At the town of Priapus a Nymph was believed to be the mother of the god (Strabo, p. 587); and the Nymphs and Priapus were worshipped together at several places.

DCCCCXI.

On a relief of dark marble, representing two gladiators fighting; the top right corner broken. Height 2 ft. 1½ in.; breadth 2 ft. 7 in.; thickness 5 in. Gerhard, *Archäol. Ztg.* 1848, p. 202. C. I. Gr. No. 6855 f. ('incertorum locorum').

ΑΠΕΛΥΘΗΣΑΝ
 ΑΜΑΖΩΝΑΧΙΛΛΙΑ

above the relief.
 ἀπελύθησαν
 underneath.
 Ἀμαζών Ἀχιλλία.

For the meaning of ἀπελύθησαν compare an inscription from Thasos, similar to this, though more explicit (*ante*, vol. II, No. ccvii). For gladiators mythological names were in favour; Ἀμαζών was used as a male name according to Steph. Byz. s. v. Ἀμαζόνες.

λέγεται καὶ ἀρσενικῶς. The second name is written Ἀχιλλ[ε]α in C. I. Gr. *loc. cit.*, but a nominative is required, possibly Ἀχιλλίας; Ἀχιλλίος is quoted as a name in late times by Phot. 65 b, 32, according to Pape-Benseler.

DCCCCXII.

On a relief of bluish marble representing a gladiator, with oblong shield and short sword, moving from left to right. Height 2 ft. 2 in.; breadth 1 ft. 1½ in.; thickness 5½ in. Given by H. I. M. the Sultan Abdul Medjid to Viscount Stratford de Redcliffe, and by him presented to the British Museum, 1846. *Archäol. Ztg.* 1848, p. 202; C. I. Gr., No. 6855 e.

ΙΛΑΡΟΣ
 ἴλα of ρος
 the gladiator

A similar relief subscribed Εὐρώτας is preserved in the Museum at Smyrna, see *Μουσείον*, i, 1875, p. 71.

No. 24. On a comparison of the following epigrams in Kaibel (Epigr. Nos. 290, 291 Tralles; add. No. 307 a, p. 525 Smyrna, and such like) I am inclined to consider this relief to have been sepulchral,

though it is also possible that it may have been set up in the gladiators' barracks in memory of a comrade.

DCCCCXIII.

On a fragment of bluish marble: height 2½ in.; breadth 2½ in.; thickness 1 in. Mausoleum. Found by Newton.

ΝΟΥΔ	ΝΟΥΘ
ΛΕΙ	ΜΕΙ

The writing points to a good period.

DCCCCXIV.

On a base of white marble, the lower edge broken away; height at the front 5½ in.; at the back, where the stone is complete, 9½ in.; breadth 1 ft. 3¾ in.; thickness 1 ft. 4 in. On the top is a socket, measuring 5 in. by 7 in. by 2½ in., apparently for a stèle.
 'From a Turkish house a little north of the arsenal.' Newton, Discov. p. 699, No. 8, pl. lxxxviii; Kaibel, Epigr. No. 207.

ΓΡΙΝΕΝΙΖΩΙΣΙΦΙΛΟΙΣΦΙΛΟΣΟΠΡΙΝΕΝΑΣΤΟΙΣ
 ΗΔΥΣΟΠΙΣΤΙΔΩΝΓΥΜΝΑΣΙΟΥΤΕΦΙΛΟΣ
 ΞΙΟΓΕΝΗΣΥΟΣΟΕΟΔΩΡΟΥΤΩΔΕΥΠΟΤΥΜΒΩ
 :ΤΑΙΛΛΕΞΑΝΔΡΑΜΗΤΡΙΛΙΠΩΝΔΑΚΡΥΑ
 5 ΨΡΑΕΙΓΕΝΕΤΑΙΣΙΝΟΦΙΛΟΜΕΝΑΣΥΠΟΤΕΚΝΩΝ

'Ο] πρίν ἐνὶ ζώοισι φίλοις φίλος, ὁ πρίν ἐν ἀστοῖς
 ἡδὺς, ὁ Πιερίδων γυμνασίου τε φίλος
 Δ]ειογένης υἱὸς Θεοδώρου τῷδε ὑπὸ τύμβῳ
 κεί]ται Ἀλεξάνδρα μητρὶ λιπῶν δάκρυα,
 5 τὰς γ]ὰρ αἰεὶ γενέταισιν ὀφιλομένας ὑπὸ τέκνων
 [πρίν τίσαι χάριτας κάτθαν' ἄωρος ἐών.]

Line 3. The former editors read Κλ]ειογένης, but there is only space for one letter.

The sixth line has been added by Kaibel, and no

doubt suits the context; it contains a complaint often repeated in epitaphs.

DCCCCXV.

On a base of blue marble with elegant mouldings above and below; height 2 ft. 8½ in.; breadth 2 ft.; thickness 1 ft. 11¼ in. On the top, where part of the right side is wanting, is a socket in the middle, breadth 5 in.; depth 4 in.; original length from 9 to 10 in.; near the left of this is a smaller socket measuring 1½ in. by 1½ in. by 1 in. 'Found a little to the south of the spot marked "Ancient Terrace" on the Plan,' Discov. pl. i. Newton, Discov. p. 701, No. 64, pl. xcvi; Archäol. Zeit. 1859, p. 55*; Kaibel, Epigr. No. 202.

ΜΕΛΑΝΘΙΟΥΤΟΥΔΗΜΗΤΡΙΟΥΤΟΥ
 ΜΕΛΑΝΘΙΟΥΙΑΤΡΟΥΤΟΜΝΗΜΑ
 ΕΥΔΕΙΣΩΦΙΛΟΤΕΚΝΕΜΕΛΑΝΘΙΕΚΑΙΒΑΘΥΝΥΠΝΩΝ
 ΕΥΔΕΙΣΙΑΤΡΩΝΩΠΟΛΥΠΕΙΡΟΤΑΤΕ
 5 ΑΛΛΑΙΔΑΣΖΩΟ'ΣΙΝΕΝΑΝΤΙΟΣΟΣΤΟΝΑΡΩΓΟ
 ΝΟΥΣΩΝΕΙΣΜΕΡΟΠΩΝΟΥΚΕΦΥΛΑΞΕΝΑΚΗ
 ΕΙΣΕΑΥΤΟΝ
 ΤΟΝΤΕΧΝΗΛΑΜΥΑΝΤΑΜΕΛΑΝΘΙΟΝΙΗΤΗΡΑ
 ΧΘΟΣ ΙΛΕΚΡΥΠΤΕΙΠΡΕΣΒΥΝΑΛΥΠΟΤΑΤΟΝ

Μελανθίου τοῦ Δημητρίου τοῦ
Μελανθίου ἱατροῦ τὸ μνῆμα.

Εὐδεις ὦ φιλότεκνε Μελάνθιε καὶ βαθὺν ὕπνον
εὐδεις ἱατρῶν ὦ πολυπειρότατε,
5 ἀλλ' Ἀΐδας ζῶοισιν ἐναντίος, ὃς τὸν ἀρωγὸν
νούσων εἰς μερόπων οὐκ ἐφύλαξεν ἄκη.
Εἰς αὐτόν.
Τὸν τέχνη λάμψαντα Μελάνθιον ἱητῆρα
χθῶ[ν] ἤδε κρύπτει πρέσβυν ἀλυπότατον.

To judge from the size and appearance of the base, this epitaph seems to have been placed underneath the statue of Melanthios, who may have stood resting on a staff; this would account for the smaller socket.

The letters of the first two lines are much larger than the rest and decidedly later. The date may be the first century B.C. It has not been possible to indicate the different characters in type. Epitaphs of physicians are wont to be particularly panegyric, see C. Keil, *Allgem. Litteraturzeitung*, Halle, 1848, p. 145 foll.; compare Kaibel, *Index vi*, s. v. *medicus*.

Line 3. *φιλότεκνε*, apparently the children have set up the monument.

Line 6. Wilamowitz (cited by Kaibel) has proposed *Μερόπων i. e. Κῶων*, and then in line 9 *χθῶ[ν] με Κῶως*; but the reading given above is quite certain, and is in keeping with other inscriptions, comp. Steph. Byz. s. v. *Φάσηλις*:

ἤδε χθῶν κόλποισι Φασηλίτην Θεοδέκτην
κρύπτει κ.τ.λ.

Bull. de Corr. Hell. iii, p. 168, *χθῶν ἤδε καλύπτει*. Kaibel, *Epigr. No. 108*, etc.

Lines 8 foll. 'Ipse Melanthius utpote medicus Ionice loquitur.' Kaibel.

DCCCCXVI.

On a tablet of white marble, broken at the foot; joints apparently on both sides; height 10 in.; length 1 ft. 10 in.; thickness $5\frac{1}{2}$ in. 'Found in the house of a Turk called Khodja Mahomet in the Eastern Necropolis.' *Archäol. Zeitung*, 1859, p. 55*; Newton, *Discov. p. 700*, No. 10, pl. lxxxviii; compare p. 339; Kaibel, *Epigr. No. 206*.

ΜΝΑΜΕΙΟΝ ΤΟ ΔΕ ΣΕΙΟ ΠΑΤΗΡ ΕΠΟΝΗΣΕΝ ΕΑΥΤΟ
ΧΕΡΣΙΝ ΠΑΣΙΝ ΟΡΑΝ ΣΑΣ ΑΡΕΤΑΣ ΕΝΕΚΕΝ
ΚΑΙ ΕΓΩ ΥΠΕΡΘΕ ΕΣΤΩΣΑ ΠΡΟΣΗΜΑΙΝΩ ΠΑΡΙΟΥΣΙΝ
ΛΣΥΙΟΝ ΜΟΣΧΟΥ ΤΟΝ ΔΕ ΧΛΕΡΜΟΚΡΑΤΗΝ
5 ΧΑΛΚΙΔΕΩΝ ΧΩΡΑΣ ΕΝΘΑΔΕ ΑΠΟΦΘΙΜΕΝΟΝ

Μναμεῖον τόδε σεῖο πατήρ ἐπόνησεν ἑαυτοῦ
χερσὶν, πᾶσιν ὀρᾶν, σᾶς ἀρετὰς ἔνεκεν,
καὶ ἐγὼ ὑπερθε ἐστῶσα προσημαίνω παριούσιν
ὡς υἱὸν Μόσχου τόνδ' ἔχω Ἑρμοκράτην
5 Χαλκιδέων χώρας ἐνθάδε ἀποφθίμενον.

This inscription is from a sepulchral monument erected by Moschos for his son Hermokrates. In a spirit of archaism not uncommon in later times, the stèle itself is supposed to speak: in the first two lines it apostrophizes the dead; thereafter it addresses the passers by.

Line 2. For *πᾶσιν ὀρᾶν* see *ante*, vol. 1, p. 157, No. cxxxI. The oldest inscription containing this phrase (*εἰκόνα . . . τήνδε βροτοῖς ἐσορᾶν*) seems to be the Olympian epigram, which refers to Euthymos, victor in Olympiads 74, 76 and 77; see Loewy, *Gr. Bildhauerinschr. No. 23*; comp. Pausan. vi, 6, 5 foll.

Line 5. *Χαλκιδεύς* is the ethnic form of the different towns called Chalkis; but nearer to Halikarnassos than all of these is a place *Χαλκιδεῖς*, mentioned by Strabo, p. 644, a little to the west of Teos; compare my remarks *Archäol. Zeitung*, 1875, p. 26 note 30. A native of that place is called *ὁ ἐκ Χαλκιδέως* in an epitaph from Teos (C. I. Gr. No. 3103) and *Χαλκιδεῖος* in the list C. I. Gr. No. 3064, line 26. But since in Pausan. vii, 5, 12, this place is simply called *Χαλκίς*, its ethnic might also be *Χαλκιδεύς*. Compare Boeckh in C. I. Gr. ii, p. 651.

DCCCCXVII.

On a sepulchral stelè of white marble, surmounted by a pediment; height 2 ft. 10 in.; breadth 1 ft. 3½ in.; thickness 3¼ in. 'Excavated in the field of Suliman, at the place called Kislalik, on the eastern side of Budrum.' Newton, Discov. p. 694, No. 4, pl. lxxxvi; compare p. 338.

ΘΕΟΤΙΜΗΕΥΦΗΜΟΥ
ΧΑΛΚΙΔΙΚΗ
ΙΣΤΙΑΙΟΥΔΕΓΥΝΗ
ΙΣΤΙΑΙΟΣΣΑΡΔΙΑΝΟΣ

Θεοτίμη Εὐφήμου
Χαλκιδική
Ἰστιαίου δὲ γυνή
Ἰστιαῖος Σαρδιανός.

This epitaph, which may belong to the second century B. C., bears the simple character which marked that and previous periods (see Ed. Loch, *De Titulis Græcis Sepulchralibus*, p. 57 foll.); the form of the stelè is also simple. 'When found it was lying on a grave of the Roman period, for which it had been used as a cover, after having been displaced from its

original position.' The background of the pediment retains traces of colour.

Of the married couple named in the inscription the man was a native of Sardes. It is uncertain whether his wife came from near Teos—see the previous inscription—from the Thracian Chalkidike, or from Eubœa; in any case the form of ethnic is uncommon.

DCCCCXVIII.

On a tablet of white marble; height 1 ft. 1½ in.; length 5 ft. 8¼ in.; thickness 2½ in.; formerly in the Strangford collection. C. I. Gr. No. 2664, from an inaccurate copy.

5 ΜΝΗΜΕΙΟΝΚΑΤΕΣΚΑΣΑΝΕΡΜΗΣΚΑΙΘΟΙΟΔΟΤΗΑΠΟΛΛΟΔΩΡΟΥΜΗΕΞΕΣΤΩΔΕ
ΕΤΕΡΟΝΤΕΘΗΝΑΙΜΗΔΕΝΑΕΙΜΗΕΡΜΗΝΠΑΤΑΝΚΑΙΘΟΙΟΔΟΤΗΝΚΑΙΕΡΜΗΝ
ΤΟΟΝΟΜΑΤΟΕΡΜΗΔΟΣΘΡΕΠΤΟΝΑΥΤΩΝΕΙΔΕΤΙΣΕΠΙΧΕΙΡΗΣΙΘΕΙΝΑΙΤΙΝΑΜΗΔΕ
ΓΗΚΑΡΠΟΦΟΡΗΣΟΙΤΟΑΥΤΩΜΗΔΕΘΑΛΑΣΣΑΠΛΩΤΗΜΗΔΕΤΕΚΝΩΝΟΝΗΣΤΣ
ΜΗΔΕΒΙΟΥΚΡΑΤΗΣΙΣΑΛΛΑΩΛΗΠΑΝΩΛΗΕΙΤΙΣΔΕΕΠΙΧΕΙΡΗΣΙΛΙΘΟΝΑΡΑΙΗΛΥ
ΣΑΙΑΥΤΟΗΤΩΕΠΙΚΑΤΑΡΑΤΟΣΤΑΙΣΠΡΟΓΕΓΡΑΜΜΕΝΑΙΣΑΡΑΙΣΟΥΔΕΕΞΕ
ΣΤΩΕΚΧΩΡΗΣΑΙΤΙΝΙΤΟΜΝΗΜΙΟΝΕΠΙΜΕΛΗΣΟΝΤΑΙΔΕΟΙΔΙΑΚΑΤΕΧΟΝΤΕΣ
ΤΟΟΙΚΙΔΙΟΝΤΟΕΞΕΝΑΝΤΙΤΟΥΜΝΗΜΙΟΥ

Τ]ὸ μνημεῖον κατεσκ[εύ]ασαν Ἑρμῆς καὶ Θεοδότῃ Ἀπολλοδώρου· μὴ ἐξέστω δὲ ἕτερον τεθῆναι μὴδένα, εἰ μὴ Ἑρμῆν πάπαν καὶ Θεοδότην καὶ Ἑρμῆν τὸ ὄνομα τὸ Ἑρμηδος θρεπτὸν αὐτῶν· εἰ δέ τις ἐπιχειρήσῃ θεῖναι τινα μὴδὲ γῇ καρποφορήσοιτο αὐτῷ μὴδὲ θάλασσα πλωτῇ μὴδὲ τέκνων ὄνησ(ι)ς μὴδὲ βίου κράτησις ἀλλὰ ὠληπανώλῃ· εἰ τις δὲ ἐπιχειρήσῃ λίθον ἀραιῇ ἢ λῦσαι αὐτὸ, ἦτω ἐπικατάρατος ταῖς προγεγραμμέναις ἀραῖς, οὐδὲ ἐξέστω ἐκχωρήσαί τινι τὸ μνημῖον· ἐπιμελήσονται δὲ οἱ διακατέχοντες τὸ οἰκίδιον τὸ ἐξέγαντι τοῦ μνημῖου.

This tablet belonged to a large sepulchral monument of the second or third century A. D., in the ruins of which it was seen by Ambr. Firmin Didot (*Notes d'un voyage fait dans le Levant*, p. 356). The principal solecisms of the language, as pointed out by Boeckh, are: lines 3, 4, 5, *μηδέ* for *μήτε*; line 6, *οὐδὲ ἐξέστω*. Both spelling and style indicate a late period.

Line 1. With some hesitation I have accepted the name of Hermes as paroxytone. This seems to agree with the form of the genitive used in line 3, but not with the accusative of line 2. The usual form of the female name is Θεοδότῃ or Θεουδότῃ. Three persons are allowed to be buried in the sepulchre, namely Hermes, the father, Theodote, probably his wife, and a slave of his, also called

Hermes. Then follows the execration so common in later epitaphs (comp. P. Vidal-Lablache, *De titulis funebribus Græcis*, Paris, 1872, p. 53 foll.; Hermann, *Griech. Antiq.* iii, § 62, 10). The phrases of our inscription are closely paralleled by C. I. Gr. No. 2826 (from Aphrodisias) and Waddington-Le Bas, No. 1683 (from Hierapolis). Some expressions however occurring on the stone before us, as *καρποφορήσοιτο*, *βίου κράτησις*, *ὠληπανώλῃ* (for *ἐξώλῃς καὶ πανώλῃς*) seem to be unique. The lacuna indicated in the uncials from lines 4 to 7 represents a fault in the stone which the lapidary had to pass over.

Line 5. *λῦσαι αὐτὸ* viz. τὸ μνημεῖον; in an Ephesian epitaph, No. DCXLIX *ante*, even the cutting out of letters is provided against.

Line 7. *ἐκχωρήσαι*, 'to transfer.' Those who

occupy the cottage opposite the monument are to take care of it; but it is doubtful whether these persons were formally constituted guardians, or whether the guardianship was made obligatory on the occupiers for the time being of the 'cottage.'

For the appointment of a watchman, Vidal-Lablache (*loc. cit.* p. 29, note 4) has adduced a Roman inscription: 'ædituus sepul. Serg. familiæ, qui ædituavit ann. xii.'

DCCCCXIX.

On a fragment of white marble; height $5\frac{1}{2}$ in.; breadth $4\frac{1}{2}$ in.; thickness $2\frac{3}{4}$ in. Sent by Salzmann and Biliotti.

ΙΑΦΗΣ	τ?]αφης
TINEΣ/ΕΛΑΕ	τινες . ἐλαβ
ΑΒΩΝ . ΜΗ	αβων . μη
ΥΚΟΝ/ΩΣΑΝ	οκον . ωσαν

The writing of this fragment, possibly part of a sepulchral inscription, is very late; there seems to be a mark of punctuation after each word.

DCCCCXX.

On a rough fragment of white marble; height $10\frac{1}{2}$ in.; breadth 14 in. Sent by Salzmann and Biliotti.

ΝΙΚΗ	Νίκη
ΜΕΛΑΝΘΙΟΥ	Μελανθίου
ΚΑΙ	καὶ
ΗΡΑΚΛΕΙΤΟΥΚΑΙ	Ἡρακλείτου καὶ
5 ΛΕΥΚΙΟΥΚΟΙΝΥ	5 Λευκίου

We have already had one inscription of this kind, No. DCCCCV, *ante*, and a third, from Branchidæ, will be given No. DCCCCXXIV, *post*. Others from Mylasa, and especially from Halikarnassos, have been published, and have been quoted by Cousin and Diehl, *Bull. de Corr. Hell.* xiv, p. 115. Lately five more, from Kos, have been added by Paton and Hicks (Inscriptions of Kos, Nos. 65, 69-72; in No. 71a = C. I. Gr. No. 2522, read *ιέρων* not *παίδων*). The view held hitherto that these inscriptions referred to victories gained in agonistic contests is inadmissible. The inscriptions are all of a very late date, in fact they are rather graffiti than inscriptions. No father's name is mentioned, but sometimes words are added like *ἀδελφῶν*, *φίλων*, *ιέρων*, *ὑποϊέρων*, *ἀδελφῶν ιέρων*, *ἀδελφῶν καταφρονητῶν*. From this, Cousin and Diehl have concluded that these inscriptions are Christian epitaphs, and this would satisfactorily explain the presence of palm branches (see *Bull. de Corr. Hell. loc. cit.* p. 117, and Waddington-Le Bas, No. 503) and other emblems of victory, since the Christian

life was not seldom compared to an agonistic contest (1 Cor. ix, 24; 1 Tim. vi, 12; 2 Tim. ii, 5, iv, 7). The word *νίκη* would be suitable for deceased Christians, whether it denotes victory gained over the world or over death. One point, however, would remain unsettled. Some of these graffiti could not have belonged to graves. One is on the back of the chair of one of the seated statues from the Sacred Way at Branchidæ (Newton, *Discov.* p. 787, No. 73); another is found on a huge pillar or rather part of a column, No. DCCCCXXIV *post*; others spread confusedly on the face of a stone (*Bull. de Corr. Hell.* iv, p. 403, No. 15). From this I have inferred that most of them are mere marks of remembrance, scratched by friends of the deceased, wherever a place seemed suitable. This is in agreement with the custom known from more ancient times, of writing the name of a beloved person wherever chance might offer. See *Philologus*, l. (N. S. iv), 1891, p. 430 foll., where I have tried to prove that part at least of those inscriptions refer to early Christian martyrs.

CHAPTER III.

INSCRIPTIONS FROM BRANCHIDÆ.

THE three following inscriptions belong to a register of prophetæ of the Didymæan Apollo at Branchidæ. As the stones themselves show, these names had been entered at stated times, and engraved on the walls of some building of the sanctuary, perhaps the Temple itself. To the same building we may probably refer certain other inscriptions which have been already published, see C. I. Gr. Nos. 2869, 2880, 2881 (of which however the first line belongs to a preceding inscription); Waddington-Le Bas, Nos. 242-244; E. Gardner, Journ. Hell. Stud. 1885, p. 353, No. 105, from Cockerell's copy.

From the conspicuous position of these inscriptions in a place where, in other temples, lists of priests were set up, we are justified in concluding that the prophetæ must have been personages of importance. In all oracles such personages ranked among the highest officials; it was their duty to express and interpret the answers returned by the god. Their full title, corresponding to these duties, is found at Methymna: *ὁ τῶν μελῶν ποιητῆς καὶ προφήτης Σμινθείως* [*Ἀπόλλωνος*] (C. I. Gr. ii, p. 1027, No. 2190 *δ*), and more correctly, A. Conze (Lesbos, p. 23, 1). So far as we can judge, the practice was almost everywhere similar to that which Herodotus describes in connection with an oracle of Dionysos in Thrace (vii, 111): *οἱ δεινέες* . . . *εἰσὶ οἱ προφητεύοντες τοῦ ἱεροῦ, πρόμαντις δὲ ἡ χρέουσα κατάπερ ἐν Δελφοῖσι*. At Branchidæ also it is expressly stated by Origen (Contra Celsum, i, 17, p. 130, ed. Lommatszsch) and Iamblichus (De Myster. p. 127, ed. Parthey), that it was a woman, who first received the oracles from the god. As interpreters of these oracles prophetæ are mentioned at Delphi (Herod. *loc. cit.* and viii, 36, Plut. Def. orac. 49, comp. Euripid. Ion, 413), at Chalkedon (C. I. Gr. No. 3794, comp. No. 3796), at Dodona (Maxim. Tyr. xiv, 1), at Klaros (*Μουσ. εὐαγγ.* Σχολ. 1880, iv, p. 130, No. 170; comp. Athen. Mitth. xi, p. 429 foll.), where, however, even the *πρόμαντις* was a man (see Tacit. Ann. ii, 54, and for similar instances Maximus Tyr. xiv, 1); other instances are conjectured to occur at Aphrodisias (C. I. Gr. ii, p. 1119, No. 2850 *f*); and at Kyzikos (C. I. Gr. No. 3659). Those mentioned in Egypt (C. I. Gr. Nos. 4697, 6, 4840, 4945 foll.; compare the prophetæ of Sarapis at Rome C. I. Gr. Nos. 5898, 5923 *a* = Kaibel, Inscr. Ital. Nos. 1084 and 1108)

have been supposed by Drumann (Stein von Rosette, p. 97 foll.) and by Franz (C. I. Gr. iii, p. 305), not to have been really interpreters of oracles, but rather persons who performed certain rites or made public proclamations in the temples. Similarly a general meaning has been ascribed to the expression *προφατεύσας ἐν τῷ ἄστει* found at Rhodes (Bull. de Corr. Hell. 1885, ix, p. 97), where we know of no oracle, and to the *προφητεία* at Olymos (Waddington-Le Bas, No. 339), 'simplement une fonction liturgique spéciale' (M. Holleaux and Ch. Diehl, Bull. de Corr. Hell. *loc. cit.*).

Among the inscriptions from Branchidæ hitherto known the first mention of a prophetes occurs about the middle of the second century B. C. (see C. I. Gr. No. 2854; comp. H. Gelzer, De Branchidis Dissert. Götting. 1869, p. 21). In this, as well as in some similar inscriptions, the prophetes is quoted as an eponymous magistrate; most probably also as a functionary, who is concerned with the administration of the property of the temple, since those inscriptions belong to offerings made to the god; comp. C. I. Gr. No. 2886. There the name of the prophetes is preceded by that of the high priest, the *στεφανηφόρος*, or with his fuller title *στεφανηφόρος τοῦ θεοῦ* (C. I. Gr. No. 2855), and followed by those of the treasurers, called *ταμίαι καὶ πάρεδροι ἐν τῷ ἱερῷ*, who appear to have been six in number during the second century B. C., and only two, one or two centuries later, when they officiated six months each (C. I. Gr. No. 2879); this seems to account for the fact that only one is mentioned in C. I. Gr. Nos. 2858 and 2886.

In imperial times the prophetes seems to have been also styled *κωτάρχης* (C. I. Gr. Nos. 2880-2882); this term is admirably explained by C. Keil (Specim. Onomatol. p. 108) from Hesych. s. *κόης*: *ἱερεὺς Καβεῖρων, ὁ καθαίρων φονέα*: *οἱ δὲ κόης*; qui igne lustrat noxios, comp. Lobeck, Aglaoph. p. 1290. On the worship of the Kabiri at Branchidæ, see Gelzer, *loc. cit.* p. 40; thus the functions of the prophetæ appear to have been considerably extended in later times.

The register inscribed at Branchidæ was not a simple list of names; it comprised all that could be mentioned in favour of the prophetæ, with their past and present services in behalf of their town or the god (C. I. Gr. Nos. 2880 foll.; *post* Nos. DCCCXXI,

fol. ; Journ. Hell. Stud. *loc. cit.*). Unfortunately, however, it tells us scarcely anything as regards the special functions of the prophetæ, except the general hint about the *πάτρια* given in No. DCCCXXII; comp. C. I. Gr. No. 2869. From a passage of the last mentioned inscription (*τούς τε κόσμους ἐν τῷ ἱερῷ ἐπὶ δώδεκα ἡμέρας συνετέλεσεν*) compared with No. DCCCXXII, l. 6, it follows that the prophetes had to decorate the sanctuary, evidently for the days of the festival, just as now it is customary to decorate Catholic churches for the same purpose (comp. C. I. Gr. No. 2657 from Kyzikos); and it must be inferred from C. I. Gr. No. 2881, that the office of prophetes was a *λειτουργία*, and involved certain expenses, *ἀναλώματα*. But were the prophetæ expected to defray these out of their own pocket? This question will be answered shortly. From the names of the prophetæ mentioned in inscriptions Boeckh had concluded that the office of prophetes was confined to certain families; this conclusion is fully borne out by the following list, in which priests of the same name are found in different inscriptions at different periods:

Διονύσιος Ἀντιόχου, Le Bas, No. 238: *Μ. Ἀντώνιος Ἀντίοχος*, Le Bas, No. 244.

Ἀντίπατρος Μενεστράτου, C. I. Gr. No. 2855: *Πασικλῆς Ἀντιπάτρου*, C. I. Gr. No. 2857.

Ἀρτέμων Στράτωνος, Le Bas, No. 241: *Στράτων Διογένης*, Le Bas, No. 240: . . . *Ἀρτέμωνος*, No. DCCCXXI a, l. 16.

Τ. Φλάβ. Ἀνδρέας, No. DCCCXXI b: *Τ. Φλάβ. Φωντίδου υἱὸς Ἀνδρέας*, No. DCCCXXIII b: *Διονύσιος Φωντίδου*, No. DCCCXXIII.

Κλ. Δαμάς, No. DCCCXXII, l. 17: *Φλάβ. Φιλίας Φλαβιανὸς Δαμάς*, C. I. Gr. No. 2880.

Μένανδρος, C. I. Gr. No. 2881: compare *Μένανδρος τοῦ Μαίωνος*, C. I. Gr. No. 2856.

Ἡρακλέων Νικιάδου, Le Bas, No. 243: *Φιλίδας Ἡρακλέωνος*, Le Bas, No. 239: *ὁ δεῖνα Φιλίδου*, No. DCCCXXI a, l. 13.

Ποσειδώνιος, No. DCCCXXIII a, l. 4; No. DCCCXXIII c, l. 6; Journ. Hell. Stud. vi. p. 352, No. 104; C. I. Gr. Nos. 2854 and 2884.

Σώπολις Ἀντιγόνου, No. DCCCXXI a, l. 17: . . . *Σωπόλιδος*, No. DCCCXXI a, l. 3.

? *Λευκ. Μάλιος Συτορνείνος*, C. I. Gr. No. 2885: *Λεύκιος* . . . No. DCCCXXII.

Moreover, descent from prophetæ is expressly recorded in C. I. Gr. No. 2881; and *post*, No. DCCCXXI b. Among those qualified for the office, the selection was decided by lot. Where this procedure is dispensed with, the case is specially recorded as a mark of exceptional preference shown to an individual; comp. C. I. Gr. No. 2880; *post*, No. DCCCXXIII, *ἀκλήρωτος*. This point of view is curiously illustrated by the inscriptions No. DCCCXXIII, l. 20, and Journ. Hell. Stud. *loc. cit.* No.

105, both of which show that the people had to pay, or at least to contribute to, the expenses of the prophetes; for the prophetæ mentioned in these two inscriptions undertake the office *δωρεάν*, or rather they resign their claim in favour of more urgent expenses, one for the Agoranomia, the other for the Strategia. Hence we may conclude that the passage of C. I. Gr. No. 2881: *ὑπὲρ τῶν τῆς προφητείας ἀναλωμάτων κοσμήσας τὸν τρίτον οἶκον τοῦ Φαυστινείου γυμνασίου τῷ παντὶ κόσμῳ μετὰ πάντα τὰ τῆς λειτουργίας ἀναλώματα*, which at one time I did not understand quite rightly (Monatsber. Akad. Berl. 1888, p. 871), must be interpreted thus, that the prophetes bestowed on the gymnasium part of the sum he was entitled to receive from his office. Furthermore we have one instance where a year remained *ἀπροφήτευτος* (No. DCCCXXII, l. 25), because the people could not afford to pay the expenses.

In the hierarchy at Branchidæ the hydrophoros held a prominent place; she is called *ὑδροφόρος Ἀρτέμιδος Πυθίης* (C. I. Gr. No. 2885 foll. = Waddington-Le Bas, Nos. 223, 225, 228), and was obliged to be of noble extraction; see No. DCCCXXI a, l. 13; and compare Bull. de Corr. Hell. i, p. 288; in this latter case she seems moreover to have belonged to a family of prophetæ. On the worship of Artemis Pythia at Branchidæ see Gelzer, *loc. cit.* p. 39 foll. As to the epithet *Διδυμῆς* I do not think that it is to be explained from the relationship between Apollo and his sister, nor from the fact of Zeus being worshipped here in common with Apollo, as Gelzer (p. 27) has concluded from Kallimachos (fragm. 36 Schneider) and Stephanus Byz. s.v. *Δίδυμα*. I think rather that O. Rayet (*Études d'Archéol. et d'Art*, p. 108, 1) is right in comparing other Karian names of places as Idyma, Sidyma, etc. Of course popular etymology found in the word an allusion to the twin-born god, and later writers strove to explain it accordingly.

It is to be regretted that except as regards the prophetes and the hydrophoros, nothing particular is known as yet of the other functionaries of the oracle, who are comprised in the term *οἱ περὶ τὸ μαντεῖον πάντες* in C. I. Gr. No. 2879, where they are ranged before *οἱ τὸ ἱερὸν κατοικοῦντες καὶ οἱ πρόσχωροι*. For the two latter groups it will suffice to recall the fact that Strabo (xiv, p. 634) speaks of a village within the limits of the sanctuary, and Pliny (Hist. Nat. v. 112) calls Branchidæ a little town, oppidum. For the staff of a renowned sanctuary such as this, see the lists found at Olympia, and Pausanias v, 15, 10 (comp. my remarks Archæol. Zeitg. 1882, xl, p. 110 foll.), and the inscription from Andania (Foucart-Le Bas, No. 326 a).

The following lists seem to extend from the middle of the last century B.C. down to about the end of the first century A.D.

DCCCCXXI.

On a block of white marble broken at the bottom; joints at the sides and top. Height 1 ft. 11½ in.; breadth 2 ft. 7½ in.; thickness 1 ft. 6 in. Found by Newton in a ruined church, Panagia, on the road from Geronta to Karakeui. Newton, Discov. p. 775. No. 60, pl. xcv.

a.

Η ΜΑΝΔΡΟΥ ΤΟΥ ΗΓΗ ΜΑΝΔΡΟΥ ΔΙ
 ΠΡΟΦΗΤΗΣ
 ΣΩΠΟΛΙΔΟΣ ΑΝΗΡ ΕΥΣΕΒΗΣ ΚΑΙ
 ΠΡΕΣ ΒΕΥΣΑΣ ΔΕΚΑ ΕΙΣ ΡΩ
 5 ΚΑΤΑ ΣΤΗΣΑ ΣΤΗΝ ΤΕΤΡΟ
 ΛΗΣΙΑΝ ΤΩ ΔΕ ΤΩ ΙΩ ΚΑΙ ΤΟΥ Σ ΝΟΜΟΥ
 ΔΕΚΑ ΕΙΣ ΑΛΕΞΑΝΔΡΗ ΑΝΤΗΝ ΠΡΟΣ
 ΟΣ ΒΑΣΙΛΕΥΣΑ ΠΤΟΛΕΜΑΙΟΝ ΒΑΣΙΛΕΩΣ
 ΘΕΟΥ ΝΕΟΥ ΔΙΟΝΥΣΟΥ ΚΑΙ ΚΑΤΑ ΓΑΓΩΝ
 10 ΜΕΓΑΘΥΡΩ ΜΑΕΛΕ ΦΑΝΤΟΣ ΤΑΛΑΝ
 ΣΕΡΑ ΜΝΑΣ ΕΙΚΟΣΙ
 ΠΡΟΦΗΤΗΣ
 ΣΦΙΛΙΔΟΥ ΕΝ ΔΕ ΤΩ ΙΑΥΤΩ ΙΕΝ
 ΦΟΡΕΙ ΗΘΥΓΑΤΗΡΑΥΤΟΥ ΧΡΥΣΩΙ
 15 ΠΡΟΦΗΤΗΣ
 ΑΡΤΕΜΩΝΟΣ ΦΥΣΕΙΔΕΑΝΤΙ ΓΟΝΟΥ
 ΣΩΠΟΛΙΣ ΑΝΤΙΓΟΝΟΥ

b.

ΠΡΟΦΗΤΗΣ ΤΦΛΑΒΙΟΣ ΑΝΔΡΕΑΣ ΕΥ
 ΕΚΓΟΝΟΣ ΠΡΟΦΗΤΩΝ ΚΑΙ ΣΤΕΦΑ
 ΝΗ ΦΟΡΩΝ ΑΡΣΑΣ ΤΑΣΕ ΠΩΝΥΜΟΥΣ
 ΑΡΧΑΣ ΚΑΙ ΑΛΛΑ ΠΟΙΗΣΑΣ ΟΣ ΑΕΔΥΝΗ
 5 ΘΗΝ ΜΕΤΡΙΑ
 ΑΠΟΛΛΟΝΩΝΑΣ ΤΕ ΜΕΝΟΣ ΑΜΦΕΠΩΒΡΑΓΧΟΥ
 ΕΙΤΟΙ ΜΕ ΜΗΛΕΝΕΜΠΕΔΟΣ ΠΡΟΦΗΤΕΙΗ
 ΕΣ ΑΝΔΡΕΑΝΟΣ ΣΟΙΣΙ ΠΡΗΣΙΝ ΔΕΡΚΕΥ

c.

On the front.

[Προφήτης ὁ δεῖνα]

'Ηγ]ημάνδρου τοῦ 'Ηγημάνδρου . .

Προφήτης

ὁ δεῖνα] Σωπόλιδος ἀνὴρ εὐσεβὴς καὶ
φιλόδοξος] πρεσβεύσας δὲ καὶ εἰς 'Ρώ-

5 μην . . . καὶ] καταστήσας τὴν τε πρό-
 τερον ἐκκ]λησίαν τῷ δήμῳ καὶ τοὺς νόμους,
 πρεσβεύσας] δὲ καὶ εἰς 'Αλεξάνδρην τὴν πρὸς
 Αἰγύπτῳ πρ]ὸς βασιλέα Πτολεμαῖον βασιλέως
 Πτολεμαίου] θεοῦ νέου Διονύσου καὶ καταγαγὼν
 10 παρὰ αὐτοῦ?] μέγα θύρωμα, ἐλέφαντος τάλαν-
 τα δέκα τέσ]σερα μνᾶς εἴκοσι.

Προφήτης

..... ς Φιλίδου, ἐν δὲ τῷ αὐτῷ ἐν-
 15 αὐτῷ ὑδρο]φόρει ἡ θυγάτηρ αὐτοῦ Χρυσώ(ι).
 Προφήτης
 Ἀρτέμωνος φύσει δὲ Ἀντιγόνου
 Σώπολις Ἀντιγόνου

β.

On the opposite side.

Προφήτης Τ. Φλάβιος Ἀνδρέας εὐ[σεβής ?
 ἔκγονος προφητῶν καὶ στεφα-
 νηφόρων, ἀρξας τὰς ἐπωνύμους
 5 ἀρχὰς καὶ ἄλλα ποιήσας ὅσα ἐδυνή-
 θην μέτρια.
 Ἀπολλων ὤναξ τέμενος ἀμφέπων Βράγχου
 εἴτοι μέμλεν ἔμπεδος προφητεῖη
 εἰς Ἀνδρέαν ὁσσοῖσι πρήεσιν δέρκεν.

a. On the front are worked three perpendicular sinkings of regular form, and one horizontal sinking underneath. They do not interfere with the writing (see lines 4, 5, 13) and must have existed when the stone was inscribed. Probably they were intended to receive the ends of crossbars, like the antæ and columns of the Theseion or the Parthenon at Athens. But since the two opposite sides are inscribed, this stone must have formed part of a wall rather than of an anta; the register must have begun and continued on the adjacent stones. The part included in inscription a is the only portion of which the date can be fixed satisfactorily; the prophetes, who was a son of Sopolis, had gone to Alexandria to see a king Ptolemy, the son of another king, who is called νέος Διόνυσος (for the general use of this epithet see *aule*, Pt. I, No. XLIX; in Egypt it applies to Ptolemy Auletes, who died B.C. 52). This king left four children, and was succeeded by his elder son Ptolemy, and elder daughter the famous Kleopatra; she, however, was driven out by partisans of her brother, and this youth for a few months in the year 48 B.C. (see Bell. Civile, 103 compared with Bell. Alexandrin. 26 foll.) reigned alone. The younger brother, likewise called Ptolemy, held the sovereignty, jointly with his sister, by whom he was murdered B.C. 44. Thus those few months of the year 48 are the only time which would suit our inscription. It is not improbable that in the trouble of those days the young king may have applied to the renowned oracle at Branchidæ, and both the mission of the prophetes and the valuable objects brought back by him to Miletos (see lines 10 foll.) may have been connected with some such incident.

Line 1. The name Hegemandros is not found elsewhere; for compounds with *μανδρο* . . compare *post*, No. DCCCCXXX.

Line 4. Φιλοδοξος united with εὐσεβής are epithets usually given to the prophetæ, see No. DCCCCXXII, l. 5, and Waddington-Le Bas, No. 242 foll.

Lines 5 foll. This is interesting since it seems to point to a fact hitherto unknown, viz. that the Milesians sided with Mithradates during the first

war made by this king, and consequently had lost their former (πρότερον) autonomy through Sulla B.C. 84. Miletos is not mentioned by Appian (Bell. Mithr. 22) as espousing the cause of Mithradates, but this author expressly quotes only a few instances — ὧν ἓνια τοιάδε ἦν. Some of the neighbours of the Milesians such as the Ephesians and the Trallians had taken rather an active part in the massacre of the Romans.

Line 7. Ἀλεξάνδρην. For the frequent writing of η instead of ει during the last century B.C. see *aule*, pp. 59 and 62, and Pt. III, p. 209.

Line 8. Newton's reading τὴν πρὸς [βασιλίσσαν Κλεοπάτραν καὶ πρὸς βασιλέα, κ.τ.λ., is inadmissible, first because it would far exceed the length of the other lines, and secondly, because τὴν would be out of place. Alexandria in Egypt is described as ἡ πρὸς Αἰγύπτῳ by Josephus (Bell. Iud. vii, 10, 1) and by Marinus (Vita Procli, 8).

Line 10. Some offerings of a previous King Ptolemy to the god at Branchidæ are mentioned C. I. Gr. No. 2860. Newton is probably right in connecting ἐλέφαντος not with θύρωμα, but with τάλαντα, comp. C. I. Gr. No. 2852, 59: λιβανωτοῦ τάλαντα δέκα, σμύρνης τάλαντον ἓν; but the ivory or part of it may have been destined for the ornamentation of the large door; for this use of ivory comp. H. Blümner, Technologie und Terminologie, ii, p. 365, and the ancient authorities quoted by him. The gift of the Egyptian king seems to illustrate the narrative of Plutarch (Pomp. 24), who states that the Didymaion was damaged severely by the pirates some twenty years before the prophetes went to Egypt.

Line 13. The occurrence of the name Φιλίδης seems to afford an argument for retaining the same name in Plutarch, Themistokl. 5, contrary to the general opinion of editors.

For the names of the prophetæ see *aule*, p. 89.

b. To judge by the name of the prophetes this inscription is evidently much later than the other, and must be assigned to at least as late as the end of the first century, A. D., even if we admit that he had obtained the office at as early an age as the youth of twenty-three years, to whom C. I. Gr. No. 2880

Stud. vi, p. 352, No. 104), and are sometimes found on coins.

Line 22. By a curious coincidence we find in C. I. Gr. No. 2869 a promise made by this personage to undertake the office of prophetes a second time. In that inscription he is stated to be eighty-one years of age. Judging from his prænomen (Tiberius?) Claudius Damas can hardly have held his second office much before the end of the first century, A. D.

DCCCCXXIII.

On a large block of white marble broken at the top; inscribed on three sides; height 4 ft. 11½ in.; breadth 1 ft. 11½ in.; thickness 1 ft. 4 in.

a.	b.	c.
On the front.	On the left side.	On the right side.
ΕΙΣ ΠΑΛΕΙ ΔΙΣ ΕΠΙ ΗΜΕΡΑΣ Δ ΙΟΥΣ ΗΣ ΠΟΛΛΗΣ ΤΗΣ ΚΑΚ ΤΑΜΙΕΥΟΝΤΩΝ ΕΥΤΥΧΟΥ 5 ΕΠΕΡΑΣΤΟΥ ΚΑΙ ΠΑΜΦΙΛΟΥ ΑΝΤΙΟΧΟΥ ΚΑΙ ΤΕΙΜΗΘΕΙΣ ΤΟΥ ΔΗΜΟΥ ΠΛΕΟΝΑΚΙΣ Ε ΚΟΣΙ ΧΡΥΣΑΙΣ ΚΑΙ ΑΝΔΡΙΑ	Ι. ΠΡΟΦΗΤΗΣ ΔΙΟΝΥΣΙΟΣ ΦΩΝΤΙΔΟΥ 5 Ε' ΕΦ ΠΡΟΦΗΤΗ ΦΑΝΙΑ Π-Τ-ΦΛΑΟΥΙΟΣ -ΦΩΝΤΙΔΟΥ- 10 ΥΙΟΣ-ΑΝΔΡΙ ΑΣ-ΔΗΜΟΥ ΛΕΡΙΩΝΑΥΤΟΣ ΤΗΣ-ΑΚΑΗΡΩΤΟΣ	Ι. ΔΕ ΜΙΣ ΔΙΚΡΑΤΟΥΣ ΦΛΟΚΑΙΣ / ΠΡΟΦΗΤΗΣ ΠΟΣΙΔΩΝΙΟΣ ΔΙΟΔΟΤΟΥ ΕΥΣΕΒΗΣ ΥΩΙ Ι. ΔΣ 10 ΠΡΟΦΗΤΗΣ ΤΙ-ΚΛΑΥΔΙΟΣ ΜΑΡΚΙΑΝΟΣ ΣΤΑΡΑΓΔΟΣ ΣΩΤΗΡΧΟΣ 15 ΔΟΔΟΥΗ ΝΙΟΡΟΝΑΝ Ο ΤΕ ΙΤΗΣΣΤΟ/ ΙΙΤΟΠΟΣ ΠΡΟΣ ΕΛΤΡΟ ΛΣΕΝΕΚΑΕΟΒΟ 10 ΥΠΩΙ-ΣΕΝΜΕΤΑΝ ΟΥΤΟΡΕΚΑΙ / Ν ΟΧΙΕΤΕΡΑCΙΑ Δ. ΕΟΣ ΠΡΟCΛΛΟΙ ΠΟΣΙΔΩΝΙΟΥΤ Μ ΤΑΒΡΗΛΠΕΟΟ

a.	b.	c.
On the front.	On the left side.	On the right side.
οις ἐπὶ ἡμέρας δ ι οὔσης πολλῆς τῆς κακ[οπαθείας ταμιεύοντων Εὐτύχου [τοῦ 5 'Επεράστου καὶ Παμφίλου [τοῦ 'Αντιόχου καὶ τειμηθεὶς [ὑπὸ τοῦ δήμου πλεονάκεις ε[ι- κόσι χρυσαῖς καὶ ἀνδριά[σιν	Προφήτης Διονύσιος Φωντίδου. 5 Προφήτης Φανία Π-Τ-Φλαούιος -Φωντίδου- 10 νίδς - 'Ανδρέ- ας - δήμου	[Προφήτης] Ξενό?]θεμῖς αἰκρατους φ[ι]λοκαῖσα[ρ. Προφήτης 5 Ποσιδώνιος Διοδότου εὐσεβῆς ω. ως. 10 Προφήτης

Λερίων-αὐτοέ-
της - ἀκλήρωτος

Τι. Κλαύδιος
Μαρκιανὸς
Σμάραγδος
Σωτήρ(ι)χος

15 ορον
τῆς στοᾶ[ς
τόπος πρὸ θεάτρῳ
ας ἔνεκα
υπῶ-σεν μετ
20 ορε και
οχιετερας
πρὸς μοι
Ποσιδωνίου
αβρηλ

a. On the front there remains the end of an inscription resembling some of the others relating to prophetæ (C. I. Gr. Nos. 2869 and 2880); but the general meaning seems best illustrated by the inscription, Journ. Hell. Stud. vi, p. 353, No. 105, according to which the prophetes took care of the necessary provisions ἐν δυσχερέσι καιροῖς. The year in which the prophetes of our inscription rendered his services is indicated by the names of the treasurers.

δ. Line 3. The name Φωντίδης, recurring in line 7 and perhaps in No. DCCCCXXII, l. 13, is not found in Pape-Benseler. The letters of the following line seem to be mere scratchings of a later period.

Line 6. The name Φανίας occurs in the list of ephebi, No. DCCCCXXV δ, l. 11.

Lines 7 foll. The prophetes is here described as a native of the 'Demos of Leros;' and is a different person from the prophetes of the same name mentioned in No. DCCCCXXII. The small island of Leros situated to the south-west of Miletos, between Kalymna and Patmos, was in the hands of the Milesians from an early period, see Herod. v, 125; Strabo, xiv, p. 635. Μιλήσιοι Λέριοι or Μιλήσιοι ἐξ Λέρου are

mentioned in the Athenian tribute lists (C. I. Att. i, No. 37, 9, No. 226, v, 19; comp. also Μουσ. Smyrn. 1875, p. 142, No. 68). Our inscription, as well as Waddington-Le Bas, No. 240, proves that noble Milesian families had in earlier times settled in the island. It is remarkable that only in these two inscriptions do we find the word αὐτοέτης. According to Gelzer (De Branchid. p. 38) the αὐτοέτης πανηγυρικός of the other inscription is the prophetes of the year in which the festival is celebrated. This may be true, but the fact would be sufficiently indicated by the word πανηγυρικός; our inscription shows clearly that a special explanation of αὐτοέτης has to be sought for. Probably it means that a prophetes entered upon office 'in the same year' as his predecessor, who may have died in office.

c. Line 2. Ξενόθεμις is found in No. DCCCCXXIX, Μηνόθεμις in No. DCCCCXXVII, l. 24.

Lines 9 and 10 seem to be intentionally erased.

Lines 16 foll. This portion is a later addition; the reading is uncertain, but it seems to contain an account of certain buildings or gifts made by a son of Posidonios.

DCCCCXXIV—DCCCCXXVII.

The following inscriptions, with the exception of No. DCCCCXXVII, are from three columns which originally belonged to the portico mentioned in No. DCCCCXXVI, which itself seems to have formed part of a Gymnasium. That such a building should be found at Branchidæ is somewhat surprising. It is true that Pausanias (vi, 21, 2) tells us, that at Olympia also there was a Gymnasium provided with porticos, and this statement has been fully confirmed by the results of the excavations. But whereas at Olympia the building was only intended as a temporary practice ground for those who came to take part in the athletic contests, the Gymnasium at Branchidæ was, apparently, a regular one, built for the education of the youth of the district. The reader may be again reminded that in course of time there had grown up around the sanctuary there, what Strabo calls a village and Pliny an oppidum. Nor could this Gymnasium have been intended for the youth of Miletos, situated as this town was ten miles from the temple of the Didymæan god. Besides we know from another inscription (C. I. Gr. No. 2885), that there were at least three Gymnasia in that town, viz. τὸ Φαυστίμιον, τὸ μέγα, τὸ τοῦ Καπίτωνος, whereas that of Branchidæ, according to the evidence of No. DCCCCXXV δ, line 40, seems to have borne the name of Ptolemy.

In C. I. Gr. No. 2860 we hear of valuable offerings made by a King Ptolemy to Apollo; this was supposed by Boeckh to refer to Ptolemy Euergetes (B. C. 247-22; comp. Droysen, Hellenismus, iii, 1, p. 399), but it may as well have been one of his successors, perhaps towards the beginning of the last century B. C., compare *ante*, p. 91. At all events the columns here preserved do not seem to be of so early a period, though they may have belonged to a portico added to the original Ptolemaion. I suggest this, because it would seem that Melanion had been educated in that Gymnasium [see No. DCCCCXXV], and yet the writing of his inscription is very nearly related to that of the dedications, inscribed on the columns. Beside these and an honorary decree, No. DCCCCXXV, a third class of

inscriptions found on these columns, are the lists of ephebi. Three of this latter group are dated in the years π , $\pi\alpha$, $\pi\theta=80$, 81, 89; a fourth from the island of Ikaria, which may safely be regarded as Milesian (comp. Strabo, p. 635, and *Μουσείον*, Smyrn. 1875, i, p. 142, No. 58) is dated *ἔτους ξγ'*=68. It would be important if we could decide to what era these years refer; for this purpose we may examine the names of the ephebi. No. DCCCXXIV *b*, of the year 80, contains one Roman name among sixteen ephebi; No. DCCCXXV *c*, of the year 89, one among fourteen; No. DCCCXXIV *c*, of which the year is not preserved, nine among thirty-eight; this list from the general style of its lettering seems the latest of all, and yet even here the Roman names are evidently not later than the last century of the Roman Republic, since no imperial name occurs throughout. Hence the other lists, which are undoubtedly earlier than this one, cannot be assigned to so late a period as the end of that century; and thus the Sullanian era is out of the question, since the Sullanian year 80 would correspond to B. C. 5. There remains the era of the province of Asia, of which the beginning was fixed by Borghesi as Sept. 24th, A. V. C. 620 (comp. Marquardt, *Röm. Staatsverwaltung*, i², p. 334, 6), and as Sept. 24th, A. V. C. 619, by Waddington (*Waddington-Le Bas*, p. 675); and in fact the middle of the first century B. C. would best suit both the writing and the epigraphy of our lists. It is true that Kubitschek, who of late has very carefully dealt with the Sullanian era (*Archäol. Epigr. Mitth. aus Oesterr.* xiii, 1890, pp. 88-93) seems to believe that the use of the era of the province of Asia cannot be traced later than the year 67 B. C. (*loc. cit.* p. 90, 4); but this is contradicted by a cistophoros from Ephesos marked with the year $\pi\epsilon=49/48$ B. C. (*Waddington-Le Bas*, p. 676, No. 34).

The earliest inscriptions engraved on the columns are of course those which relate to the offering of the columns themselves, Nos. DCCCXXIV *a*, DCCCXXV *a*, DCCCXXVI; judging however from the epigraphical evidence, the lapse of time between the different inscriptions, Nos. DCCCXXIV and DCCCXXV, does not appear very considerable.

DCCCXXIV.

On two parts of the drum of a column of blue marble; on the top is a circular socket. Height 3 ft. 10½ in.; diameter at the bottom 1 ft. 9½ in.; at the top 1 ft. 7½ in. Found at Branchidæ by Newton.

<i>a.</i>		<i>c.</i>	
ΔΙΟΔΩΡΟΣΘΑΡΓΗΛΙΟΥ		N	
ΓΥΜΝΑΣΙΑΡΧΩΝ		ΠΟΛΛΙΟΝ	
ΤΟΙΣΝΕΟΙΣΚΑΙΤΩΙ		ΜΕΝΕΚΑΦΟΥ	
ΔΗΜΩΙ		ΑΡΤΕΜΩΝΟΣ	
<i>b.</i>		ΤΟΥΔΙΟΔΟΤΟΥ	
5		ΟΣ	
ΕΤΟΥΣ Π		O	
ΕΠΙΓΥΜΝΑΣΙΑΡΧΟΥΑΡΙΣΤΕΟΥ		O Λ Ε Ν	
ΤΟΥΑΡΙΣΤΕΟΥΦΥΣΕΙΔΕΠΕΡΙΚΛΕ		ΜΙΚΙΩΝΜΙΚΙ Ν ΚΑΙ	
ΟΥΣ ΕΦΗΒΑΡΧΟΥΔΕΑΣΚΑΗΠΙΑ		ΠΑΝΤΑΙΝΟΣ ΕΣΤΙ ΙΟΥ	
ΔΟΥΤΟΥΜΕΝΙΣΚΟΥΟΙΔΕΗΦΗΒΕΥΣΑΝ		ΑΡΙΣΤΙΔΗΣ ΕΣΤΙΛΙΟΥ	
10		ΕΚΑΤΑΙΟΣ ΗΡΑΚΛΕΙΔΟΥ	
ΛΕΩΝ ΕΠΙΓΟΝΟΥ		ΕΚΑΤΑΙΟΣ ΜΕΝΙΠΠΙΟΥ	
ΔΗΜΗΤΡΙΟΣ ΔΗΜΗΤΡΙΟΥ		ΛΕΥΚΙΟΣΙΟΥΛΙΟΣΓΑΙΟΥΥΙΟΣ	
ΘΕΑΙΤΗΤΟΣ ΙΑΣΟΝΟΣ		ΣΥΝΕΓΔΗΜΟΣ ΠΡΟΥΝΙΚΟΥ	
ΛΑΟΜΕΔΩΝ ΑΝΤΙΓΕΝΟΥΣ		15 ΔΕΚΜΟΣΛΑΙΛΙΟΣΓΝΑΙΟΥΥΙΟΣ	
15 ΖΩΙΛΟΣ ΙΣΙΔΩΡΟΥ		ΕΛΕΝΟΣ ΑΠΟΛΛΩΝΙΟΥ	
ΜΑΡΚΟΣΚΕΡΒΙΟΣΜΑΡΚΟΥΥΙΟΣ		ΜΕΝΟΙΤΙΟΣ ΤΡΥΦΩΝΟΣ	
ΠΛΑΤΩΝ ΔΙΟΝΥΣΙΟΥ		ΒΑΣΙΛΙΔΗΣ ΔΙΟΝΥΣΙΟΥ	
ΠΡΩΤΟΓΕΝΗΣ ΠΡΑΞΑΓΟΡΟΥ		ΓΑΙΟΣΦΟΡΒΗΙΟΣΠΑΚΑΤΟΣ	
ΔΗΜΗΤΡΙΟΣ ΕΚΑΤΑΙΟΥ		20 ΕΙΣΙΔΩΡΟΣ ΠΡΟΤΕΙΜΟΥ	
20 ΔΙΟΝΥΣΙΟΣ ΔΙΟΝΥΣΙΟΥ		ΒΑΛΑΚΡΟΣ ΘΕΟΔΩΡΟΥ	
ΘΥΡΣΟΣ ΑΡΙΣΤΟΜΕΝΟΥΣ		ΜΑΡΚΟΣΛΕΙΒΙΟΣΒΑΣΣΟΣ	
ΠΟΣΕΙΔΩΝΙΟΣ ΑΡΙΣΤΟΜΕΝΟΥΣ		ΑΠΟΛΛΩΝΙΟΣ ΑΣΚΛΑ	
ΘΕΟΔΩΡΟΣ ΧΡΥΣΑ		ΕΙΣΙΟΝΙΚΟΣ ΔΙΟΝΥΣΙΟΥ	
ΜΕΝΙΠΠΟΣ Α		25 ΑΝΤΙΓΕΝΗΣ Α	
25 ΑΡΤΕΜΕΙΣΙΟΣ ΝΥΜΦΟΔΩΡΟΥ		ΔΗΜΗΤΡΙΟΣ ΔΑΜΑ	
ΝΙΚΗ		ΓΑΙΟΣΙΟΥΛΙΟΣΛΑΙΤΟΣ	
ΜΟΥΝΔΟΥ		ΚΟΙΝΤΟΣΣΑΜΙΑΡΙΟΣΧΡΥΣΕΡΜΟΣ	
-ΤΟΥΣΠ		ΟΝΗΣΙΜΟΣ ΕΥΤΥΧΟΥ	
		30 ΒΑΛΑΚΡΟΣ Α	
		ΠΟΣΙΔΩΝΙΟΣ ΚΥΔΙΜΟΥ	
		ΔΙΟΝΥΣΙΟΣ ΑΠΟΛΛΩΝΙΟΥ	
		ΙΑΣΩΝ Α	
		ΒΡΥΩΝ Α	
		35 ΑΡΙΣΤΟΜΕΝΗΣ Α	
		ΕΠΙΓΟΝΟΣ ΑΓΑΘΟΚΛΕΟΥΣ	

ΖΩΣΙΜΟΣ Ἀ
 ΜΕΝΙΠΠΟΣ Ἀ
 ΕΠΑΦΡΟΔΕΙΤΟΣ ΒΗΡΥΛΛΟ
 40 ΜΟΘΩΝ ΒΑΣΙΛΙΔΟΥ
 ΕΥΤΥΧΟΣ ΜΕΝΙΠΠΟΥ
 ΓΑΙΟΣ ΚΑΛΤΙΟΣ
 ΔΙΟΝΥΣΙΟΣ ΔΙΟΝΥΣ
 ΓΑΙΟΣ ΚΑΤΕΛΑΙΟΣ Φ
 45 ΑΥΛΟΣ ΚΛΩΔΙΟΣ Γ
 ΔΙΟΝΥΣΙΟΣ ΜΕ,
 ΑΡΙΣΤΟΚΡΑΤΗΣ ΜΕ

(Γ.

Διόδωρος Θαρρηλίου
 γυμνασιάρχων
 τοῖς νέοις καὶ τῷ
 δήμῳ.

β.

5 ἔτους π
 ἐπὶ γυμνασιάρχου Ἀριστεύου
 τοῦ Ἀριστεύου, φύσει δὲ Περικλέ-
 ους, ἐφηβάρχου δὲ Ἀσκληπιά-
 10 δου τοῦ Μενίσκου, οἶδε ἡγήβευσαν
 Ἑκαταῖος Ἡρακλείδου
 Λέων Ἐπιγόνου
 Δημήτριος Δημητρίου
 Θεαίτητος Ἰάσονος
 15 Λαομέδων Ἀντιγένοῦς
 Ζώλιος Ἰσιδώρου
 Μάρκος Κέρβιος Μάρκου υἱός
 Πλάτων Διονυσίου
 Πρωτογένης Πραξαγόρου
 20 Δημήτριος Ἑκαταίου
 Διονύσιος Διονυσίου
 Θύρσος Ἀριστομένους
 Ποσειδώνιος Ἀριστομένους
 Θεόδωρος Χρυσᾶ
 Μένιππος Ἀ
 25 Ἀρτεμείσιος Νυμφοδώρου

Νίκη
 Μούνδου

ἔτους π[α]

C.

... ..
 ἐπὶ γυμνασιάρχου? Πολλίω[ος?]
 τοῦ δεινός, φύσει δὲ Μενεκλείου[ς
 5 ἐφηβάρχου δὲ?] Ἀρτέμωνος
 τοῦ δεινός . .] τοῦ Διοδότου
 ος
 ο
 ο[ῖ]δ[ε] ἡγήβ[ε]υ[σα]ν
 Μικίων Μικί[ω]ν[ος]? . . .
 10 Πανταῖνος Ἑστι[α]ίου
 Ἀριστίδης Ἑστιάου
 Ἑκαταῖος Μενίππου
 Λεύκιος Ἰούλιος Γαίου υἱός
 Συνέγδημος Προυνίκου
 15 Δέκμος Λαῖλιος Γναίου υἱός
 Ἑλένος Ἀπολλωνίου
 Μενότιος Τρύφωνος
 Βασιλίδης Διονυσίου
 20 Γάιος Φορβήιος Πακάτος
 Εἰσιδωρος Προτίμου
 Βάλακρος Θεοδώρου
 Μάρκος Λεῖβιος Βάσσος
 Ἀπολλώνιος Ἀσκληᾶ
 Εἰσιόνικος Διονυσίου
 25 Ἀντιγένης Α
 Δημήτριος Δαμᾶ
 Γάιος Ἰούλιος Λαῖτος
 Κόϊντος Σαμᾶριος Χρύσερμος
 Ὀνήσιμος Εὐτύχου
 30 Βάλακρος Α
 Ποσιδώνιος Κυδίου
 Διονύσιος Ἀπολλωνίου
 Ἰάσων Ἀ
 Βρύων Ἀ
 35 Ἀριστομένης Ἀ
 Ἐπίγονος Ἀγαθοκλέους
 Ζώσιμος Ἀ
 Μένιππος Ἀ
 Ἐπαφρόδειτος Βηρύλλου
 40 Μόθων Βασιλίδου
 Εὐτυχος Μενίππου
 Γάιος Κάλτιος
 Διονύσιος Διονυσο . . .
 Γάιος Κατέλαιος φ
 45 Αὐλος Κλώδιος Γ . . .
 Διονύσιος Με . . .
 Ἀριστοκράτης Με . . .

The inscriptions *a* and *b* are placed on the same side.

a. The letters of the dedication are larger and more carefully cut than the rest. The offering of single columns of temples was as familiar among the ancients, as the dedication of painted church-windows was in the middle ages, or even in modern times. The most ancient recorded instance seems to be that of the columns presented to Ephesos by Kræsos (Pt. III, No. DXXVIII); the archaic inscription engraved on the upper step of a temple at Syracuse may refer to some of the columns (Roehl, Inscr. Gr. Ant. No. 509). Other instances are found at Mylasa (C. I. Gr. No. 2700, ii, p. 1107; Waddington-Le Bas, No. 361; Bull. de Corr. Hell. v, p. 98 foll.), at Euromos (Le Bas, No. 313 foll.), at Tralles (Μουσ. Smyrn. i, 1875, p. 126, No. λη), at Hypæpa (Μουσ. loc. cit. p. 129, No. με), at Aphrodisias (Waddington-Le Bas, No. 589 foll. θεῶν Ἀφροδίτης καὶ τῶ δῆμῳ), at Pompeiopolis (Bull. de Corr. Hell. iv, p. 75), etc.

The columns were dedicated by Diodoros τοῖς νέοις καὶ τῷ δῆμῳ; compare the offering of an Agonothetes at Tralles (Bull. de Corr. Hell. x, p. 520), and of a Gymnasiarch and a Hypogymnasiarch at Kos, (loc. cit. v, p. 236, No. 21). The word νέοι in its strict and, so to say, official sense, indicates the young men who had passed from the ephebi (comp. C. I. Gr. No. 2214 and the inscription from Sestos, Hermes, vol. vii, p. 134) and who in Asia Minor, like the γέροντες, formed a body presided over by a Gymnasiarch, as for instance at Aphrodisias (Waddington-Le Bas, No. 1602 a), at Stratonikeia (C. I. Gr. Nos. 2720, 2724; Waddington-Le Bas, No. 525), at Kibyra (C. I. Gr. No. 4380 a), at Sidyma (Benndorf, Lykien, i, p. 68, No. 43), at Xanthos (loc. cit. p. 123, No. 96). At Pergamon they were provided with a gymnasium of their own (Hermes, vol. vii, p. 43), as at Nysa (Strabo, p. 649), and many other places. At Branchidæ, according to the evidence of No. DCCCCXXV b, l. 29, they seem to share the same building with the ephebi. This accounts for the lists of ephebi being inscribed on these columns. The name Thargelios seems to have been restricted to this part of the Asiatic coast, especially to Miletos. A Thargelios, apparently not of humble origin, is mentioned in a senatus consultum of B.C. 78 (C. I. Gr. No. 5879, lines 6, 10) as the adoptive father of a Milesian Meniskos (comp. b line 9; C. I. Gr. No. 2886, line 26). There seems no reason why we should not identify this man with the father of our Diodoros. The famous Thargelia was also a Milesian (see Plut. Per. 24; Athen. xiii, p. 608 f. foll.). Another Thargelios is found post No. DCCCCXXVII, l. 29, and at Olymos (Waddington-Le Bas, No. 330 foll.). Rayet (Études d'Archéol. p. 106, 1) is probably correct in assigning that name to the architect from Tralles mentioned by Vitruvius, iv, 3, 1, and vii, Praef. 12. The MSS. are in favour of that name rather than *c.g.* Arcesius as emended by the editors.

b. For the organisation of the ephebi the reader may be referred to the dissertation of Collignon,

De Collegiis Epheborum, Paris, 1877. Since this publication, the number of inscriptions of this kind has considerably increased, but Collignon had already concluded that in Asia Minor, contrary to the usage in Athens, the Gymnasiarch was a real functionary charged with the general superintendence of the gymnasium. Hicks, *ante*, vol. III, p. 82, concluded that the duties of a Gymnasiarch were financial rather than disciplinary, and no doubt the gymnasiarchia involved heavy expenses. We see how at Kibyra the interest of a large sum was set aside exclusively for that purpose (Waddington-Le Bas, No. 1213). It is obvious that in Asia Minor also the gymnasiarchia might for this very reason sometimes become a mere λειτουργία; and this is fully borne out by inscriptions, for instance at Stratonikeia (Waddington-Le Bas, No. 525), where a boy performed that office, and at Nakrasa (Waddington-Le Bas, No. 1368), at Erythræ (Μουσ. Smyrn. 1876-1878, iii, p. 28, No. σκη), at Kyrene (C. I. Gr. No. 5132), and Paros (C. I. Gr. No. 2384), where even a woman was invested with the gymnasiarchia. It is to be inferred from No. DCCCCXXV b, l. 27, that at Branchidæ, as elsewhere, the ἐφήβαρχος was the real head of the gymnasium; and Collignon from a number of other inscriptions of Asia Minor rightly concluded (p. 50 foll.) that the ἐφήβαρχος was not here, as at Athens, an ephebos himself, but a real functionary.

Lines 6 foll. The same preamble precedes the list of ephebi from Ikaria, mentioned above.

Among the following names many are known as Milesian, such as Μενίσκος, Ἐκαταῖος, Ἡρακλείδης, Θεαίτητος, Ἰάσων, Ἰσίδωρος; but no relation can be established with certainty between the persons of the same name.

Lines 26, 27 have been added subsequently in memory of a Christian; see *ante*, No. DCCCCXX. One Mundos is known as a general of Justinian (Procop. B. P. i, 24); an Ἀνρ. Μούνδος is mentioned in an inscription from the Dobrudscha (Arch. Epigr. Mitth. aus Oester. viii, 1884, p. 8 foll.); Μύνδος at Myra (C. I. Gr. No. 4302; Waddington-Le Bas, No. 1312).

c. This inscription is engraved with less care than those on the opposite side. The restorations in the first lines are merely conjectural.

Line 2. The proper name Πωλλίων = Pollio is found at Lesbos (Μουσ. Smyrn. 1876-1878, iii, p. 12, No. σγ), and at Lebedos (Waddington-Le Bas, No. 134), Πωλλίων at Thyateira (Μουσ. Smyrn. i, 1875, p. 127, No. λθ).

Lines 20, 29. This is a curious instance of a simple name containing a good deal of valuable historical information. The proper name Balakros is very uncommon and seems to be peculiar to Macedonia. Tradition has signalized one or two men of this name, who were generals of Alexander the Great; for one see Arrian, i, 29, 3; iii, 5, 5 and *passim*; for a second, Diodor. xvii, 57; xviii, 22; Arrian, ii, 12, 2. Q. Curtius (De reb. gest. Alex. iv, 5, 13) relates that Miletos, after having been taken by Alexander, fell again into the hands of the Persian Hydarnes.

and after the battle of Issos had to be reconquered by Balakros. Droysen (Hellenismus, i, p. 273, 2) has thrown some doubts on the story, yet it seems curiously confirmed by the introduction of that name at Miletos.

Among the other names, Ἀρτέμων and Ἀγαθοκλῆς are known as Milesian; whereas Πανταῖος, Προύνικος(?), Ἀσκλᾶς, Εἰσιόνικος, Κύδιμος, Βρύων are not found in Pape-Benseler's dictionary.

DCCCOXXV.

On two sides of the drum of a column of blue marble, height 3 ft. 9 in.; diam. 1 ft. 7½ in. Found by Newton.

a.

ΔΙΟΔΩΡΟΣΘΑΡΓΗΛΙΟΥ
ΓΥΜΝΑΣΙΑΡΧΩΝ
ΤΟΙΣΝΕΟΙΣΚΑΙΤΩΙ
ΔΗΜΩΙ

b.

5 ΕΠΕΙΔΗΜΕΛΑΝΙΩΝΘΕΟΔΩΡΟΥΠΡΟΓΟ
ΝΩΝΥΠΑΡΧΩΝΕΥΕΡΓΕΤΩΝΤΗΣΠΟΛΕΩΣ
ΑΞΙΑΠΡΑΣΣΩΝΤΗΣΕΚΕΙΝΩΝΑΡΕΤΗΣΕΜΠΑΣΙΝ
ΚΑΛΟΚΑΓΑΘΙΚΩΣΑΝΑΣΤΡΕΦΟΜΕΝΟΣΑΝΗΡΚΑ
10 ΛΟΣΚΑΓΑΘΟΣΕΣΤΙΝΚΑΙΕΥΣΕΒΩΣΜΕΜΠΡΟΣΤΟ
ΘΕΙΟΝΔΙΑΚΕΙΤΑΙΦΙΛΟΣΤΟΡΓΩΣΔΕΚΑΙΩΣΠΡΕ
ΠΟΝΕΣΤΙΝΑΝΔΡΙΣΩΦΡΟΝΙΚΑΙΠΕΠΑΙΔΕΥΜΕΝΩΙ
ΠΡΟΣΦΕΡΕΤΑΙΤΟΙΣΓΟΝΕΥΣΙΓΚΑΙΤΟΙΣΛΟΙΠΟΙΣ
ΣΥΓΓΕΝΕΣΙΝΕΥΝΟΙΚΩΣΔΕΚΑΙΦΙΛΟΔΟΞΩΣΚΑΙΠΡΟΣ
ΠΑΝΤΑΣΤΟΥΣΠΟΛΙΤΑΣΥΠΕΞΑΓΕΙΑΠΟΤΕΤΗΣ
15 ΠΡΩΤΗΣΗΛΙΚΙΑΣΖΗΛΩΤΗΣΤΩΓΚΑΛΛΙΣΤΩΓΓΙΝΟ
ΜΕΝΟΣΑΝΕΣΤΡΑΠΤΑΙΕΝΤΩΙΓΥΜΝΑΣΙΩΙΦΙΛΟΠΟΝΩΝ
ΚΑΙΦΙΛΟΜΑΘΩΓΚΑΙΕΠΙΤΑΚΑΛΛΙΣΤΑΕΠΙΔΙΔΟΥΣ
ΕΑΥΤΟΝΕΤΕΤΟΙΣΟΙΚΕΙΟΙΣΤΗΣΗΛΙΚΙΑΣΠΑΙΔΕΥΜΑ
ΣΙΓΚΑΤΑΓΙΝΟΜΕΝΟΣΚΑΙΕΝΤΟΙΣΚΑΤΑΦΙΛΟΣΟΦΙΑΝ
20 ΛΟΓΟΙΣΙΚΑΝΗΝΕΞΙΓΚΑΙΠΡΟΚΟΠΗΝΕΣΧΗΚΩΣΑΝΑ
ΣΤΡΕΦΕΤΑΙΣΩΦΡΟΝΩΣΚΑΙΑΞΙΟΖΗΛΩΤΩΣΚΑΛΟΝ
ΥΠΟΔΕΙΓΜΑΤΗΣΙΔΙΑΣΠΡΟΑΙΡΕΣΕΩΣΚΑΤΑΒΑΛΛΟ
ΜΕΝΟΣΚΑΘΟΛΟΥΤΕΚΑΙΛΕΓΩΓΚΑΙΠΡΑΣΣΩΝΤΑ
ΚΑΛΛΙΣΤΑΚΑΙΕΝΔΟΞΟΤΑΔΙΑΤΕΛΕΙΕΜΠΑΣΙΝ
25 ΣΤΟΙΧΩΝΤΗΤΕΙΔΙΑΙΑΡΕΤΗΚΑΙΔΟΞΗΚΑΙΤΗΙΙΔΙΑΠΡΟ
ΓΟΝΩΝΥΠΑΡΧΟΥΣΗΙΑΥΤΩΙΚΑΛΟΚΑΓΑΘΙΑΙΑΠΟΔΕΙ
ΧΘΕΙΣΔΕΚΑΙΕΦΗΒΑΡΧΟΣΠΡΟΙΣΤΑΤΑΙΤΟΥΓΥΜΝΑΣΙ
ΟΥΚΑΙΤΗΣΤΩΝΕΦΗΒΩΓΚΑΙΝΕΩΝΕΥΚΟΣΜΙΑΣΑΞΙ
ΩΣΑΝΑΣΤΡΕΦΟΜΕΝΟΣΤΟΥΤΕΠΑΤΡΟΣΚΑΙΤΩΝ
30 ΝΕΩΝΚΑΙΤΟΥΣΥΜΠΑΝΤΟΣΔΗΜΟΥΚΑΛΩΣΔΕ
ΕΧΟΝΕΣΤΙΝΤΟΥΣΑΓΑΘΟΥΣΑΝΔΡΑΣΤΗΣΚΑΛΛΙΣ
ΤΗΣΑΠΟΔΟΧΗΤΗ ΙΠΡΟΤΙΜΗΣΔΙΑΠΑΝΤΟΣΤΥΓ
ΧΑΝΕΙΝΟΠΩΣ ΛΟΙΠΟΙΘΕΩΡΟΥΝΤΕΣ
ΠΛΗΘΟΥΣΕ ΑΝΕΛΛΕΝΕΙΣΚΑΙΠΡΟ
35 ΕΑΥΤΟΥΣΠΑ ΤΩΙΔΗΜΩΙΔΙΟΚΑΙ
ΕΠΗΝΗΣΘΑΙΝ ΕΟΔΩΡΟΥΕΠΙΤΕ
ΚΑΙΚΑΛΟΚΑΓΑ ΕΙΠΡΟΣΠΑΝΤΑΣΤΟ
ΕΥΝΟΙΑΙΚΑΙ ΤΑΥΤΟΝΧΡΥΣΩΙ
ΑΡΙΣΤΕΙΩΙ ΕΑΥΤΟΥΚΑΙΕΙΚΟΙ
40 ΕΝΤΩΙΓΥΜ ΠΤΟΛΕΜΑΙΕΙΩΙΕ
ΧΡΥΣΩΙΣΤ ΥΚΑΙΕ ΝΑΧΑ
ΚΟΝΑΧΡΥΣ ΤΩΙ
ΛΗΤΑΙΤΟΠ ΩΝΑ
ΔΕΑΥΤΟΥΙ Ι
45 ΕΦΕΚΑΣΤ

c.

ΕΤΟΥΣ ΠΘ
ΕΠΙΓΥΜΝΑΣΙΑΡΧΟΥΚΟΙ ΤΟΥ
ΛΕΧΑΙΟΥ. Μ . . . ΙΤΩΝΟΣ
ΟΙΔΕΕΦΗΒΕΥΣΑΝ
5 ΔΙΟΝΥΣΙΟΣ ΘΕΩΔΟΤΟΥ
ΣΤΡΑΤΟΝΙΚΟΣ Α
ΜΕΝΑΝΑΨΟΣ ΑΡΧΕΛΛΟΥ
ΔΑΜΟΝΟΜΟΣ ΑΝΤΙΟΧΟΥ
ΕΡΑΣΣΤΟΣ ΕΚΑΤΩΝΟΣ
10 ΠΟΣΙΔΩΝΙΣ Α
ΦΑΝΙΑΣ ΛΕΟΝΤΟΣ
ΑΠΟΛΛΩΝΙΟΣ ΜΕΝΙΠΠΟΥ
ΛΕΩΝ ΑΠΟΛΩΝΙΟΥ
ΧΡΥΣΕΡΜΟΣ ΣΤΡΑΤΟΝΙΚΟΥ
15 ΔΗΜΗΤΡΙΟΣ ΠΡΩΤΕΟΥ
ΜΕΝΙΠΠΟΣ ΔΗΜΗΤΡΙΟΥ
ΣΑΜΙΑΡΙΟΣΣ . . . ΤΟΡΝΕΙΛΟΣ
ΕΥΕΛΠ ΔΗΣΙΕΥΤΗΝΟΥ
ΚΙΣΣΟΣ ΚΑΝΤΩΡΙΣ

α.

Διδώρος Θαρρηλίου
 γυμνασιαρχῶν
 τοῖς νέοις καὶ τῷ
 δήμῳ.

β.

- 5 Ἐπειδὴ Μελανίων Θεοδώρου προγόνων ὑπάρχων εὐεργετῶν τῆς πόλεως, ἀξία πράσσων τῆς ἐκείνων ἀρετῆς ἐμπᾶσιν καλοκάγαθικῶς ἀναστρεφόμενος ἀνὴρ καλὸς κάγαθός ἐστιν καὶ εὐσεβὴς μὲν πρὸς τὸ θεῖον διάκειται, φιλοστόργως δὲ καὶ ὡς πρέπει ἐστὶν ἀνδρὶ σώφρονι καὶ πεπαιδευμένῳ προσφέρεται τοῖς γονεῦσι καὶ τοῖς λοιποῖς συγγενέσιν εὐνοϊκῶς δὲ καὶ φιλοδόξως καὶ πρὸς πάντας τοὺς πολίτας ὑπεξάγει, ἀπὸ τε τῆς
- 10 πρώτης ἡλικίας ζηλωτῆς τῶν καλλίστων γινόμενος ἀνέστραπται ἐν τῷ γυμνασίῳ φιλοπονῶν καὶ φιλομαθῶν καὶ ἐπὶ τὰ κάλλιστα ἐπιδιδούς ἑαυτὸν, ἐν τε τοῖς οἰκείοις τῆς ἡλικίας παιδεύμασι καταγινόμενος καὶ ἐν τοῖς κατὰ φιλοσοφίαν λόγοις ἱκανῶν ἔξι καὶ προκοπὴν ἐσχηκῶς ἀναστρέφεται σωφρόνως καὶ ἀξιοζηλώτως καλὸν ὑπόδειγμα τῆς ἰδίας προαιρέσεως καταβαλλόμενος, καθόλου τε καὶ λέγων καὶ πράσσων τὰ
- 25 κάλλιστα καὶ ἐνδοξότατα διατελεῖ ἐμπᾶσιν στοιχῶν τῇ τε ἰδίᾳ ἀρετῇ καὶ δόξῃ καὶ τῇ ἰδίᾳ (ἐκ) προγόνων ὑπαρχούσῃ αὐτῷ καλοκάγαθίᾳ, ἀποδειχθεὶς δὲ καὶ ἐφήβαρχος προΐσταται τοῦ γυμνασίου καὶ τῆς τῶν ἐφήβων καὶ νέων εὐκοσμίας ἀξίως ἀναστρεφόμενος τοῦ τε πατρὸς καὶ τῶν νέων καὶ τοῦ σύμπαντος δήμου, καλῶς δὲ ἔχον ἐστὶν τοὺς ἀγαθοὺς ἀνδρας τῆς καλλίστης ἀποδοχῆς κ[α]ὶ προτιμῆς διὰ παντὸς τυγχάνειν ὅπως [καὶ οἱ] λοιποὶ θεωροῦντες τῇν τοῦ πλήθους εὐ[νο]ίαν ἐκτενεῖς καὶ προθύμους
- 35 ἑαυτοὺς πα[ρέ]χωντα]ι τῷ δήμῳ, διὸ καὶ [ἐδοξεν ἐπ]ηνῆσθαι Μ[ελανίωνα Θ]εοδώρου ἐπὶ τε [τῇ ἀρετῇ καὶ καλοκάγαθίᾳ καὶ ἣν ἔχ]ει πρὸς πάντας τὰς πολίτας εὐνοίᾳ καὶ [στεφανῶσ]αι αὐτὸν χρυσῷ [στεφάνῳ ἀριστείῳ, [στήσαι δ'] ἐαυτοῦ καὶ εἰκόν[α γραπτὴν ἐν τῷ γυμ]νασίῳ τῷ Πτολεμαίει ἐν ὅλῳ ἐπιχρύσῳ, στήσαι δὲ αὐτοῦ καὶ εἰκόν[α χρυσῆν καὶ εἰκόνα χρυσῆν ἐν τῷ ἐπισημοτάτῳ] [ἔ]που ἀν βούληται τόπ[ῳ] εἰκ[ό]να δὲ αὐτοῦ ἀ[να]γράφαι δὲ
- 45 ἐφ' ἐκάστῃς

γ.

- ἔτους πθ
 ἐπὶ γυμνασιάρχου Κοί[ν]του
 Λεχαίου Μ[ε]λ[ί]τωνος
 οἶδε ἐφήβευσαν
- 5 Διονύσιος Θεοδότου
 Στρατόνικος Α
 Μένανδρος Ἀρχελάου
 Δαμόνομος Ἀντιόχου
 Ἐραστος Ἐκάτωνος
- 10 Ποσιδῶνις Α
 Φανίας Λέοντος
 Ἀπολλώνιος Μενίππου
 Λέων Ἀπολωνίου
 Χρῦσερμος Στρατόνικου
- 15 Δημήτριος Πρωτεύου
 Μενίππος Δημητρίου
 Σαμῖριος Σατορνεί(ν)ος
 Εὐελπ[ί]δης Εὐτήνου(?)
 Κίσσος Κάντωρις

a. This column was also a gift of Diodoros.

b. This decree in honour of Melanion, son of Theodoros, is carefully written, and may, from its general character, be assigned to the first century B. C., a date which is confirmed by the constant use of the ι adscript, and the assimilation of ν before π and κ. As regards style and such expressions as ζηλωτής, κ.τ.λ., we may compare an inscription from Perge (Niemann and Petersen, Städte Pamphyliens und Pisidiens, i, p. 164, No. 29), and two others from Mylasa (Waddington-Le Bas, Nos. 408 and 409), of which the latter can be fixed to about B. C. 76. See also notes on lines 20 and 33.

Line 5. *Μελανίων* is a rather uncommon name.

Lines 12 foll. I know of no other instance of this kind of praise.

Line 14. The use of the verb *ὑπεξάγειν*, for 'to behave,' is strange, its sense being elsewhere 'to withdraw,' both transitive and intransitive.

Line 20. *Προκοπή*, which is quoted by an ancient grammarian as a non-Attic word (see Lobeck, Phrynich. p. 85), is used in the same sense by Diodoros, xvi, 6: *προκοπή ἐν φιλοσοφίᾳ*, comp. ix. p. 551, 51. For philosophy as a branch of education see Hermann-Blümner, Griech. Privatalterth. p. 325.

Line 21. 'He offers himself as a good example

of his own principles; 'ὕπδειγμα also is noted as a non-Attic word for παράδειγμα (Lobeck, Phrynich. p. 12).

Line 25. 'Εκ seems to be omitted by a blunder of the lapidary.

Line 27. For the ἐφήβαρχος, see *ante*, p. 97. From this official as well as from the gymnasiarch we must distinguish the προστάτης τοῦ γυμνασίου of another Milesian inscription (C. I. Gr. No. 2881), who seems to have been a kind of chief inspector or president.

Praise similar to that contained in lines 27 foll. is awarded at Perge to a Gymnasiarch (*loc. cit.* 25) τῆς τῶν ἐφήβων καὶ [νέων] σωφροσύνης προέστη ὡς βέλ[ιστον] ἀκόλουθον ἐαυτὸν ἐ . . .

Line 32. 'Αποδοχῆς τυγχάνειν is a phrase met with in Polybios (i, 5, 5; vi, 2, 13; viii, 19, 11) and again in Diodoros (ii, 20 and 46). Compare πάσης ἀποδοχῆς ὄξιος, 1 Timoth. 5, 9.

Προτιμή, 'preference,' is a new word. An inscription in which the Romans confirm Teos as an asylum B. C. 193 (C. I. Gr. No. 3045 = Waddington-Le Bas, No. 60) has the equally unique word προτιμία, but this means rather 'reverence:' ἡ ἡμετέρα εἰς τὸ θεῖον προτιμία.

Line 40. For the gymnasia at Miletos, see *ante*, p. 94. It was a common custom to call the gymnasia after persons who were in some way connected with their foundation; another Ptolemaion (Pausan. i, 17, 2) and a Diogeneion existed at Athens (Plut. Qu. Symp. ix, 1; comp. U. Koehler, Hermes, v, p. 1 foll.), as also in later times a gymnasium of Hadrian

(Pausan. i, 18, 9); a Διογενιανόν is mentioned at Aphrodisias (C. I. Gr. No. 2782), a Homereion at Chios (C. I. Gr. No. 2221). Others received the names of heroes such as that of Herakles at Thebes (Pausan. ix, 11, 7), or of gods like that of Hermes at Athens (Pausan. i, 2, 5). Others again were originally called after neighbouring places, as has been shown by Foucart (Foucart-Le Bas, p. 22 foll.) in the cases of the Olympieion at Megara and the Lykeion at Athens.

The inscription was continued on the next drum of the column.

c. This is the list of the year 89. It is strange that the name of the Ephebarch should be omitted at the beginning; perhaps the Gymnasiarch Q. Lechaïos Meliton was joint holder of both offices.

Line 10. Ποσιδῶνις instead of Ποσειδῶνις; but the text needs no correction; similar forms are found at Olympos Lyc. (Waddington-Le Bas, No. 1351), at Attalia (*loc. cit.* No. 1369 = C. I. Gr. No. 4340), at Ormele (Bull. de Corr. Hell. ii, p. 56 and p. 246), at Sozopolis (C. I. Gr. ii, p. 76, No. 2052; comp. i, p. 196 b, where Boeckh quotes some other instances, and adds 'de quo genere formarum alibi dixi.' This reference however I cannot find).

The following names Λεχαῖος, Δαμόνομος, Εὐτήνης (?), Κάντωρις are not mentioned by Pape-Benseler; others, such as Θεόδωρος, Διονύσιος, Θεόδωτος, 'Αρχέλαος, 'Εκάτων, Ποσειδῶνις, Φανίας are already known from Miletos.

DCCCCXXVI.

On the drum of a column of blue marble, lighter in colour than the two preceding, but evidently belonging to a similar series. Height 3 ft. 11 in.; diameter at the bottom 1 ft. 7 in.; at the top 1 ft. 6½ in. The inscription is surrounded by an incised frame like the tablets on sarcophagi. Found by Newton.

ΠΙΟΣ
ΙΣΙ ΧΗΣΑΣ
ΙΓ Υ ΛΟΥ
ΤΟΥΣΚΙΟΝΑΣΜΕΧΡΙ
5 ΤΗΣΔΑΜΑΙΩΝΟΣ
ΣΤΟΑΣΕΚΤΩΝΙΔΙΩΝ
ΣΥΝΤΩΠΑΝΤΕΛΕΙ
ΚΟΣΜΩΤΗΝΣΤΟΑΝ

..... ρ? πιος
γυμνασιαρ?)χήσας
.....
τοὺς κίονας μέχρι
5 τῆς Δαμαίωνος
στοᾶς ἐκ τῶν ἰδίων
σὺν τῷ παντελεῖ
κόσμῳ τὴν στοάν.

Judging from its measurements, this drum had formed the upper part of a column. The inscription which is somewhat difficult to read, is decidedly later than those of Diodoros, and seems to refer to an additional part of the other portico, which may

have been called after its principal dedicator.

Δαμαίων, ὄνομα κύριον Suid. Δαμᾶς is a well known Milesian name, see Nos. DCCCCXXII, l. 17, DCCCCXXIV, l. 25; C. I. Gr. No. 2880. For the expression μέχρι, κ.τ.λ., comp. C. I. Gr. Nos. 2079 and 2643.

DCCCCXXVII.

On a tablet of white marble, broken at the bottom, slightly damaged on the right side. Height 1 ft. 9½ in.; breadth 1 ft. 1½ in. C. I. Gr. No. 6851.

ΡΟΣΑΔΡΑΣΤΟΥ
ΕΝΗΣΝΙΚΑΝΔΡΟΥ
ΙΜΑΧΟΣΑΣΚΛΗΠΙΟΔΩΡΟΥ

vac.
..... ρος 'Αδράστου
Νικογ?]ένης Νικάνδρου
..... ἱμαχος 'Ασκληπιοδώρου

	ΙΟΔΟΤΟΣ ΑΡΧΕΠΟΛΙΔ		... ὀδοτος Ἀρχεπόλιδ[ο]ς
5	ΚΙΩΝ ΜΗΝΟΦΩΝΤΟΣ	5	Φω[?]κίων Μηνοφώντος
	ΑΝΤΙΠΑΤΡΟΣ ΑΠΟΛΛΩΝΙΟΥ		Ἀντίπατρος Ἀπολλωνίου
	ΑΡΤΕΜΙΔΩΡΟΣ ΔΙΟΝΥΣΟΔΩΡΟΥ		Ἀρτεμίδωρος Διονυσοδώρου
	ΔΙΟΚΛΗΣ ΑΡΧΕΒΙΟΥ		Διοκλῆς Ἀρχεβίου
	ΔΗΙΛΟΧΟΣ ΜΑΙΑΝΔΡΙΟΥ		Δηίλοχος Μαιανδρίου
10	ΔΙΟΝΥΣΙΟΣ ΑΡΙΣΤΑΡΧΟΥ	10	Διονύσιος Ἀριστάρχου
	ΔΑΜΩΝ ΔΗΜΗΤΡΙΟΥ		Δάμων Δημητρίου
	ΦΙΛΟΞΕΝΟΣ ΜΕΝΙΣΚΟΥ		Φιλόξενος Μενίσκου
	ΑΓΑΘΟΚΛΗΣ ΔΗΜΗΤΡΙΟΥ		Ἀγαθοκλῆς Δημητρίου
	ΑΠΟΛΛΩΝΙΟΣ ΣΩΚΡΑΤΟΥ		Ἀπολλώνιος Σωκράτου
15	ΒΙΩΝ ΔΙΟΝΥΣΙΟΥ	15	Βίων Διονυσίου
	ΒΑΚΧΙΟΣ ΔΙΟΝΥΣΙΟΥ ΤΟΥ ΒΑΚΧΙΟΥ		Βάκχιος Διονυσίου τοῦ Βακχίου
	ΔΙΩΝ ΜΑΙΑΝΔΡΙΟΥ		Δίων Μαιανδρίου
	ΔΗΜΗΤΡΙΟΣ ΔΗΜΗΤΡΙΟΥ ΤΟΥ ΔΑΜΩΝΟΣ		Δημήτριος Δημητρίου τοῦ Δάμωνος
	ΕΣΤΙΑΙΟΣ ΔΙΟΔΩΡΟΥ		Ἔστιαϊος Διοδώρου
20	ΜΗΝΟΔΩΡΟΣ ΔΙΟΚΛΕΙΟΥΣ	20	Μηνόδωρος Διοκλείους
	ΜΕΝΕΚΛΗΣ ΑΣΚΛΗΠΙΑΔΟΥ		Μενεκλῆς Ἀσκληπιάδου
	ΜΗΝΟΔΩΡΟΣ ΑΡΧΙΠΠΟΥ		Μηνόδωρος Ἀρχίππου
	ΔΙΟΚΛΗΣ ΔΙΟΚΛΕΙΟΥΣ		Διοκλῆς Διοκλείους
	ΔΗΜΟΚΡΑΤΗΣ ΜΗΝΟΘΕΜΙΔΟΣ		Δημοκράτης Μηνοθέμιδος
25	ΔΗΜΟΧΑΡΙΣ ΉΣΙΜΑΧΟΥ	25	Δημόχαρις [Μ]νησιμάχου
	ΛΥΣΑΝΙΑΣ ΛΥΣΙΠΠΟΥ		Λυσανίας Λυσίππου
	ΑΝΔΡΟΝΙΚΟΣ ΜΗΤΡΟΔΩΡΟΥ		Ἀνδρόνικ[ο]ς Μητροδώρου
	ΠΟΣΕΙΔΩΝΙΟΣ ΕΣΤΙΑΙΟΥ		Ποσειδώνιος Ἔστιαίου
	ΠΟΣΕΙΔΩΝΙΟΣ ΘΑΡΓΗΛΙΟΥ		Ποσειδώνιος Θαρρηλίου
30	ΑΡΙΣΤΙΩΝ ΧΑΡΜΙΔΟΥ	30	Ἀριστίων Χαρμίδου
	ΑΡΧΕΣΤΡΑΤΟΣ ΜΗΝΟΦΑΝΟΥ		Ἀρχέστρατος Μηνοφάνου
	ΜΗΝΟΔΩΡΟΣ ΑΠΟΛΛΩΝΙΟΥ		Μηνόδωρος Ἀπολλωνίου
	ΘΕΟΚΡΙΤΟΣ ΘΕΟΚΡΙΤΟΥ		Θεόκριτος Θεοκρίτου
	ΛΥΣΑΝΔΡΟΣ ΑΡΧΙΠΠΟΥ		Λύσανδρος Ἀρχίππου
35	ΑΔΙΣΜΟΣ ΝΙΩΝΟΣ	35	... διος Μοσχίωνος
	ΑΝΘΕΥΣ ΑΓΑΘΟΚΛΕΟΥΣ		Ἀνθεὺς Ἀγαθοκλέους
	ΔΙΟΔΩΡΟΣ ΔΙΟΔΩΡΟΥ		Διόδωρος Διοδώρου
	Ο Α ΟΜΙΔΗΣ ΟΥ		... ομίδης ...
	Α Μ Ι Α Λ Ο Σ		... αμ . ια . λ . ος
40	Ν Ο	40	ο

This inscription, like No. DCCCCXVIII, was formerly in the Strangford collection, and was said to have been brought from Attika. But the editors of the C. I. Gr., who published it with the inscriptions of uncertain provenance, rightly assigned it to Asia Minor, and proposed Teos or Miletos as its place of origin. I have decided in favour of the latter, principally on account of certain names such as *Θαργήλιος*, line 29 (see *ante*, No. DCCCCXIV), *Βίων*, line 19 (Mionnet, Suppl. vi, p. 264, Nos.

1175 foll.), *Βάκχιος*, line 16, *Ἔστιαϊος*, lines 19, 28, *Μαίανδριος*, line 8, *Μηνόθεμις*, line 24, see No. DCCCCXIII c, l. 2; *Ἀνθεὺς* also, line 36, is connected with the earliest history of Miletos, see *Fragm. Hist. Græc.* ii, p. 164, Müller.

The tablet, which is complete at the top, is part of a list (of ephebi?) which must have begun on an adjoining stone. The forms of some letters, especially π, look a little more ancient than those of the preceding inscriptions.

DCCCCXXVIII.

On a block of white marble; remains of moulding above. Height 2 ft. 7½ in.; breadth 1 ft. 2½ in.; original thickness 2 ft. 2 in., now 5½ in., having been sawn at back to facilitate removal. Excavated by Newton, 'with other marbles in a field lying west of the village of Geronta, and east of the windmills which overlook the Sacred Way (see Plan on pl. lxxvi). These marbles were found amid foundations, which appeared to be of the Byzantine period.' Newton, *Discov.* p. 774, No. 59, pl. xc.

ΑΓΑΘΗΤΥΧΗ
ΛΕΥΚΙΟΝ ΛΕΥΚΙ
ΟΥ ΝΙΚΗΣΑΝΤΑ

Ἀγαθή Τύχη
Λεύκιον Λευκί-
ου νικήσαντα
υ δ

	ΤΑΜΕΓΑΛΑΔΙΔΥ		τὰ μεγάλα Διδύ-
5	ΜΕΙΑ ΑΓΩΝΙΣΑ	5	μεια, ἀγωνισά-
	ΜΕΝΟΝΔΕΚΑΙΟ		μενον δὲ καὶ 'Ο-
	ΛΥΜΠΙΑΤΑΕΝΤΕΙ		λύμπια τὰ ἐν Πεί-
	ΤΗΠΕΡΙΤΟΥΣΤΕΦΑ		ση περὶ τοῦ στεφά-
	ΝΟΥΑΓΩΝΙΣΑΜΕΝΟΝ		νου, ἀγωνισάμενον
10	ΛΕΚΑΙΤΟΥΣΑΛΛΟΥΣ	10	δὲ καὶ τοὺς ἄλλους
	ΠΑΝΤΑΣΑΓΩΝΑΣ		πάντας ἀγῶνας
	ΛΞΙΟΝΕΙΚΩΣΗΒΟΥ		ἀξιονείκως ἢ βου-
	ΛΗΚΑΙΟΔΗΜΟΣ		λὴ καὶ ὁ δῆμος.
	ϠΔΗ		δη

The lettering of this inscription is late but careful, the letters being placed between incised lines. The inscription refers to the statue of an athlete, who had won a victory in the contest called τὰ μεγάλα Διδύμεια; comp. C. I. Gr. Nos. 2881-3, 2888, 3208, etc. An inscription couched in similar terms (C. I. Gr. No. 2888) shows that these games were celebrated ἐν τῷ ἱερῷ τοῦ Διδυμῆος Ἀπόλλωνος. Besides these there existed Πύθια ἐν Μιλήτῳ (C. I. Gr. No. 1068), perhaps to be identified with τὰ μεγάλα Πύθια Πανιώνια in C. I. Gr. No. 2881, and accordingly celebrated in the sanctuary of Poseidon, known as the Panionion (Strabo, viii, p. 384; xiv, p. 639; comp. Eckhel, Doctr. Numm. ii, p. 506 foll.).

The succeeding part of the inscription is curious: evidently Lucius L. f. had gained no other victory

than the one mentioned, although his efforts elsewhere had been deserving of success, ἀξιονείκως. The only parallel case that I know of in inscriptions is from Aphrodisias (C. I. Gr. No. 2811, ἀγωνισάμενον ἐνδόξως); there however a paragraph is subjoined stating that the athlete gained a victory afterwards. In another inscription of the same town (Waddington Le-Bas, No. 1620 a) ἀθλήσας ἐνδόξως applies to a triumphant athlete.

Line 10. A boastful phrase of the same kind is found in the next inscription.

Line 14. The letters δη were supposed by Newton to be a mason's mark; but in such a place one would rather expect the number of an inventory. Compare the system of numbering at Delos, Bull. de Corr. Hell. vi, p. 89, and ante No. DCCCXVII.

DCCCCXXIX.

On a tablet of blue marble, sawn off at the back, and apparently part of a pedestal. Height 2 ft. 8 $\frac{3}{4}$ in.; breadth 2 ft. 4 in.; thickness 5 $\frac{1}{2}$ in. Discovered by Newton.

	ΞΕΝΟΘΕΜΙΣΚΛΕΟΣΤΡΑΤΟ		Ξενόθεμις Κλεοστράτο[υ
	ΝΙΚΗΣΑΣΔΙΔΥΜΕΙΑΠΥΓΜΗΝ		νικήσας Διδύμεια πυγμὴν
	ΠΑΙΔΑΣΚΑΙΑΝΔΡΑΣΟΛΥΜ		παῖδας καὶ ἄνδρας, Ὀλύμ-
	ΠΙΑΑΝΔΡΑΣΝΕΜΕΙΑΙΣΘΜΙΑ		πια ἄνδρας, Νέμεια, Ἴσθμια,
5	ΠΥΘΙΑΚΑΙΤΟΥΣΛΟΙΠΟΥΣ	5	Πύθια καὶ τοὺς λοιποὺς
	ΑΓΩΝΑΣ		ἀγῶνας.

This inscription refers to one of those professional athletes, who from the third century B.C. onwards were conspicuous at the great games throughout the Greek world. Ξενόθεμις, a form of name not found

in the dictionaries, may be as early as the second century B.C., to which period the brevity of expression in this inscription would also point. Compare No. DCCCCXXIII c, line 2.

DCCCCXXX.

On the back of a lion of white marble found on the Sacred Way; the measurement of the inscription is 2 ft. 7 $\frac{1}{2}$ in. by 7 $\frac{3}{4}$ in. Discovered by Newton; published by him in the Trans. R. Soc. Lit. n. s. vi, 1859, p. 487. Monatsber. Akad. Berl. 1859, p. 660. Discov. p. 777, No. 66, pl. xcvi (facsimile); comp. p. 536. Roehl. I. G. A. No. 483 (facsimile). Roberts, introd. i, No. 133. Compare Bechtel, Die Inschriften des Ion. Dial. p. 67, No. 93. Kirchhoff, Studien⁴, p. 26. Catalogue of Gr. Sculpt. in Brit. Mus. No. 17.

	ΤΑΑΓΓΜΑΤΑΤΑΔΕΑΝΕΘΕΣΑΝΟΙΠΥ		Τὰ ἀγάλματα τὰδε ἀνέθεσαν οἱ Πύ-
	ΒΙΔΑΟΟΓΙΔΑΟΙΔΙΑΠΖΟΜΠΟ		θωνος παῖδες τοῦ ἀρχηγοῦ Θαλῆς
	ΚΑΙΠΑΣΙΚΛΗΣΒΕΚΑΙΠΓΞΑΝΔΡΟΣΚΑΙΕΙ/		καὶ Πασικλῆς καὶ Ἠγήσανδρος καὶ Ἐ(ν?)υ-
	ΑΙΟΤΜΒΤ/ΙΔΔΖΟΠΙΞΑΜΑΙΑΧΖΟΙΖ		σιος καὶ Ἀναξίλειος δεκάτην τῷ Ἀ-
5	ΠΟΝΩΝΙ	5	πόλλωνι

This inscription, written *boustrophedon* in five lines, records that five sons of Python have dedicated as a tenth to Apollo certain objects of art—*ἀγάλματα*—including no doubt this lion. 'From long exposure to the weather the marble on the back of this lion is worn into channels, and many of the letters are nearly obliterated.' This applies particularly to the first two lines and to the end of the third.

Judging from the form of the letters and the clumsiness of the writing, this inscription would be the oldest of the dedications found on the Sacred Way (compare the following inscriptions; Roehl's I. G. A. Nos. 486 foll., 488 foll. = Roberts, Nos. 136 foll., 138 foll.). At the same time the difference between this and some of the following inscriptions may be in part due less to age than to a difference of material, this dedication being engraved on a surface which was hardly suitable.

The inscriptions from the Sacred Way at Branchidæ are of great importance as the earliest known instances of the developed Ionian alphabet; like the inscriptions from Naukratis, they seem to show that the Milesians employed that alphabet from the very first; in other words, the Ionian alphabet was originally nothing else than the Milesian. This I have tried to prove in Rhein. Mus. n. s. vol. xlv, 1889, p. 467, and in Rev. des Étud. Grecques, iii, 1890, p. 227, Mr. E. Gardner having thrown doubts on the Panionic character of the Abu Simbel inscriptions (Naukratis, i, p. 58 foll.; ii, p. 74; Journ. Hell. Stud. vii, p. 220 foll.), which hitherto had been uncontroverted.

The inscription before us and the two following ones are assigned by Kirchhoff to 'the sixth, probably the seventh century B.C.' This latter supposition is I think, amply confirmed by several other inscriptions of Ionian origin, of which the period can now be fixed approximately. I may briefly recapitulate what I have remarked on this point in Rhein. Mus. n. s. vol. xlii, 1887, p. 216.

The most characteristic letter of our inscription, apart from clumsiness as in the sigma, is the close B. Some fragments from Ephesos, rightly interpreted by Hicks (*ante*, Pt. III, No. dxviii) as belonging to columns dedicated by Kræsos (Herod. i, 92), show that an open H was in use as early as about B.C. 550. So far as our knowledge goes this form of H always followed, never preceded in point of date, the other form. Even the extremely rude statue from Samos, dedicated by Cheramyas (Bull. de Corr. Hell. iv, p. 483; L. Mitchell, History of Ancient Sculpt. p. 199, No. 95; I. G. A. No. 384; Roberts, i, p. 185, No. 152) has an H, and it can scarcely be later than the beginning of the sixth century B.C.; the same seems to apply to the famous stèle of Sigeion (see U. Koehler, Athen. Mitth. ix, 1884, p. 123). These, as well as the inscriptions from Naukratis, bear witness to the fact that the close

B was giving way to the open H about B.C. 600, or, it may be safer to say, in the first decades of the sixth century B.C. If this argument is correct, it follows that the inscription we are dealing with would go back to the seventh century, since it is decidedly more archaic than some of the following inscriptions, which nevertheless retain the B, and accordingly cannot be much later than B.C. 600. Thus it would seem that in the seventh century the Milesians employed the complete Ionian alphabet, the Ω included; this letter they appear to have added at the end of the series, when their alphabet had become distinct from that of the other Ionian towns, where the other non-Phœnician letters Φ Ξ Ψ were also in use, having the same form and value (see Rh. Mus. xlv, p. 467). Nor do we know of any period when at Miletus the B signified the spiritus asper, though it has this value in some of the Abu Simbel inscriptions; this I pointed out was a Rhodian usage, and my hypothesis has been confirmed by a newly discovered stone (Athen. Mitth. xvi, 1891, p. 113).

Assuming that the other objects dedicated by the sons of Python were of the same importance as the lion, I think that the word *ἀρχηγός* in line 2 must not be accepted as a proper name but as a title; the 'ruler' in No. dccccxxxiii is called *ἀρχός*. Since no ethnic is mentioned (comp. No. dccccxxxiii), it must be inferred that Python was a Milesian; probably he was a tyrant, preceding in date Thrasyboulos, who was tyrant in the time of Alyattes (see Herodotos, i, 20). In fact the historian by his expression τῷ τότε Μιλήτου τυραννεύοντι seems to hint at a form of government familiar to the Milesians at that period. The names of the sons of Python, Thales, Pasikles, Hegesandros, have, as was observed by the first editor, a strikingly Milesian sound; but the father of the famous Thales was called Examyas (Diog. Laert.); Pasikles has a mythical ring, having been the name of the father of Philistos (Herod. ix, 97), one of the followers of Neleus, who with others founded Miletos; Hegesandros was the father of Hekataios (Herod. v, 125; vi, 137), who boasted of very ancient descent (Herod. ii, 143); but apparently all these names were common at Miletos, though probably chiefly in noble families. A prophetes Pasikles is found C. I. Gr. No. 2857.

The name of the fourth son is read *Λύκιος* by Newton, *Εὐβίος* by Roehl and others; at the end of line 3 I seem to see the traces of three letters as indicated above, but I am unable to propose a satisfactory name; a B at the beginning of line 4 seems to me quite impossible.

'On the hind quarter is an oblong mark, apparently a monogram composed of several letters, but which I was unable to decipher' (Newton, Discov. p. 536).

DCCCCXXI.

On a large block of grey limestone, broken at one end; present length 6 ft. 7½ in.; height 1 ft. 7½ in.; thickness 2 ft. 9½ in.; a socket 1 ft. 7 in. by 5½ in. on the top. Found by Newton on the Sacred Way built into a Byzantine structure. Published by him in the *Trans. R. Soc. Lit. n. s. vi*, 1859, p. 487; *Monatsber. Akad. Berl.* 1859, p. 661; Newton, *Discov.* p. 781, Nos. 67 and 68, pl. xcvi (facsimile); comp. p. 538. G. Hirschfeld, *Tituli Statuar.* No. 3, pl. i; Roehl, *I. G. A. No.* 484; E. Loewy, *Gr. Bildhauerinschr.* No. 2 (facsimile); Roberts, *Introd.* No. 134; comp. Bechtel, *Inscr. des Ion. Dial.* p. 67, No. 94; Kirchhoff, *Studien*, p. 26.

α.

ΟΙΑΝΑΞΙΜΑΝΔΡΟΠΑΙΔΕΞΤΟΜΑΝΔΡΟΜΑΧ
ΞΕΥΙΥΔΑΤΑΔΑΞΒΙΟΠΑΝΑΞΑΘ

β.

ΠΑΞΙΜΑΝΔΡΟΠΑ
ΙΥΔΑΤΑ

α.

Οἱ Ἀναξιμάνδρου παῖδες τοῦ Μανδρομάχου
ἀνέθεσαν ἐποίησε δὲ Τερψικλῆς.

β.

οἱ Ἀναξιμάνδρου παῖδες τοῦ Μανδρομάχου
ἀνέθεσαν ἐποίησε δὲ Τερψικλῆς.

The inscription was apparently repeated on both faces of the stone, whence it follows, that the work of art dedicated was intended to be looked at from both sides, though the pedestal as well as the socket appears rather narrow for a group sculptured in the round. The relative positions of the letters are not the same in the two inscriptions, the artist's name in β being put underneath that of Anaximander; but it is impossible to tell whether β contained more words than α, or had merely been arranged differently.

The writing is careful, but in general appearance awkward. The inscription records a dedication by the sons of Anaximander of some work of art by Terpsikles. Some editors have supposed this Anaximander to be the famous philosopher of Miletos, forgetting that his father's name is preserved by Diogenes Laertius (ii, 1, 1) and Themistios (*Or.* 26, p. 317; comp. *Suid. s. v.*); he was called Praxiades. This inscription may also belong to the seventh century B.C.

The compounds of Mandro-, are not uncommon, especially in this part of Asia Minor, comp. Mandros, Mandroboulos, Mandrogenes, Mandrokles, etc., but as it is used also for the second part of such compounds, as Hekatomandros (*Μουσ.* Smyrn. iv, 1880, p. 219, No. πξ'), Kleomandros, Sosimandros and others (see C. I. Gr. ii, p. 1036 foll., Nos. 2264 *t* and *v* and C. Keil, *Anal. Epigr.* p. 168) it seems out of the question to refer it, as is generally done, to the name of the river Mæandros; both however may be derived from one and the same root, which certainly was not Greek.

It is surprising that the names of the dedicators are omitted, but the same thing happens in an epigram of Olympia (*I. G. A. No.* 12, and p. 169, No. 12 a = Roberts, No. 113 b), which, at the latest, would be about B.C. 500; comp. Kirchhoff, *Archäol. Ztg.* 1878, xxxvi, p. 144.

DCCCCXXII.

On the side rail of the chair of one of the seated figures from the Sacred Way; discovered by Newton; published by him in the *Monatsber. Akad. Berl.* 1859, p. 662; Newton, *Discov.* p. 783, No. 71, pl. xcvi (facsimile), comp. p. 533. G. Hirschfeld, *Tituli Statuar.* No. 2, Tab. 1; *I. G. A. No.* 485 (facsimile); Roberts, No. 135; E. Loewy, *Gr. Bildhauerinschr.* No. 3 (facsimile). Compare Bechtel, *Inscr. des Ion. Dial.* p. 68, No. 95; Kirchhoff, *Studien*, p. 26. *Catalogue of Gr. Sculpt.* in the Brit. Mus. No. 10.

Ξ: ΔΗΜΟΣ ΜΕΡΡΟΙΕΝ

Ε[ϛ]δημός με ἐποίηεν.

In general appearance this inscription seems less archaic than the two previous ones; yet from the style of the sculpture the date of the artist cannot be much after the beginning of the sixth century B.C.

The reading of the name is certain, though I am unable to discern on the stone the Y given by Roehl and also indicated by Loewy.

The verb must be explained as ἐποίηε-ν.

DCCCCXXXIII.

On the chair of one of the seated figures from the Sacred Way (Hist. Discov. pl. lxxiv). Found by Newton; published by him in Trans. R. Soc. Lit. n. s. vi, p. 487; Monatsber. Akad. Berl. 1859, p. 661; Newton, Discov. p. 784, No. 72, pl. xcvi, comp. p. 532. I. G. A. No. 488; Roberts, p. 163, No. 138. Comp. Bechtel, Inschr. des Ion. Dial. p. 68, No. 98; Kirchhoff, Studien⁴, p. 19. Catalogue of Gr. Sculpt. in Brit. Mus. No. 14; Palæographical Society's Facsimiles I, No. 76.

ΞΟΧΘΑΞΗΞΟΙΧΙΞΤΞΟΙΞΞΙΞΟΙΜΙΞΗΘΑΧ
ΑΓΑΙΜΑΤΟΑΠΟΝΝΩΝΟΣ

Χάρης εἰμὶ ὁ Κλέσιος Τειχιούσης ἀρχός.
Ἄγαλμα τοῦ Ἀπόλλωνος

'The first retrograde line of this inscription runs along the left margin of the seat facing the spectator from below upwards, the second is on the contiguous side margin, from above downwards, left to right.'

The forms of the letters Α Η Ρ Ξ in this inscription appear much less archaic than in the three preceding ones, and yet the statue cannot be dated far from the middle of the sixth century B. C., though I am well aware that all these archaic works would impress us somewhat differently, if the painting with which they were finished, were preserved.

Chares was one of those petty tyrants, who during the seventh and sixth centuries must have been very frequent in those parts; they are found even in the following century (comp. Hist. Discov. p. 23). His town of Teichiussa, according to the Athenian Tribute lists, was in the hands of the Milesians as early as B. C. 454 (C. I. Att. i, No. 226); it is described as Milesian by Thucydides (viii, 26, B. C. 412); and finally is called, like Leros, simply a deme of that town (Waddington-Le Bas, No. 238). Kiepert in his new map has put it a little to the south-east of Geronta at Karakeuibay (often called Karakoeibay), where Newton saw nothing but Byzantine ruins, though otherwise he thought the place suitable (Hist. Discov. p. 784), since the beach is sandy (see Archestratos in Athenæus, vii, p. 320), and

the anchorage would be good for ancient galleys (Thucyd. *loc. cit.*).

The name of the father may have been Κλέσιος or Κλείσιος, see No. DCCCCXXXII; that proper names in -ιος, -σιος are early Ionian, see Erman, in G. Curtius, Studien, v, p. 304.

The word ἄγαλμα is used in its original sense as 'ornament, matter of ostentation, precious object,' *πάν ἐφ' ᾧ τις ἀγάλλεται* (Hesych. and Eustath.); see Boeckh, C. I. Gr. i, p. 7; and M. Fränkel, De verbis potior. quibus opera statuar. Græci notabant, Dissert. Berl. 1873, p. 13, and the authorities quoted by him.

Chares dedicates to the god a statue of himself, with the intention of reminding the god of his person. Formerly it was assumed, that in early times Greek sculpture was rarely or never concerned with iconic statues (see C. I. Gr. i, p. 18). But it is now generally known, that such statues were executed, at least for votive and sepulchral purposes, in very ancient times both in Greece and in Asia Minor, see Furtwaengler, Sabouroff Collection, text to pl. iii, and Introd. to Sculpt. pp. 4, 49. I need hardly mention the discoveries on the Acropolis of Athens. If works like the statue of Chares only reproduce the general character and the proportions of the figure, this must be due less to the intention of the sculptor, than to his want of skill.

DCCCCXXXIV.

On the back of the chair of one of the seated statues from the Sacred Way. Found by Newton. Monatsber. Akad. Berl. 1859, p. 662; Newton, Discov. p. 787, No. 73, pl. xcvi. Catalogue of Gr. Sculpt. in Brit. Mus. No. 12.

ΝΙΚΗ
ΓΛΑΥΚΟΥ

Νίκη
Γλαύκου.

This is one of those graffiti discussed *ante* No. DCCCCXX, which must be interpreted as memorials of Christians who had died true to their faith or even as martyrs.

THE COLLECTION OF
ANCIENT GREEK INSCRIPTIONS
IN THE BRITISH MUSEUM

PART IV—SECTION II
SUPPLEMENTARY AND MISCELLANEOUS
INSCRIPTIONS

BY

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CHAPTER IV.

SUPPLEMENTARY AND MISCELLANEOUS INSCRIPTIONS.

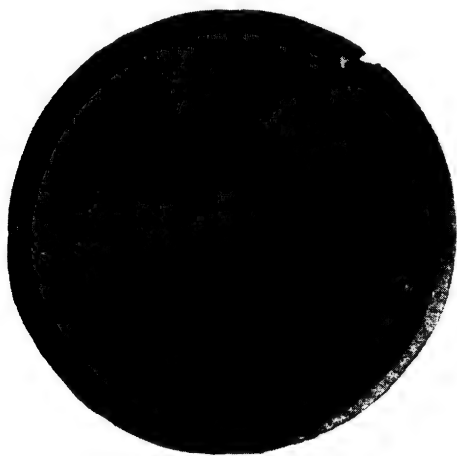
I.—ATTICA AND AEGINA.

Nos. 935—947.

DCCCCXXXV.

ATHENS.

935. Marble disk, bevelled at the edge on both sides, which are very slightly convex. Diam. 10 $\frac{3}{8}$ in.; greatest thickness ca. 1 $\frac{3}{8}$ in. *Journ. Hell. Stud.* xxix, p. 153 f.; *Arch. Anz.* xxiv, p. 420; *Ἀθηνά* xxi. 311 ff.; Hausoullier in *Rev. Phil.* xxxiv. 134 ff. Acquired 1908.



Inscribed in pseudo-spiral form near the edge of the disk is :

Γνάθωνος : τόδε σῆμα : θέτο δ' αὐτὸν : ἀδελφῇ :
ἡλίθιον : νοσηλεύσα:σα.

'This is the tomb of Gnatho; his sister laid him to rest, having nursed him in vain.'

The following points in the form and diction of this inscription are noteworthy. The method of inscribing is this :—The stone-cutter first completed the outer circle, dividing it roughly into three equal portions by his interpunctuation marks in the form of two dots. The first two divisions are of eight letters each, the last one of ten. Having completed his first circle, he began his second immediately below the first letter of the first. This circle he again divided into three portions by double interpunctuation marks. These marks are as far as possible placed at the end of each word, but in the case of *νοσηλεύσασα* the word has to be divided, as there is not sufficient room in the line. The last two letters are made to form the beginning of a third circle, starting exactly under the opening letters of the two preceding circles. Thus it will be noticed that the writing is arranged rather in a series of concentric circles than in the form of a true spiral, though the last term may be used to express the general appearance. The diskos from Kephallenia (?) (No. 952) has on the contrary the inscription arranged in a true spiral, without a division into concentric circles.

The inscription is Attic, and the date is probably the second half of the sixth century B.C. The chief

characteristic of the lettering is the retrograde form of ρ coupled with the l. to r. direction of the writing. The Sigeion inscription (No. 1002) has, partly on historical grounds, been assigned to the first half of the sixth century. The forms of the letters on that inscription do not differ materially from those of our present one, but on the other hand the *boustrophedon* writing of the Sigeion inscription is in itself in favour of an earlier date, as is the varying form of sigma between ς and σ. We have, however, to note that in some respects, e.g. in the form of ξ and ς our diskos inscription seems earlier than the Salaminian decree (Wilhelm in *Ath. Mitt.* xxiii. 466 ff., Pl. X. 2) which has been assigned to 570–560 B.C. on historical grounds (Larfeld, *Handbuch*, ii, pp. 3 and 399). Wilhelm, *loc. cit.*, however, assigns it to the last decades of the sixth century. In any case the private character of the diskos inscription, as well as the 'spiral' form of the writing, would account for the retention of the earlier forms which would sooner be abandoned in a carefully written public document. On the whole it would be safest to date our inscription to about 550 B.C.

Two words call for comment :

ἡλίθιον. We have the gloss of Hesychios *ἡλίθιον* μάταιον to confirm the sense which is otherwise clear,

'in vain'. The aspirated form of the word exemplifies a characteristic tendency in early Attic inscriptions, fully illustrated in Meisterhans-Schwyzler, *Grammatik*, p. 86 ff. *ἡλῖθιον* will now have to be added to that list.

νοσηλεύειν. It is surprising to find this word used at so early a date. Hitherto its earliest occurrence was in Isocr. 389 D. In *C. I. G.* 4767, an inscription of the second century A.D., we find *νοσηλεύων* = 'a physician'. It seems that the composer of this inscription really conceived the word as *νοσελεύειν*, scanning *ἡλῖθιον νοσελεύσασα*. The lines were evidently intended for hexameters, though the first is nearly a foot short. Suidas, s.v. *νοσηλεύειν*, glosses the word as = *νοσοῦντα θεραπεύειν*.

The present inscribed disk has to be brought into connexion with another, of the same diameter, found at the Peiraeus, and now in the National Museum at Athens (Stais, *Guide*, i, p. 25, No. 93). It has been published, with an illustration, in *Jahrb. d. Arch. Inst.* xii, Pl. I. This disk, which had two iron nails driven through it near the centre, was at first taken for a votive object, but it is now clear that it is funerary in character and served the same purpose as the present one. It has painted on it the portrait of a bearded man seated in a chair, though the colours are now so faded as to be almost unrecognizable. Inscribed above the figure, near the edge of the disk, is the inscription:

ΜΝΕΜΑΤΟΔΑΙΝΕΟΣΟΦΙΑΣΙΑΤΡΟΑΡΙΣΤΟ
Μνήμα τόδ' Αἰνείου σοφίας ἱατροῦ ἀρίστου.

There cannot be a long interval of time between the two inscriptions, but the B. M. inscr. has the retrograde ζ, which points to its being the earlier.

M. Bernard Haussoullier in his article in the *Rev. Phil.* above cited drew attention to a bronze disk (less than a third of the diameter of our present one) which has been published by Prof. A. Sogliano in the *Atti della Reale Accademia di Archeologia, Lettere e Belle Arti* (Naples), vol. i (Nuova Serie), p. 103 ff. The disk has an archaic inscription written spiral-wise and retrograde. It probably, not certainly, comes from Cumae. M. Sogliano, transcribing *ἦδε οὐκ ἔα αὖ ἥριμαν τελείσθαι*, wished to translate 'Godi: non permettere invero (oppure) d' altra parte che il [tuo] mattino (ovvero) la [tua] primavera si compia [senza godere]'—a hedonistic maxim. The improbability of this version has been pointed out by M. Haussoullier, who proposes *Ἡδε οὐκ ἔαι ἥριμαν τελείσθαι*. 'Ceci ne permet pas qu'ait lieu une libation du matin.' In this case the disk would have served as a cover for the orifice through which libations were poured into the tomb. It must be admitted that the interpretation of the Cumean disk-inscription is highly uncertain, and it is quite possible that it served a different purpose from the Attic disks under discussion. Oliverio, indeed (*Atene e Roma*, xiii. 145 ff.), maintains that it is a forgery. Two explanations of their use may be offered: (1) That they served to cover the mouth of a funeral vase; (2) that they closed the orifice for libations in a tomb. Whatever the interpretation of the Cumean inscription, the second of these explanations seems more likely for the Attic disks. They are interesting, as being apparently confined to Attica during a comparatively brief period in the sixth century B.C.



No. 936.



No. 937.

DCCCCXXXVI.

PEIRAEUS.

936. Upper part of a stele of marble, with the head of a woman in high relief, three-quarters to the right. L. 1 ft. 7½ in. Conze, *Grabreliefs*, No. 868; *J. G.* ii. 2130b, add. Acquired 1907.

Inscribed below the gable is:

ΙΕΡΟΚΛΕΙΑΝΑΥΣΙΝΙΚΟΥΕΚΚΕΡΑΜΕΩΝ-

Ἱερόκλεια Ναυσινίκου ἐκ Κεραμῶν.

'Hierokleia, daughter of Nausinikos, of the deme Kerameis.'

Fine work of about 420 B.C.

DCCCCXXXVII.

ATTICA(?).

937. Upper part of a stele of marble, crowned by a siren in relief, with a woman's head in profile to left carved in high relief.
L. 1 ft. 5 in. Acquired 1910.

Inscribed below the gable is:

ΚΛΕΑΡΕΤΗ

Κλεαρέτη.

Though the name *Κλεάρετος* was known, this seems to be the first instance of *Κλεαρέτη*.
Highly refined work of about 400 B.C.



No. 938.



No. 939.

DCCCCXXXVIII.

ATTICA.

938. Stele of marble, with three figures in relief. A woman standing and clasping the hand of a seated woman. Between them, in the background, a bearded man. From E. Attica. Ht. 3 ft. 8 in. Acquired 1910.

Inscribed below the gable is:

ΑΡΙΣΤΕΙΣ ΕΠΙΧΑΡΟΥΣ ΘΥΓΑΤΗΡ

Η ΕΠΙΧΑΡΟΥΣ ΓΥΝΗ

'Αριστεῖς Ἐπιχάρους θυγάτηρ ----- ἡ Ἐπι(χ)άρους γυνή.

Immediately before the break, on the left side of it, there are marks $\overset{\vee}{\mu}$ which might be the remains of letters. On the whole it is more probable that they are accidental.

We have then in the figure on the left Aristeis, daughter of Epichares, in that on the right the wife

of Epichares, and in the standing man probably Epichares himself.

The name *'Αριστεῖς* seems to stand to *'Αριστεύς* as *Νηρεῖς* to *Νηρέυς*. It does not appear to have been known hitherto.

The date is probably the first half of the fourth century B.C.

DCCCCXXXIX.

ATTICA.

939. Stele of marble, crowned by a sphinx in relief with two bodies shown in profile. In relief are a man standing, a seated woman clasping the man's hand, and (in the background) a woman with her left hand raised to her head. The scheme of composition is very similar to that of the preceding relief. Ht. 5 ft. 7¼ in. Acquired 1911.

Inscribed below the gable is (near the middle of the stele):

ΑΡΧΑΓΟΡΑ
ΘΥΓΑΤΗΡ

'Αρχαγόρα
θυγάτη(ρ).

There is no sign of an inscription over the man, and hardly room for one over the seated woman, where a portion of the stele has been broken away. We may conclude that, though the father and mother are represented, the daughter alone was buried

in the tomb. She is evidently the standing figure.

After the last A of Archagora there is a vertical cut on the stone, which might be meant for an iota, but is probably accidental. Date probably the first half of the fourth century B.C.

DCCCCXXXIX A.

ATTICA (?).

939 a. Upper part of marble stele, with gable in which is a vase in relief. On the l. is the head of a seated woman wearing a veil; on the r. the upper part of a standing woman; in the centre the head of a bearded man, whose raised hand touches the outstretched hand of the woman on the r. Ht. 1 ft. 4½ in.; width 1 ft. 6½ in. Acquired 1915.

Inscribed below the gable is:

ΜΕΤΑΓΕΝΗΣ ΕΡΙΓΕΝΟΥΣ ΦΙΛΟΥΜΕΝΗΤΗΛΟΚΛΕΟΥΣ
ΚΥΔΑΛΟΗΝΑΙΕΥΣ ΚΥΔΑΛΟΗΝΑΙΕΩΣ

Μεταγένης 'Επιγένους
Κυδαθηναίεύς.

Φιλουμένη Τηλοκλέους
Κυδαθηναίως.

It seems probable that Philoumene, on the r., was the step-daughter of Metagenes who stands in the centre. Date about 400 B.C.



No. 939 a.



No. 940.



No. 941.

DCCCCXL.

ATTICA (?).

940. Marble stele crowned by five projections representing antefixes. On it is a youth in relief standing to l. and holding a bird in his r. hand. Ht. 1 ft. 10½ in. Acquired 1907.

Inscribed above the figure is:

ΞΤΡΑΤΙΟΣ

Στράτιος.

Date about 400 B.C.

DCCCCXLI.

ATTICA (?).

941. Marble sepulchral relief, representing a woman seated and holding casket. Before her (on the l.) stands a female attendant, holding an infant. Ht. 2 ft. 7½ in. *Journ. Hell. Stud.* xiv, p. 268, Fig. 2, Pl. xi; Smith, *B. M. Cat. of Sculpt.* iii, No. 2232. Found at Alphington House, Jersey. Acquired 1894.

Inscribed above the relief, only the letters on the extreme r. remaining. The curved part of Φ and the A following are faint, but there is little doubt as to the correctness of the reading. The use of

Κεφαλῆως for Κεφαλῆθεν is, however, unusual. The possible alternatives are --- ιλλέως or --- ιαλέως.

--- ΦΑΛΕΩΣ --- Κεφαλῆως(?).

Fifth-fourth century B.C.

DCCCCXLII.

ATHENS.

942. Marble stele with gable. In a nearly rectangular sunk panel below the gable is a relief representing an elderly woman seated in a chair and holding out a flower (?). Before her stands a girl, also holding out a flower. Formerly in Athens, afterwards among the collections at Guilford House, London. Ht. 3 ft. 1 in. Walpole, *Travels*, ii, p. 560, No. 27; Welcker, *Spicil. Epigr.* ii, p. 23; *C. I. G.* 808; Kaibel, *Epigr. Gr.* 48; Kumanudes, 1349; Conze, *Grabreliefs*, No. 130; *I. G.* ii. 2729. The letters are very poorly engraved and shallow. Presented by Messrs. Cubitt, 1909.

ΕΝΘΑΔΕΤΗΝΧΡΗΣΤΗΝΤΙΤΘΗΝΚΑΤΑΓΑΙΑΚΑΛΥΠΤ
ΕΙΠΠΟΣΤΡΑΤΗΣΚΑΙΝΥΝΡ ΕΙΣΕΚΑΙΙΩΣΑΝΣΕΦΙΙ
ΟΥΝΤΙΤΘΗΚΑΙΝΥΝΣΕΤΙΤΙΜΩΟΥΣΑΝΚΑΙΚΑΤΑΓΗ
ΚΑΙΤΙΜΗΣΩΣΕΑΧΡΙΑΝΙΩΟΙΔΑΔΕΣΟΙΟΤΙΚΑΙΚΑΤΑ
5 ΗΣΕΙΓΕΡΧΡΗΣΤΟΙΣΓΕΡΑΣΕΣΤΙΝΠΡΩΤΕΙΣΟΙΤΙ
ΙΤΙΤΘΗΠΑΡΑΦΕΡΣΕΦΟΝΕΙΠΛΟΥΤΩΝΙΤΕΚΕΙΝΤΑΙ



Below the pediment:

Name erased 'Απολλοδώρου

ισοτελοῦ θυγάτηρ

On sunk panel Μέλιτα

Below panel in rather large letters τίθη

ἐνθάδε τὴν χρηστὴν τίτην κατὰ γαῖα καλύπτει

Ἰπποστράτης, καὶ νῦν π[ο]θεῖ σε.

καὶ ζῶσάν σ' ἐφίλ[λ]ουν, τίθη, καὶ νῦν σ' ἔτι τιμῶ

οὔσαν καὶ κατὰ γῆ[ς] | καὶ τιμήσω σε ἄχρι ἂν ζῶ.

5 οἶδα δέ σοι ὅτι καὶ κατὰ γ[η]ς, εἶπερ χρηστοῖς γέρας ἔστιν,
πρώτῃ σοι τίμα[ι] τίθη, παρὰ Φερσεφόνει Πλούτωνί τε κείνται.

The relief probably represents Melitta seated, and her foster-child Hippostrata standing. The name Melitta seems to have been erased from before 'Απολλοδώρου, and placed by the relief. For τίθη, cf. (e.g.) Conze, *Grabreliefs*, No. 1752: Δημητρία τίθη.

ισοτελοῦ. For this variant of ἰσοτελοῦς, cf. Meisterhans-Schwyzler, *Grammatik*, p. 136 (14). τετρήρου for τετρήρους (e.g.) occurs on an inscription of 325 B.C. (*I. G.* ii. 809, col. c, 231). Apollodoros was a resident alien at Athens with citizen-rights as regards taxation.

The verses are very rude and inaccurate, inter-

persed with prose (or part of an iambic?) in the second line. Presumably the subject of ποθεῖ is Ἰπποστράτη. The fifth and sixth lines, according to the arrangement here adopted, have seven and eight feet respectively.

1. 6. πρώτῃ . . . Φερσεφόνει. The use of ει for η occurs in No. 946. It sets in after 378 B.C. and continues to about 100 B.C. See Meisterhans-Schwyzler, p. 39. This mode of spelling is dominant in the third and second centuries B.C., particularly in the third, to which century this inscription probably belongs.

DCCCCXLIII.

ATHENS.

943. Sepulchral marble relief with pediment. In relief, a woman standing to front; in pediment, a vase. Ht. 3 ft. 9 in.; width 1 ft. 7 in. Spon, *Voyage* (1679), ii, p. 445; *C. I. G.* 706; *I. G.* iii. 2660; Kumanudes, 2121; Smith, *B. M. Cat. of Sculpt.* i. 667; Conze, *Grabreliefs*, No. 1917, Pl. ccccx with reff. Cf. *Journ. Hell. Stud.* xiv, p. 268. See figure on p. 112. Presented by J. Johnstone, Esq., 1890.

Inscribed below the pediment is:

ΕΓΓΟΝΑΜΟΥΣΧΙΩΝΟΣΜΙΛΗΣΙΑ

Second-first century B.C.

Ἐπιγόνα Μουσίου Μιλησία.

DCCCCXLIV.

ATTICA.

944. Sepulchral stele, with draped male and female figures standing to front within a recess flanked by pilasters, the woman holding a *sistrum* in r. hand and *silula* in l., and wearing the dress of a priestess of Isis. Ht. 5 ft. 6½ in.; width 3 ft. *C. I. G.* 662 b; *I. G.* iii. 1760 with reff.; Kumanudes, 675; Smith, *B. M. Cat. of Sculpt.* i. 630; Conze, *Grabreliefs*, No. 1963 (Pl. ccccxii). Discovered in 1826 between Athens and the Peiraeus. It was omitted from Vol. i of *B. M. Inscr.* Presented by General Malcolm.

Inscribed on the architrave above the relief:

ΑΓΑΘΗΜΕΡΙΣ ΣΗ ΣΕΝΠΡΩΝΙΟΣ
ΑΦΡΟΔΕΙΣΙΟΥ ΕΚ ΚΟΛΛΥΤΕΩΝ ΝΙΚΗΤΗΣ ΚΟΛΛΥΤΕΥΣ

'Αγαθημερίς ΣΗ Σεμπρώνιος
Αφροδείσιου ἐκ Κολλυτέων. Νικήτης Κολλυτεύς.

The ΣΗ after 'Αγαθημερίς appears to have been engraved over an erasure, and the meaning is obscure. Cf. No. 1023 for the Isiac costume. The relief probably belongs to the second or first century B. C.



No. 943.



No. 944.

DCCCCXLV.

ATHENS.

945. Fragment of a marble votive relief representing three draped Nymphs in procession dancing to left. On the right is a rocky grotto with a head of Acheloos. Inscribed below. L. 1 ft. 8 in. Smith, *B. M. Cat. of Sculpt.* iii. 2158. Acquired 1895.



ΕΝ ΠΑΝΙ ΝΥΜΦΑΙΣ

[Ὁ δαίνα ἀνέθηκεν Πανί, Νύμφαις.

There is a series of similar reliefs, relating to the worship of Pan and the Nymphs. These are largely found in the neighbourhood of Athens. It is probable that figures of Hermes and Pan have been lost from the left side. These reliefs are studied in *B. C. H.* v, p. 349 ff.; Harrison, *Myth. and Monuments*, p. 546 ff. Probably fourth century B. C.

DCCCCXLVI.

PEIRAEUS.

946. Marble slab, complete below, broken away at top. Rough at back. Surface striated. L. 14½ in. to 14½ in.; ht. 8 in.; depth ca. 2½ in. Tod in *B. S. A.* xiii, p. 328 ff. Acquired 1906.

5 ΕΙΗΥΟ. ΑΤΗΡΗΟΣ ΑΝΟΙΚΕΙΟΤΑΤ
 ΚΕΙΤΟΟΥΘΙΑΣΟΙΙΔΑΠΟΓΙΚΝΟΜΕΝΟΙΙΕΝΑΙΕΠΕ
 ΧΦΟΡΑΝΚΑΙ ΑΥΤΟΥΣΚΑΙΤΟΥΣΦΙΛΟΥΣΑΠΑΝΤΑΣΚΑΙ
 ΝΤΙΣΑΔΙΚΗΤΑΙΕΡΗΘΕΙΝΚΑΙΑΥΤΟΥΣΚΑΙΤΟΥΣΦΙ
 10 ΠΟΥΣΑΠΑΝΤΑΣΟΠΛΕΑΝΡΑΝΤΕΣΕΙΔΕΛΣΙΝΟΤΙΚΑΙ
 ΕΙΣΤΟΥΣΦΕΟΥΣΕΥΙΕΒΟΥΜΕΝΚΑΙΕΙΣΤΟΥΣΦΙΛΟΥΣΤΑ
 ΕΤΑΔΕΠΟΙΟΥΣΙΝΑΥΤΟΙΣΠΟΛΛΑΚΑΓΔΟΑΚΑΙΕΤΓΟΝ
 ΟΙΣΚΑΙΠΡΟΓΟΝΟΙΣΕΠΕΙΔΑΝΔΕΚΥΡΩΣΕΙΤΟΝΝΟΜ
 ΟΝΟΙΟΙΑΣΤΑΙΜΗΘΕΝΕΙΝΑΙΤΟΥΝΟΜΟΥΚΥΡΙΩΤΕΡ
 15 ΤΗΓΟΡΙΑΝΑΥΤΟΥΕΙΝΑΙΤΩΒΟΥΛΟΜΕΝΑΙΤΑΝΟΙΑΣΤΑ
 ΝΚΑΙΑΝΕΛΕΙΑΥΤΟΝΤΙΜΑΤΩΣΑΝΑΥΤΟΝΚΑΘΟΤΙΑΝΔΟ
 ΚΕΙΤΟΙΚΟΙΝΩΙ

----- εἰάν' δέ τις ἀ --
 ----- ναι κατασ-
 ----- π]αρά (τὰ τῶν θιασ-
 [ωτῶν ψηφίσματα (?). εἰάν δέ τις αὐτῶν ἀπογίγνητ-
 5 [αι, φράσ]ει ἡ ὑ(δ)ς ἡ ἀδελφὸς ἡ (π)ατήρ ἡ ὅς ἂν οἰκειότατ-
 (ος) εἰ τοῦ θιάσου, (τοῦ) δ' ἀπογι(γ)νομένο(ν) εἶναι ἐπ' ἐ-
 χφορὰν καὶ αὐτοὺς καὶ τοὺς φίλους ἅπαντας· καὶ ἄ-
 ν τις ἀδικῆται, (β)οηθεῖν καὶ αὐτοὺς καὶ τοὺς φί-
 (λ)ους ἅπαντας, ὅπως ἂν πάντες εἰδῶσιν ὅτι καὶ
 10 εἰς τοὺς θεοὺς εὐ(σ)εβοῦμεν καὶ εἰς τοὺς φίλους· τα-
 (ῦ)τα δὲ ποιῶσιν αὐτοῖς πολλὰ κάγαθὰ καὶ ἐγγόν-
 οῖς καὶ προγόνους· ἐπειδὴν δὲ κυρώσωσι τὸν νόμ-
 ον οἱ θιασῶται, μὴθὲν εἶναι τοῦ νόμου κυριώτερ-
 ον· εἰάν δέ τις παρὰ τὸν νόμον ἢ εἴπει ἢ πράξει, κα-
 15 τηγορίαν αὐτοῦ εἶναι τῷ βουλομένῳ τῶν θιασωτῶ-
 ν, καὶ ἂν ἔλει αὐτὸν τιμάτωσαν αὐτὸν καθ' ὅτι ἂν δο-
 κῇ τῷ κοινῷ.

1. 1. Probably, as Tod suggests, -- εἰάν δέ τις ἀ --- is the reading. The last letter seems most likely to have been τ from the traces on the stone.

1. 2. Probably κατασ[ταθεῖς].

1. 3. ΠΑΙΑ seems to me fairly certain. Hence we may restore π]αρά τὰ τῶν θιασ-[ωτῶν ψηφίσματα (?). εἰάν δέ τις αὐτῶν ἀπογίγνητ-. Ψηφίσματα, suggested to me by Mr. Tod, seems likely, though the space would favour a slightly longer word.

1. 5. φράσ]ει after Wilhelm. Tod wished to read ἡ ἀδελφός after ὑός but did not think there was sufficient room. The actual missing space between the s of ὑός and the bottom of the limb of the π of πατήρ which is visible is 82 mm. This is a space which ordinarily contains 9 and sometimes (as in the last line) 10 letters. Hence ΗΑΔΕΛΦΟΣΗ (9 letters) seems practically certain as a restoration.

The remaining readings are certain, though there are various lapses on the part of the stone-cutter, viz. 1. 6: ἀπογιγνομένου for ἀπογιγνομένου, 1. 8: ἐσηθεῖν for βοηθεῖν, 1. 10: εὐεβοῦμεν for εὐσεβοῦμεν, 1. 11: ταετα for ταῦτα.

We have in this inscription part of the rules of a θιάσος or religious society, no doubt having its head-quarters in the Peiraeus, where the inscription was found. Tod (p. 330) dates the inscription between 325 and 275 B. C., partly on account of the

character of the letters and partly on account of the orthographical peculiarities (ἐχφορὰν, μὴθὲν, εἰάν, and the use of εἰ for ἡ). Cf. No. 942. Tod also points out (p. 335) that the Peiraeus was the home of many of these societies.

The rules given by the present inscription are:

(1) Information to be given by the nearest relative on the death of a member.

(2) Relatives and 'friends' to attend the funeral. Tod (p. 332) supposes that φίλοι is technical and refers to persons possessing a qualified membership of the society—'Associates'. Cf. Poland, *Gesch. d. griech. Vereinswesens*, p. 53 f.

(3) Members and 'friends' to unite for the assistance of any member who is wronged.

(4) The law, once confirmed by the members, is to be rigidly binding.

(5) Breaches of the law to be denounced by any of the θιασῶται and the penalty to be imposed by the κοινόν of the θιάσος.

In 1. 16 τιμάτωσαν must surely mean 'punish', though the construction is unusual. The punishment was generally a fine or expulsion. See Ziebarth, *Das griech. Vereinswesen*, p. 171 ff.

A list of similar νόμοι of societies is given by Tod (after Ziebarth), p. 335 f.

Cf. the inscription from Teos relating to a θιάσος,

No. 1032, and for the stress laid on the attendance at the funeral, cf. the decree of the Iobacchi at Athens (Dittenberger, *Sylloge*², ii, No. 737, ll. 159 ff.): ἐὰν δέ τις τελευταίῃ Ἰόβακχος, γεινέσθω στέφανος αὐτῷ μέχρι ἧ', καὶ τοῖς ἐπιταφίσασι τιθέσθω οἴνου κεράμιον ἓν, ὃ δὲ μὴ ἐπιταφίσας εἰργέσθω τοῦ οἴνου.

DCCCCXLVII.

AEGINA (?).

947. Lead pyxis, circular, with knobbed cover. The top of the cover is ornamented with a kind of leaf pattern of intersecting lines. It is inscribed round the rim and on the inside of the cover. Ht. 3 in.; diam. 3½ in. Acquired 1909.

ΣΜΙΚΡΟΥΤΙΝΟΣΑΙΓΙΝΗΤΟΥΕΝΔΕΕΞΕΙΜΙΕΝΔΕΙΜΑΛΑΤΡΕΙΑΣ:

(a) Σμικροῦ τινος Αἰγινήτου
ἐνδεές εἰμι ἐνδειγμα λατρείας:



(b) Κρατύλος Αἰγινήτης τῇ Εὐλιμένῃ.



The inscription (if genuine) is noteworthy as showing the early adoption of the Ionic lettering in Aegina. The form of Λ as well as that of Σ and the presence of the interpunctuation mark : indicate a date not later than the end of the fifth cent. B.C. The Σ indeed would usually be regarded as indicating a date in the early part of the fifth century. For the lettering of the transitional period 445-

403 B.C. see Larfeld, *Handbuch*, ii, p. 444 ff.; Roberts, *Greek Epigraphy*, p. 103 ff. Neither of the names Κρατύλος and Εὐλιμένη calls for special remark. See Pape-Benseler s. vv.

The authenticity of the vase must be regarded as doubtful. The inscription has a very modern ring about it, though technically it is good.

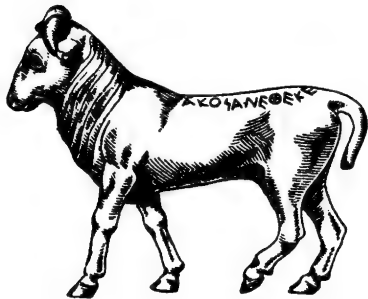
II.—PELOPONNESE AND CRETE.

Nos. 948—951.

DCCCCXLVIII.

LACONIA OR ARGOS.

948. Bronze figure of a cow, walking. Lower part of legs and hoofs restored. On the back, starting on one side of the backbone near the neck and curving over near the tail is the inscription. L. 3½ in. Acquired 1909.



ΛΑΚΟΙΑΝΕΘΕ

Λάκος ἀνέθηκε Ἡρᾷ.

The alphabet is probably Laconian or Argive. Note especially $\Theta = \text{'}$. The three-stroke sigma points to a date in the sixth century B.C.

The name Λάκος is apparently only known from

Nonn. xiv. 112. The dedication to Hera points to an Argive origin; several bronze kine, presumably votive, were found at the Argive Heraeum (Waldstein, *Argive Heraeum*, Pl. lxxv).

DCCCCXLVIII A.

OLYMPIA (?).

948 a. Bronze votive spear-head, with inscription. L. 11 $\frac{3}{8}$ in. *Journ. Hell. Stud.* ii, p. 77 ff.; Pauly-Wissowa, s. v. *Basileus*, p. 82; *Essays and Studies presented to W. Ridgeway*, p. 276. Fig. 3. Greenwell Coll.

Inscribed on three of the four facets :—



Θεόδωρος
ἀνέθηκε
Βασιλεί.

Canon Greenwell in his article in *Journ. Hell. Stud.*, *loc. cit.*, points out that the *Βασιλεύς* to whom the dedication is made is almost certainly Zeus, and cites passages in illustration. For further illustration, see Jessen in Pauly-Wissowa, *loc. cit.* The spear-head resembles other votive spear-heads found

at Olympia. See especially those dedicated by the Tarentines as spoil taken from the Thurians (*Bronzen von Olympia*, Pl. lxiv, Nos. 52 and 58). The lettering points to a date in the early fifth century B.C., a trifle earlier than that of the Hieron helmet (No. 1155).

DCCCCXLIX.

ARGOS.

949. Marble relief, with bust of Selene (?) within an arch, surrounded by seven stars. On the margin of the stone are the signs of the Zodiac in low relief. The inscription is cut underneath the relief, in a position where it would ordinarily be invisible. Ht. 2 ft. 1 $\frac{1}{2}$ in.; width 1 ft. 10 in.; depth 5 $\frac{3}{8}$ in. Smith, *B. M. Cat. of Sculpt.* iii. 2162 (Fig. 26), with references there given; A. Delatte in *Musée Belge*, xvii (1913), pp. 321-37; E. Strang, *Apotheosis and After Life*, p. 283, Pl. xxviii, 1. Presented by Col. de Bosset, 1818.



ΙΑΙΑ·ΦΡΑΙΝΦΙΡΙ·ΚΑΝΩΘΡΑ·ΛΥΚΥΖΥΝΤΑ
ΔΩΔΕΚΑΚΙΣΤΗ·ΣΑΒΑΩΘ·ΑΒΩΘ·ΕΡΣΑΣ

Ιαία · φραινφιρι · κανωθρα · λυκυζυντα
δωδεκακιστη · σαβαωθ · αβωθ · ερσας.

Several of these magical words occur in the papyri and on other Gnostic monuments.

l. 1. *Ιαία*. A variety of *Ίαω*. Cf. *B. M. Papyri*, 1893, p. 82, l. 29, &c.

λυκυζυντα, *ibid.*, p. 79, l. 429 *λυκυζυντα*.

l. 2. *δωδεκακιστη*, *ibid.*, p. 79, l. 427.

σαβαωθ is of too frequent occurrence to need illustration.

Delatte (*loc. cit.*) reads the last word as *Ἀβωθ[χ]ερσας* and explains the seven mystic words as expressive of the seven planets figured on the relief. It is curious, however, that *αβωθ · ερσας* (there is no doubt of the reading) should be separated by a dot. D. explains the bust as that of the Gnostic *Παρθένος τοῦ Φωτός*, who had kinship with the Moon-goddess.

About the third century A.D.

DCCCCL.

TEGEA.

950. Stele of white marble, with pediment and acroteria, broken away below. Ht. 1 ft. 5½ in.; width 1 ft. 5 in. In the sunk panel is a relief, with three figures. In the centre stands Zeus Stratios of Labranda, bearded, and with six breasts arranged in the form of a triangle, wearing himation and necklace and holding double-axe over r. shoulder and spear in l. hand. On his r., on a smaller scale, stands a woman in chiton and himation, with hands raised in adoration; on his left is a man, also on a smaller scale, with r. hand raised towards Zeus with gesture of adoration and with spear held over l. shoulder. Inscribed **ΙΕΥΞ ΑΔΑ ΙΔΡΙΕΥΞ** respectively. *I. G. v. 2*, No. 89; Foucart in *Mon. Piot*, xviii, p. 145 ff. (mentioned by Foucart in *Assoc. rel.* 1873, p. 106); Kuhnert in Roscher, *Lex. s. v. Stratios*, col. 1548; *Röm. Mitt.* xxix, p. 204 ff., Fig. 2. Found in 1868 in the court of a house at Piali near the temple of Athena Alea. Acquired 1914.



Aδα Ζεύς Ἰδριεύς

Idrieus succeeded his brother Mausollos of Halikarnassos about 351 B.C., and died in 344 (for the chronology, which is uncertain, cf. Beloch, *Griech. Gesch.* ii, p. 496, n. 3). The monument probably falls between those dates. Ada was the sister of Idrieus and Mausollos, and reigned in Caria, firstly in conjunction with Idrieus, 351–344, and subsequently alone, 344–340 and from 334 to about 323. The connexion between Tegea and Halikarnassos is interesting. Scopas, who built and decorated the temple of Athena at Tegea, subsequently took part in the adornment of the Mausoleum. Foucart conjectures that the stele may be the work of one of Scopas's assistants on his return from Asia Minor. It is noteworthy that the figures of Idrieus and Ada bear a marked general resemblance to those of Mausollos and Artemisia from the Mausoleum. For the family of Hekatomnos cf. the Pixodaros inscription, No. 1041.

The central figure is Zeus Stratios of Mylasa, whose temple was at Labranda. Herodotus (v. 119)

says of the Carians, *μοῦνοι δὲ τῶν ἡμεῖς ἴδμεν Κῆρες εἰσι οἱ Διὶ Στρατίῳ θυσίας ἀνάγουσι*. We know that Hekatomnos and his sons placed the image of Zeus Stratios on their coins (Head, *Hist. Num.*, p. 629).

A votive inscribed base found at Delphi (*B. C. H.* xxiii, p. 384) should be compared with the present relief:

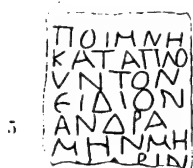
*Μιλήσιοι ἀνέθεν Ἀπόλλωνι Πυθίῳ.
Ἰδριεύς Ἑκατόμνω. Ἀδα Ἑκατόμνω.
[Σ]άτυρος Ἰσοτίμου ἐποίησε Πάριος.*

This must have been dedicated during the joint reign of Idrieus and Ada (351–344 B.C.).

DCCCCLI.

CRETE (HIERAPETRA).

951. Fragment of a slab of veined marble, broken below, rough at the top and left side, smooth on the right. Letters very rough, between faint guide lines. L. 8 in.; ht. 7½ in.; depth ¾ in. Presented by Gunner H. Bishop, 1899.



*Ποίμνη
Κατάπλο-
υν τὸν
εἶδιον
ἄνδρα
μνήμη-
[ς] (χάριν).*

Second-third cent. A. D.

III.—WESTERN ISLANDS AND NORTHERN GREECE.

Nos. 952—959.

DCCCCLII.

KEPHALLENIA (?).

952. Bronze diskos with inscription engraved in spiral form on one side. The bronze has been hammered. Diam. $6\frac{3}{8}$ in.; thickness ca. $\frac{1}{2}$ in.; wt. ca. $2\frac{1}{2}$ lb. avoird. Tyszkiewicz Coll., 1898 (Sale Cat., No. 161). *Coll. Tyszkiewicz*, Pl. 27; *Rev. Arch.* xviii (1891). Pl. 18, p. 45; Dittenberger, *I. G.* ix, No. 649; Kirchhoff, *Studien*, p. 167; Larfeld in *Jahresb. über d. Fortsch. d. Altertumswiss.* lxxvii (1895), p. 224; Fleckeisen's *Jahrb. f. class. Phil.* cxliii (1891), p. 557 ff.; Hoffmann, *Syll. Epigr. Graec.* p. 143, No. 288; *Wochenchr. f. klass. Phil.* viii (1891), p. 859; *Class. Rev.* xiii, p. 77 f.; Walters, *B. M. Cat. of Bronzes*, No. 3207. Acquired 1898.



Ἐχσοίδα(ς) μ' ἀνέθηκε Διὸς οὐροῖν μέγαλοι;
χάλκεον ὧι νίκασε Κεφαλᾶνας μεγαθύμους.

The punctuation marks (probably four in number) after μέγαλοι do not seem to have been noticed previously.

Froehner, in *Rev. Arch.* xviii (1891), p. 46, read Ἐξώτρα in l. 1. The engraving certainly indicates οἶο, and hardly seems accidental. On the other hand the inversion of the λ makes Froehner's explanation unlikely. Dittenberger's Ἐχσοίδα is less likely: he also transliterates οὔροι and μεγαθύμους.

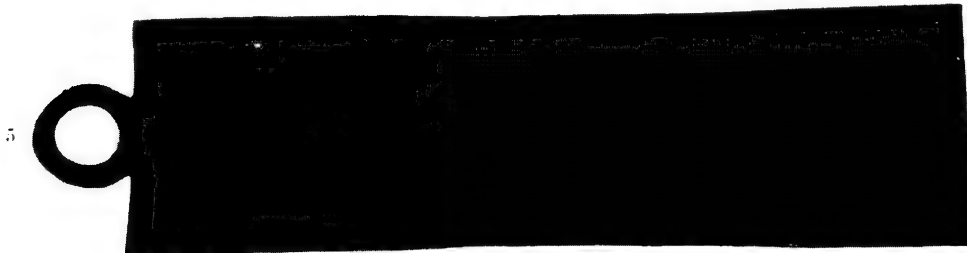
The inscription, which has an obviously Homeric ring (Froehner cites *Hom. Hymn. in Diosc.* 33, l. 8 and *Hom. Il.* ii. 631), probably dates from about the middle of the sixth century B. C.

DCCCCLIII.

OEANTHEIA (GALAXIDI).

953. Bronze tablet with a ring-handle at one end. Inscribed on both sides. L. (including ring) $12\frac{3}{4}$ in.; ht. $3\frac{1}{4}$ in.; thickness $\frac{1}{8}$ in. Formerly in the Woodhouse Collection. Walters, *B. M. Cat. of Bronzes*, 263, where references to the previous literature are given. Add Dittenberger, *I. G.* ix. 1. 333; Hicks and Hill, *Greek Hist. Inscr.* 44; R. Meister in *Ber. d. sächs. Gesell. d. Wiss.* 1896, 19 ff. (cf. *Rhein. Mus.* lxiii (1908), p. 561 ff.); Ott, *Beiträge zur Kenntnis d. gr. Eides*, p. 103 ff.; Hitzig, *Allgr. Staatsverträge*, p. 13, No. 15 (Regelsberger, *Festgabe*); Solmsen, *Inscr. Graec.*, No. 38. Cf. Solmsen in *Rhein. Mus.* lxiii, p. 333, n. 1; E. Meyer, *Forschungen zur alten Gesch.* i, p. 307 ff.; Bannier in *Rhein. Mus.* lxx, p. 400 ff. Acquired 1896.

A.



B. 10



A. : Τὸν ξένον μὴ ἄγειν : ἐ τᾶς Χαλείδος : τὸν Οἰανθέα, μ-
ηδὲ τὸν Χαλειέα : ἐ τᾶς Οἰανθίδος, : μηδὲ χρήματα, αἱ τι(ς) συ-

- λῶι : τὸν δὲ συλῶντα ἀνάτω(ς) συλῆν. τὰ ξενικά ἐ θαλάσ(σ)ας ἄγειν :
 ἄσυλον, : πλὰν ἐ λιμένος : τῷ κατὰ πόλιν : αἱ κ' ἀδίκω(ς) συλῶι, : τέ-
 5 τορες δραχμαί : αἱ δὲ πλέον δέκ' ἄμαρᾶν ἔχοι τὸ σῦλον, ἡ-
 μίδιον ὀφλέτω φότι συλάσαι. : αἱ μεταφοικέει πλέον μηνὸς ἢ
 ὁ Χालεῖος ἐν Οἰανθείᾳ ἢ Ὁϊανθεὺς ἐν Χαλείῳ, ταῖ ἐπιδαμῖαι δίκαι χ-
 ρήστω : τὸν πρόξενον, : αἱ ψευδέα προξενέοι, : διπλ-
 εῖωι θωιήστω.
 B. 10 Αἱ κ' ἀνδιχάζωντι : τοῖ ξενοδίκαι, : ἐπωμότας : ἐλέσ-
 τω : ὁ ξένος : ὠπάγων : τὰν δίκαν : ἐχθὸς προξένω
 καὶ Φιδίω ξένω : ἀριστίνδαν, : ἐπὶ μὲν ταῖς μναῖα-
 ίαις : καὶ πλέον : πεντεκαίδεκ' ἄνδρας, : ἐπὶ ταῖς
 μειόνοις : ἐννέ' ἄνδρας : αἱ κ' ὁ φασσὸς ποὶ τὸν F-
 15 αστὸν δικάζηται κατὰς συνβολᾶς, : δαμιοργοὺς
 ἐλέσται : τοὺς ὀρκωμότας ἰριστίνδαν τὰν πε-
 ντορκίαν ὀμόσαντας : τοὺς ὀρκωμότας τὸν αὐτὸν
 ν ὄρκον ὀμνύειν, : πληθὺν δὲ νικῆν.

The stranger from Oeantheia is not to be carried off from the territory of Chaleion, nor is the stranger from Chaleion to be carried off from the territory of Oeantheia, nor is their property to be carried off, if any one goes plundering. The plunderer may be plundered without scathe. Strangers' property may without penalty be plundered on the high seas, but not in a harbour belonging to the city. In the case of illegal plundering, the penalty is four drachmae. If a man keep the plunder more than ten days, let him incur a fine equivalent to one and a half times the amount of the plunder. If a citizen of Chaleion settle more than a month in Oeantheia or a citizen of Oeantheia more than a month in Chaleion, he must submit to the local law. The *proxenos*, if he is false to his duty, shall be punished with a double penalty. If the judges of foreign suits disagree, the stranger who brings the suit shall select witnesses on oath to support him—the best he can, excluding a *proxenos* and his own guest-friend—in the case of suits involving a mina and more, fifteen men; in those involving less, nine. If citizen bring a suit against citizen according to the treaty, the magistrates are to select the jury from the best men available, after they have sworn the five-fold oath. The jury are to take the same oath. The majority is to prevail.

The inscription records an agreement (σύμβολον or συμβολή) between the towns of Oeantheia and Chaleion on the Gulf of Corinth, for the better protection of their respective citizens when in the other's territory.

l. 1. No doubt Rangabé and Meister are right in interpreting this rule as applying simply to the citizens of the two contracting towns and not as applying to any stranger within their respective territories.

l. 3. Roberts interprets: 'but it shall be allowed with impunity to take security by force from a stranger who exercises the right (of seizure) himself.'

τὰ ξενικά, as Meister observes, is to be restricted to the property of a citizen of Chaleion or Oeantheia.

l. 4 f. Meister's interpretation appears most probable. The penalty of 4 drachmae is directed in the first instance against the man who plunders a citizen of one of the cities included in the present

agreement unwittingly. When he found out his error, he would naturally hasten to restore the property and the fine would be merely nominal. If, however, he retained the plundered property more than ten days, it became evident that his conduct was due to no error, and accordingly a severe penalty was imposed.

l. 8. τὸν πρόξενον κ.τ.λ. This and the lines following are engraved by another hand than that which engraved the first part of the inscription. Note the difference between Ν (earlier part) and Ν (later part); Λ (sometimes in earlier part) and Λ (later part), &c.

ll. 10 ff. The meaning of these lines has been disputed. The majority of editors interpret in the same way as Hicks (Hicks and Hill, *Greek Hist. Inscriptions*, p. 75): 'If the judges in the aliens' court are divided in opinion, the foreigner who is plaintiff (ὁ ἐπάγων) shall choose additional jurors . . . of the worthiest men . . .' Dittenberger (*loc. cit.*): 'si iudices peregrinorum dissentient, peregrinus, qui quempiam in ius vocavit, iudices (iuratores) additicios eliget optimos quosque, dummodo ne proxenum aut privatum hospitem suum, in litibus de mina aut de pecunia maiore quindecim, in minoribus novem.'

Meister, however, points out that it would be singularly unfair that the plaintiff should select additional judges at will. It is far more likely that ἐπωμότας should be explained as 'compurgators', 'witnesses on oath'. The original judges were probably two in number. A man whose case was *prima facie* a doubtful one would not be likely to obtain nine or fifteen compurgators from the best class of citizens. His *proxenos* and guest-friend would be likely to be prejudiced in his favour, and are therefore excluded.

ll. 14 ff. Meister explains this as applying to two citizens of either Oeantheia or Chaleion who have become involved in legal proceedings with one another as a result of an infringement of the treaty. Thus supposing an Oeantheian seized a Chaleian, another citizen of Oeantheia might assist the Chaleian and be involved in the dispute. Meister reads κατὰς συνβολᾶς on the analogy of κατῶνδε = κατὰ τάδε in the following inscription. It does not, however, seem improbable that κατὰς συμβολᾶς may have been used loosely for κατὰ τὴν συμβολήν.

The different method of procedure adopted, when a citizen of the town in which the trial is held is involved in litigation against another citizen, is easily explained. A citizen would have far less difficulty in getting compurgators than would a stranger from another town. Hence the independent magistrates

are directed to choose duly sworn jury men to try the case. A majority was sufficient to secure a verdict.

With regard to the dating of the inscription, the second hand is rather later than the first. Kirchhoff (*Studien*⁴, p. 145 f.) would put this second hand to about the beginning of the Peloponnesian war.

DCCCCLIV.

OEANTHEIA (GALAXIDI).

954. Oblong bronze tablet inscribed on both sides. L. $13\frac{5}{8}$ in.; ht. $7\frac{1}{2}$ in.; thickness ca. $\frac{1}{4}$ in. Formerly in the Woodhouse Collection. Walters, *B. M. Cat. of Bronzes*, 262, where references to the previous literature are given. Add Dareste, Haussoullier, and Reinach i, p. 180 ff., No. xi; Dittenberger, *I. G.* ix. 1. 334; Hicks and Hill, *Greek Hist. Inscr.* 25; R. Meister in *Ber. d. sächs. Gesell. d. Wiss.* 1895, 272 ff. (cf. *ibid.* 1899, 156 ff.; *Rhein. Mus.* lxiii (1903), 578 f.); Hitzig, *Allgr. Staatsverträge*, p. 14, No. 16; *New Palaeographical Society, Facsimiles*, Part v, Pls. 101, 102; Egger in *Journ. des Savants*, 1872, 29 ff.; E. Curtius in *Hermes*, x. 237 ff.; Wilamowitz-Möllendorff in *Zeitschrift f. Gymnasialwesen*, xxxi. 637; Kirchhoff, *Studien*⁴, 146 ff.; Meyer, *Forschungen*, i, p. 291 ff. Further reff. in Solmsen, *Inscr. Graec.*³, No. 37; cf. Bannier in *Rhein. Mus.* lxx, p. 403 f. Acquired 1896.

A.

5

10

15

20

25

B.

30

35

40

45

The letters are deeply engraved, and the lines are separated from one another by faint guide-lines.

- A. Ἐν Ναυπακτον : κατῶνδε : ἀπιφοικία : Λορρὸν τῶν Ὑποκναμιδίων : ἐπ-
 εἰ κα Ναυπάκτιον : γένηται : Ναυπάκτιον ἔοντα : ὅπω ξένον : δσία, λαυχάν-
 ειν : καὶ θύειν : ἐξείμεν : ἐπιτυχόντα : αἱ κα δειληται : αἱ κα δειληται : θύειν καὶ λ-
 ανχάνειν : κῆ δάμω κῆ ροινάνων : αὐτὸν καὶ τὸ γένος : καταφεύ : τέλος το-
 5 ὤς : ἐπιφοίρους Λορρῶν : τῶν Ὑποκναμιδίων : μὴ φάρειν : ἐν Λορροῖς τοῖ-
 ς Ὑποκναμιδίοις : φρίν κ' αὖ τις Λορρὸς γένηται τῶν Ὑποκναμιδίων : αἱ
 δειλητ' ἀνχωρεῖν καταλείπων : τὰ ἐν τῇ ἰστίαι παῖδα ἡβατὰν ἢ δελφεόν : ἐξ-

- εἶμεν ἀνευ ἐνετηρίων· αἱ καὶ ὑπ' ἀνάγκας ἀπελάωνται· ἐ Ναυπάκτω· Λοο-
 ροὶ τοῖς Ὑποκναμιδίοις· ἐξείμεν ἀνχωρεῖν· ὅπως ἑκάστος ἦν, ἀνευ ἐ-
 10 νετηρίων· τέλος μὴ φάρειν μηδὲν· ὅτι μὴ (μ)ετὰ Λορρῶν τῶν Φεσπαρί-
 ων· Α· Ἐνορρον τοῖς ἐπιφοίροις ἐν Ναύπακτον· μὴ ποστᾶμεν· ἀπ' Ὀ(πο)ντίων
 τέ(χ)ναι καὶ μαχαναὶ· μηδεμιᾷ· φέροντας· τὸν ὄρρον ἐξείμεν· αἱ καὶ δεί-
 λωνται· ἐπάγειν μετὰ τριάροντα φέτεα· ἀπὸ τῷ ὄρκῳ ἐκατὸν ἀνδρας Ὀ-
 15 ποντίοις· Ναυπακτίων καὶ Ναυπακτίοις Ὀποντίους· Β· ὅσους καὶ λιποτελέη-
 ι ἐγὼ Ναυπάκτω· τῶν ἐπιφοίων· ἀπὸ Λορρῶν εἶμεν· ἔντε κ' ἀποτείσει· τὰ νό-
 μια Ναυπακτίοις· Γ· αἱ καὶ μὴ γένος ἐν τῇ ἰστίαι· ἥι ἡ ἑπαύμων· τῶν ἐπι-
 φοίων· ἥι ἐν Ναυπάκτῳ Λορρῶν· τῶν Ὑποκναμιδίων· τὸν ἐπάνχισ-
 τον· κρατεῖν Λορρῶν ὅπως κ' ἥι· αὐτὸν ἰόντα, αἱ κ' ἀνὴρ ἥι ἡ παῖς, τριῶν μ-
 20 ηνῶν· αἱ δὲ μὴ, τοῖς Ναυπακτίοις· νομίσις· χρήσται· Δ· ἐ Ναυπάκτῳ ἀνχωρέ-
 οντα· ἐν Λορροῦς τοῦς Ὑποκναμιδίοις· ἐν Ναυπάκτῳ· καρυῖσαι ἐν τὰ-
 γοραῖ, κῆν Λορροῖς· τοῖς) Ὑποκναμιδίοις· ἐν τῇ πόλει, ὧ κ' ἥι, καρυῖσαι ἐν
 τάγοραῖ· Ε· Περγοθαριᾶν· καὶ Μυσαχέων, ἐπεὶ καὶ Ναυπάκτι(ο)ς· γένητα-
 ι, αὐτοὺς καὶ τὰ χρήματα· τὴν Ναυπάκτῳ· τοῖς ἐν Ναυπάκτῳ χρήσται·
 25 τὰ δ' ἐν Λορροῖς τοῖς Ὑποκναμιδίοις· χρήματα τοῖς Ὑποκναμιδί-
 οις·
 Β. νομίσις χρήσται, ὅπως ἂ πόλις ἑκάστων νομίζει· Λορρῶν τῶν Ὑποκν-
 αμιδίων· αἱ τις ὑπὸ τῶν νομίων τῶν ἐπιφοίων· ἀνχωρέη Περγοθαριᾶ-
 ν καὶ Μυσαχέων, τοῖς αὐτῶν νομίσις· χρήσται· κατὰ πόλιν ἑκάστους.
 30 ·F· αἱ κ' ἀδελφοὶ ἔωντι· τῷ ὕ Νάυπακτον Φοικέοντος, ὅπως καὶ Λορρῶ-
 ν· τῶν Ὑποκναμιδίων· ἑκάστων· ὅμος ἐστί, αἱ κ' ἀποθάνη, τῶν χ-
 ρημάτων κρατεῖν· τὸν ἐπίφορον· τὸ κατιρόμενον κρατεῖν· Ι·
 τοῖς ἐπιφοίοις· ἐν Ναύπακτον· τὰν δίκαν πρῶδιον· ἀρέσται ποτοὺς δ-
 ικαστήρας· ἀρέσται· καὶ δόμεν· ἐν Ὀπέντι κατὰ φέος αὐταμαρὸν· Λορ-
 ρὸν τῶν Ὑποκναμιδίων· προστάταν καταστᾶσαι· τῶν Λορρῶν τῶπιF-
 35 οίρωι· καὶ τῶν ἐπιφοίων τῷ Λορρῶι, οὔτινές κα πιάτες ἐντιμοὶ ἐ(ων)τι· Η· ὅσοι-
 τες κ' ἀπολίπη· πατάρα καὶ τὸ μέρος· τῶν χρημάτων τῷ πατρί, ἐπεὶ κ'
 ἀπογένηται, ἐξείμεν ἀπολαχεῖν· τὸν ἐπίφορον· ἐν Ναύπακτον.
 ·Θ· ὅσους· καὶ τὰ Φεαδηρότα· διαφθεῖρη· τέχνη καὶ μαχαναὶ· κα-
 ῖ μιᾷ, ὅτι καὶ μὴ ἀνφοτάροις· δοκέη, Ὀποντίων· τε χιλίων· πλήθ-
 40 αι καὶ Ναυπακτίων· τῶν ἐπιφοίων· πλήθει, ἀτιμον εἶμεν· καὶ χρή-
 ματα παματοφαγεῖσται· τῶν καλειμένων· τὰν δίκαν· δόμεν τὸν ἀρ-
 χὸν· ἐν τριάροντ' ἀμάραις· δόμεν, αἱ καὶ τριάροντ' ἀμάραι· λείπωντ-
 αι τὰς ἀρχὰς· αἱ καὶ μὴ διδῶι· τῷ ἐνκαλειμένῳ· τὰν δίκαν, ἀτιμ-
 45 ον εἶμεν· καὶ χρήματα παματοφαγεῖσται, τὸ μέρος μετὰ Φο-
 ικιατᾶν· διομόσαι ὄρρον· τὸν νόμιον· ἐν ὕδριαν· τὰν ψάφιξ-
 ξιν εἶμεν· καὶ τὸ θέμιον· τοῖς Ὑποκναμιδίοις Λορροῖς· ταύ-
 τὰ τέλεον εἶμεν· Χαλειόσις· τοῖς σὺν Ἀντιφάται· Φοικηταῖς.

* The colony sent to Naupaktos is on the following conditions. The Hypoknemidian Locrian, on becoming a citizen of Naupaktos, may, if he be present, partake in the rites and sacrifice, as a Naupaktian, as far as a stranger is permitted by religion to do so, if he wishes; if he wishes to sacrifice and partake in the rites, he may do so, whether these rites are those of the people or of the private societies, he and his family, for ever. The Hypoknemidian Locrian colonists shall pay no tax among the Hypoknemidian Locrians, until any of them again become a settler among the Hypoknemidian Locrians. If he wishes to return and, as far as the affairs of his house are concerned, leaves a grown up son or brother, he may do so without payment for the right of settling. If the Hypoknemidian Locrians are forcibly driven from Naupaktos, they may return, each to his dwelling, without payment. They are to pay no tax, except in common with the Western Locrians.

I. The colonists to Naupaktos are bound by an

oath not to revolt from the Opuntian Locrians under any pretext or device, of their own free-will. It is permissible, if they wish it, for a hundred men of the Naupaktians to impose the oath upon the Opuntians thirty years from the time of the original oath-taking, and the Opuntians upon the Naupaktians.

II. Any of the colonists who leaves Naupaktos without paying his taxes shall be excluded from the Locrians until he have paid what is lawfully due to Naupaktians.

III. If there is no member of the family in the home or heir among the colonists in Naupaktos from Hypoknemidian Locris, the next-of-kin among the Locrians, wherever he be, shall take possession, going in person, whether he be man or boy, within three months. Otherwise, the laws of Naupaktos shall be followed.

IV. Any one leaving Naupaktos to go to the Hypoknemidian Locrians shall make public proclamation in the market-place in Naupaktos, and

also among the Hypoknemidian Locrians, in the city where he dwells, shall he make proclamation in the market-place.

V. Any of the Percothariae and Mysacheis on becoming a Naupaktian shall be subject to the law of Naupaktos as regards himself and his property in Naupaktos. His property among the Hypoknemidian Locrians shall be subject to the Hypoknemidian laws, according as the city of the Hypoknemidian Locrians determines in each instance. If any of the Percothariae and Mysacheis return home under the regulations governing the colonists, he shall be subject to the laws in force in each individual city of his own people.

VI. If the colonist sent to Naupaktos have brothers, in the event of a brother's death the colonist is to take possession of the property according to the law actually in force in the several cities of the Hypoknemidian Locrians. He is to take possession of that which falls to his lot.

VII. The colonists to Naupaktos shall in the matter of the order of trials receive preference before the judges. Any one of the Hypoknemidian Locrians shall as prosecutor or defendant have a trial on the same day in Opus as far as he is concerned. A *prostates* shall be appointed, one from the Locrians for the colonist, one from the colonists for a Locrian, from among the wealthy (?) and honoured (or perhaps 'fully enfranchised') citizens.

VIII. Any colonist to Naupaktos who leaves behind a father and leaves to that father the portion of property due to himself, may, when the father dies, obtain that portion.

IX. Any one upsetting these provisions in any respect whatsoever, even the smallest, except as the result of a resolution on the part of both parties, viz. a majority of the Opuntian 'Thousand' and a majority of the Naupaktian colonists, is to be deprived of his civic rights and to have his property confiscated. The magistrate is to grant the complainant a trial within thirty days, if thirty days of his office are left. If he fail to grant the complainant a trial, he shall be deprived of his civic rights and have his property confiscated, the landlot, together with the slaves. They are to swear the oath as by law prescribed. The votes are to be placed in an urn. And the regulation for the Hypoknemidian Locrians is to be valid in the same way for the colonists from Chaleion who came with Antiphates.

The inscription records the terms upon which a body of colonists from the Hypoknemidian or Eastern Lokris (Opus) settled in Naupaktos in the territory of the Western Locrians. The same rules are to apply to colonists from Chaleion.

l. 1. *κατῶνδε* = *κατὰ τάδε*. Cf. No. 953, l. 15: *κατὰς συμβολᾶς*.

Λορρὸν τῶν Ὑποκναμίδων. It is possible to read *Λορρὸν τὸν Ὑποκναμίδιον*, but, as Meister points out, the *Λορρὸς τῶν Ὑποκναμίδων* of l. 6 is in favour of the reading in the text.

l. 2. Most edd. adopt Cauer's *ὄπω(s)* and take *ὄσια* as acc. after *λαγχάνειν καὶ θύειν*. Hicks, for example, ed. 2, p. 34, translates: 'After a Lokrian has be-

come a citizen of Naupaktos, then, being a Naupaktian, he shall retain rights as a *ξένος* in E. Lokris to enjoy all privileges due to him as such, both social (*ὄσια*) and religious (*θύειν*). The reading and interpretation here adopted are Meister's, who explains *ὄσια* as = *ὄσιγ*.

l. 6. It seems probable that the engraver has omitted *κα* between *ΑΙ* and *ΔΕΙΛΕΤ*.

l. 7. Most edd. read *καταλείποντα*, holding that the punctuation marks are wrongly placed. It seems, however, possible with Meister to take *τὰ ἐν ταῖς ἰστίαις* as an accusative of reference—'as far as the things in his house are concerned'.

l. 16. The reading *ἡ ἡ χεπάμων* is due to Meister. Previous editors had read *ἐχεπάμων*.

l. 22. The Percothariae and Mysacheis appear to have been two priestly clans in Lokris, since their names (as was first pointed out by F. Nietzsche) are probably to be connected with *περικαθαίρειν* and *μύσος ἀκείσθαι* respectively. The edd. of the *Recueil des inscr. juridiques grecques* think that the P. and M. were settlers of inferior standing, something like the *Perioeci* at Sparta. Cf. however Bannier, *loc. cit.*

Dittenberger and other edd. read *Π. καὶ Μ., ἐπεὶ καὶ Ναυπάκτιός τις γένηται αὐτός, καὶ τὰ χρήματα κ.τ.λ.*

l. 27. The interpretation is Meister's. Dittenberger and others explain 'return from under the laws of the Naupaktians'.

ll. 32 ff. The text and explanation given of this difficult paragraph are Meister's. There is, however, no certainty about them, and several points must remain doubtful.

The engraver was evidently in difficulties at the end of line 35. The engraving on the bronze is *ΞΕΙΞΕΙ*. The engraver apparently realized that he had left the word imperfect, attempted to complete it, but finally gave up on finding that there was not sufficient room, and engraved a rough H over his correction. What he originally wrote seems to have been *ΞΕΙΕΙ*, or perhaps, as Mr. Smith suggests, *ΞΕΙΞΕΙ*, which was altered to the vertical position on account of the possible confusion with *Ι*. Roberts, p. 348, explains *ΞΕΙ* as 'a peculiar sign for H'.

Another difficulty centres in the *ΚΑΤΑΞΕΟΣ* of line 33. Meister explains as *κατὰ φέος* = *καθ' ἑαυτόν*, the gen. instead of acc. being the normal Locrian construction as in l. 1, where *κατῶνδε* = *κατὰ τάδε*. Oikonomides' emendation *κατὰ Φέ(τ)ος* has been largely accepted—the meaning proposed being 'on the same day each year'. Yet it is unlikely that the colonists to Naupaktos should have been restricted to a single day in each year for their plaints. Riedenauer's *ΚΑΤΑΥΡΕΟΣ*, 'as need arises', gives a good sense, if the alteration is accepted. Meister, with his reading, explains: 'the Locrian Hypoknemidian who is summoned to court by a colonist from Naupaktos shall, as far as he himself is concerned, be present to answer him in court the same day.'

The *ΟΙΤΙΝΕΣ ΚΑΠΙΑΤΕΞΕΝΤΙΜΟΙΞ* of the bronze is very difficult of explanation. Meister, reading *οἰτινές κα πιάτες ἐντιμοὶ ἐξόντι*, explains *πιάτες* as the plural of *πίαρ* 'wealthy'. But the word in itself and the absence of a conjunction with *ἐντιμοὶ* are both difficult to accept. **Εξωντι* seems the only possible

emendation of the ξξ of the bronze. Meister in *Ber. d. sächs. Gesell.* 1899, p. 156 ff. proposes to retain the reading of the bronze and to interpret ξξ as the plural of ἐύς = 'goodly'. I do not feel satisfied with this.

Vischer proposed κα' πρὸς ἐτῆς as an emendation. The meaning in this case would be, as Dittenberger points out, 'who are magistrates for the year'. The magistrates for the year are to appoint the *prostatai*, an Opuntian Locrian for the colonist who pleads at Opus, or a Naupaktian colonist for an Opuntian Locrian who pleads at Naupaktos. The edd. of the *Inscr. juridiques grecques*, while doubtful of the meaning, think that the passage implies that all suits are to be settled in the Opuntian Locris, and that

the colonists are entitled to demand a surety from their opponent and are bound to furnish one for themselves.

With regard to the dating of the inscription, the period 455-404, during which the town of Naupaktos was in the hands of the Messenians, seems excluded. The time following 404 would be suitable historically for a settlement of the Hypoknemidian Locrians; Kirchhoff, however, *Studien*⁴, p. 146, emphatically denies that the writing can be as late as that. In this case we must put the inscription into the first half of the fifth century B.C. Meister, however, *loc. cit.*, p. 332, is inclined to think that an older form of writing may have lingered unusually long in Western Locris.

DCCCCLV.

DODONA.

955. Marble altar, with three raised horns at each end and three sunk partitions between the ends. L. 10 $\frac{3}{4}$ in.; width 4 $\frac{3}{4}$ in.; ht. 4 in. Dimensions of partitions 2 $\frac{1}{2}$ x 2 x 1 in. Broken away at the l. hand corner below. Presented by Monsieur W. H. Waddington, 1893. From Janina, but said to have been found at Dodona.

The letters seem to point to a date in the fourth century B.C.

The formula θεῶν πάντων occurs in Dittenberger, *Syll.*², i, No. 325, l. 5 and θεοῖς πᾶσι is fairly common (*ibid.* Nos. 217, l. 3, 224, l. 6, 274, l. 3). Cf. the corre-

sponding formula θεοῖς πᾶσι καὶ πάσαις (*ibid.* ii, No. 783, ll. 2, 3). The monument should be compared with another small inscribed altar found at Athens (Dittenberger, *Syll.*², ii, No. 786): Εἰσιὰς Διοδώρου ἐκ Λαμπτρέων Μητρὶ θεῶν κατ' ἐπιταγὴν πάντα θεὸν σεμνύμεν.



Ἰαροῦ πάντων
θεῶν ὅδε βωμός.

No. 955.



ΓΑΝΥΑΡΙΔΑΣΤΟΛΟΝΙ
(Π)αν(χ)αρίδας (?) τῶπόλ(λ)ωνι.

No. 956

DCCCCLVI.

BOEOTIA (?).

956. Bronze statuette representing Apollo standing to the front. He wears a short garment over his back and shoulders. With his r. hand he grasps a pair of goat's horns. Feet restored. The inscription runs up the l. thigh and over the l. buttock. Ht. 4 $\frac{7}{8}$ in. *Journ. Hell. Stud.* xxix, p. 156. Acquired 1908.

In *Journ. Hell. Stud.*, *loc. cit.*, I read Γανυαρίδας τῶπόλλωνι on account of the difference between the τ of the first letter and the ρ of τῶπόλλωνι. The γ too seemed to point to a upsilon rather than a χ. M. Haussoullier first suggested Πανχαρίδας to me, and though I do not think the name certain, I now prefer it to the unusual Ganyaridas. The inscription points to a Boeotian origin, where names in -ιδας are common. The form Α is also character-

istic of Boeotian inscriptions. Cf. Roberts, *Greek Epigraphy*, p. 211 ff. *passim*. The forms Νς would seem to indicate a date in the second half of the sixth century B.C., and this would accord with the style of the statuette.

Apollo appears holding out a goat's head upon coins of Tylissos in Crete of the fourth century B.C. (*B. M. Coins of Crete*, Pl. XIX. 15).

DCCCCLVII.

THEBES.

957. Marble sepulchral stele with relief representing a seated woman adjusting bracelet and a standing maidservant holding jewel-box. Ht. 3 ft. $\frac{1}{2}$ in. *Journ. Hell. Stud.* xiv, p. 267, Pl. xi, Fig. 1; Smith, *B. M. Cat. of Sculpt.* iii, No. 2231. Acquired 1893.

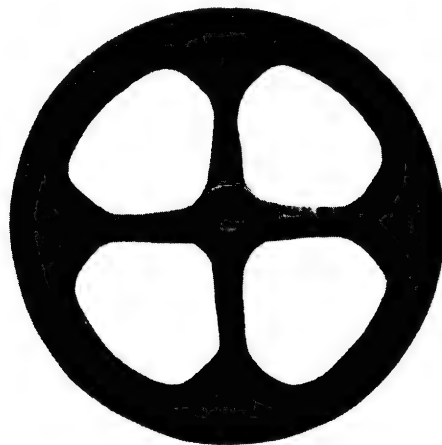
Inscribed above the relief:

ΓΛΥΚΥΛΛΑ Γλύκυλλα.

Though the relief is said to have been found at Thebes, the work is Attic in style.
Fifth-fourth century B.C.



No. 957.



Ξένων κῆ Πυρρίππα Καβίρου κῆ Παιδί.

No. 958.

DCCCCLVIII.

THEBES (Temple of the Kabeiri).

958. Bronze votive wheel, with four spokes and projecting naves. Inscription in punctured letters on the flat edge of the rim. Diam. 4 in. *B. M. Guide to Greek and Roman Life*, p. 39, Fig. 24; *Arch. Anz.* 1903, p. 209. Acquired 1902.

The sanctuary of the Kabeiri at Thebes is mentioned by Pausanias ix. 25 f. Its excavation is described in *Ath. Mitt.* xii. 269 ff., xiii. 81, 111, 412 ff. The religious aspect of the finds is discussed by Kern in *Hermes*, xxv. 1890, p. 1 ff. They show conclusively that at Thebes two deities were worshipped—the Kabeiros and his son. Kern associates the latter with Dionysos-Zagreus, to whom, we read in Abel, *Orph. Frag.* 196, the Titans brought all manner of toys—

κῶνος καὶ ῥόμβος καὶ παίγνια καμπεσίγνια.

In the Kabeirion itself was found a dedicatory inscription: Ὠκυθόα ἀστραγάλως πέτταρας, στρόβιλον, μαστίγα, δαῖδα, ἀργούρια, ὀλκὰ δραχμὴ πέντε (*Ath. Mitt.* xiii, p. 427). It seems possible that στρόβιλος is a wheel like the present, though it probably refers to a terracotta top like those which have been found in the Kabeirion (*B. M. Guide to Greek and Roman Life*, p. 193). For the dialectical peculiarities, cf. e. g. Lartfeld, *Syll. Inscr. Boeot.* 247, &c. δεδόχθῃ τῷ δάμνι πρόξενον εἶμεν κῆ εὐεργέταν κ.τ.λ. The present inscription seems to date from the fifth to fourth century B.C.

DCCCCLIX.

THEBES (Temple of the Kabeiri).

959. Bronze bell. Ht. 2 $\frac{1}{2}$ in. *Proc. Soc. Antiq.* xv, p. 74; Walters, *B. M. Cat. of Bronzes*, No. 318. Acquired 1893.



Πυρίας
Καβείρωι
καὶ Παιδί.

For the name Pyrias, cf. *I. G.* vii, No. 1371. Cf. the preceding inscription.

IV.—AEGEAN ISLANDS AND CYPRUS.

Nos. 960—999.

DCCCCLX.

RHENEIA.

960. Stele of white marble, with relief of a seated woman clasping the hand of a man. Between them, in the background, is a woman, holding up some object with her r. hand, perhaps a distaff. Ht. 2 ft. 7 in.; width (greatest) 1 ft. 5 in.; depth 4 in. *C. I. G.* 2315; Smith, *B. M. Cat. of Sculpt.* 2250. From the Earl of Belmore's Collection.



ΗΡΑΚΛΕΙΔΗΣ ΝΙΚΟΣΤΡΑ-
ΤΟΥ ΧΙΕΧΡΗΣΤΕ ΧΑΙΡΕ

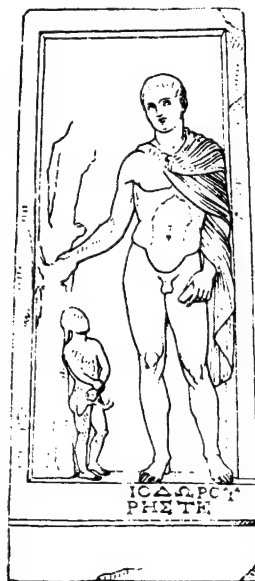
‘Ηρακλείδης Νικοστρά-
του, Χίε, χρηστὲ χαίρε.

Second-first century B.C.

DCCCCLXI.

RHENEIA.

961. White marble relief, with figure of youth, holding cup (?) and strigil. Beside him a minute figure of a boy with a strigil. In the background, a tree. Ht. 4 ft.; width 1 ft. 8 in.; depth 11 in. Smith, *B. M. Cat. of Sculpt.* i. 631; *C. I. G.* 2313. From the Earl of Belmore's Collection.



ΙΟΔΩΡΟΥ
ΡΗΣΤΕ

---- [Δ]ιοδώρου
---- χρηστέ.

DCCCCLXII.

DELOS.

962. Fragment of white marble, broken on all sides. Towards the bottom a large slice has been cut away from the surface. Ht. 12 $\frac{3}{4}$ in.; width ca. 4 $\frac{1}{2}$ in. Published by A. S. Murray in *B. C. H.* xxvii, p. 401 ff., with a note by M. Homolle. Obtained in Delos by Miss Rutherford. Acquired 1903.

This fragment belongs to an inventory of the treasures in the temple of Apollo and other sanctuaries in Delos. Most of the restorations (other than those from the Demares inventory) have been kindly supplied by M. Félix Dürbach, who is editing the inscriptions of an administrative and financial character for the Delian section of *Inscr. Gr.* The items in the present fragment accord closely, with certain exceptions, with the items in the inventory of Demares drawn up about 180 B.C. See Dittenberger, *Sylloge*², ii, No. 588; *B. C. H.* vi, p. 1 ff.; *ibid.* xxvii,

p. 404. The exceptions are ll. 6–11 of the present inscription, which differ from ll. 146–53 of the Demares inventory. l. 1 of the present corresponds to l. 141 of the Demares inventory, and the correspondence continues with the exceptions named and certain minor alterations up to l. 175 at least of that inscription. The conclusion is that the present fragment comes from an inventory a few years subsequent to that of Demares, when new items had been introduced. 175 B.C. may indicate the approximate date.

<p> ΑΗΕ ΚΙΟΥΟΠ ΠΥΟΟΟΚ ΤΡΙ-ΥΑΡΙΣΤΛ 5 ΡΙΣ ΤΣΑΡΙΕ ΣΙΜ ΤΟΥΛΑ ΑΛΗΛΙ ΑΡΟΥΟ ΝΛΟΕΜΛΗΛΙΟΔΥΡ ΜΠΑΙΝΟΕΙΟΙΕ ΠΙΔΗ 10 ΤΟΣΛΑΜΕΔΟΝΤΟΣ ΔΛΗΧΥΤΡΙΣΗΝΕΦΛΣ ΦΕΙΛΗΟΛΗΛΑΛΛΑ ΕΟΕΝΤΑΤΑΙΛΑΛΠΙΕ ΤΛΝΑΠΑΤΟΥΡΙΟΝ 15 ΗΗΚΛΙΤΟΠΕΣΟΝΧΡ ΜΑΤΑΕΠΙΓΡΑΦΗΟΕ ΟΝΚΟΝΜΟΝΟΝΚΕΧ ΝΛΟΕΜΛΔΗΜΗΤΡ ΤΟΥΚΡΑΤΗΡΟΣΚΑ 20 ΝΛΟΕΜΛΑΙΛΗΕΤΡ ΛΙΛΝΑΡΧΙΟΕΛΡ ΒΟΥΜΗΔΕΙΟΥΛΗ ΕΟΝΟΤΙΜΟΣΦΛΝΟΥ ΜΕΝΛΗΕΛΣΕΜΒΟ 25 ΜΔΔΔΑΠΛΑΒΙΔΕ ΣΣΙΔΗΡΟΥΣΔΙΛΑ ΜΑΤΑΚΛΑΛΛΑ ΠΙ ΠΙΣΙΔΗΡΟΥΝΙΣΡΕΙ ΚΕΡΑΤΛΝΑΚΥΑ 30 ΛΟΕΠΑΝΕΚΤ ΛΑΟΝΤ ΑΤΡΟΥ Λ </p>	<p> σκάφιον βουλῆς [τῆς ἐπ' ἄρχοντος Ἀρίστωνος; στεφάνιον ἀνάθεμα λευκίου Ὀπ(π)ίου Ῥωμαίου λιβανωτίδα τῆς ἐπιγραφῆς ὁ ἱερεὺς Πύθεος κ(α)ὶ ὁ ἄρχων Φίλλης Ἐστίαι ποτήρια ἐπὶ Διογένους - - - Δημητρίου] Ἀρίστωνος, Ἀρίστωνος, Τελεσαρχίδου 5 σκάφια φίλωνίδεια ΔΠ ἐπὶ - - - Δημητρίου, Ἀρίστωνος, Ἀρίστωνος, Τελεσαρχίδου ἄλλο ἐπιστατούντος Τελεσεκλῆος τοῦ Ἀκ(σ)μ(β)ρ(τ)ου ἄλλο ἐπὶ Τελεσαρχίδου ἀνάθεμα Ἡλ(η)ῶρου ὁ(λ)(κ)ῆ ἀνάθεμα Ἡλ(η)ῶρου 10 φίλαι ἐμ(α) πλειθείους ΠΙ, Δ(λ)ῆιδες, χορεῖα ἐπιδόντος φίλη - - χορεῖα ἐπιδόντος Λαμέδοντος Φ(α)ῖλη (ὁ)(κ)ῆ) Η' χορεῖς ἦν ἔφασ(α)ν Εὐτυχίων Φιλαδελφείων ὁ(κ)ῆ) ΗΗ. ἄλλα(ς) φίλαι ἀνασ(θ)έντα φίλαι ΠΙ εἰπ των Ἀπατουρίου 15 ΗΗ. καὶ τὸ πῶσον Χρ λιβανωτίδος κλάσματα ἐπιγραφῆς Θε(α)ῖ κρατήρια ἀργυροῦν - - τοῦ ἐνὸς ὡτὸς τ(α)ν κόσ(σ)μον οὐκ ἔχοντι ἀρυσσας, (ἀ)νάθεμα Δημητρίου Σερεφίου 20 σκάφειον ἐπ' ἄρχοντος Δωριέως Πανταίου ἀ(ν)άθεμα Φ(α)ῖλη ἐπ' ἄρχοντος Ἀριστοβούλου φίλη - - ἐπιγραφὴν ἔχουσα ἡ πόλις ἡ Κ(α)ίων ἀρχιερέων Πόμπιος καὶ συνερέων σκάφιον τῶν ἐγ(γ) Νήσου ἐπ' ἄρχοντος Πολ(ύ)βου Μηδείου ἀν(α)θέμα σκάφιον ἐπ' ἄρχοντος Λευκίνου ἐπιγραφὴν ἔχον Σεκότιμος Φάνου, ἀπὸ τῶν γεγῶν 25 περόνας σιδηραῖ ὧν ὁ(κ)ῆ) τά(λ)αντα ΔΙ μ(α)ί ΔΔΔΔΠ' λαζίδεις σιδηραῖ συντετριμμένα πῶς ἐμ(β)ολον τριποῦς σιδηροῦς διαλελυμένοι 30 δίσκων κλάσματα καὶ ἄλλα παύνοδαπα ἀνδριαντίδια χαλκᾶ ΠΙ ΠΙ σιδηροῦν Γ' ἐρεῖσματα σιδηρᾶ Π τίπον ξύλινον κεραμίδων τῶν ἐπὶ τὸν Κερατῶνα κ(α)ὶ κα μ(α)κ(α)ύθειον ἄλλο ἐπ' Ἀνέκτου ἄλλην φίλην ἐμ(α) πλειθείω, Ἀντιπ(α)τροῦ Ἀθηναίου ἀνάθεμα Λ </p>
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- l. 12. *Εὐτυχίων Φιλαδελφείων*. These must have been festivals, named after one *Εὐτύχης* and Ptolemy Philadelphos respectively. Cf. Homolle in *B. C. H.* vi, p. 143; *ibid.* xxxii, p. 115; Dittenberger, *Sylloge*², ii, No. 588, n. 20.
- l. 17. The stone-cutter has put *κομμον* for *κόσμον*.

- l. 22. τῶν ἐγ(γ) Νήσου. Nesos is the small rocky islet lying between Delos and Rheneia.
- l. 27. The item erased can still be traced upon the stone. These miscellaneous fragments are just the ones which would most likely be thrown out of the temple at the periodical clearing of worthless objects.

DCCCCLXIII.

DELOS.

963. Block of white marble, rectangular. L. 2 ft. 6 in.; ht. 1 ft. 1 in.; depth 7 to 7½ in. At the back, in the middle, is a rectangular sinking (no doubt for fastening the block in position). L. 1 ft. 3 in.; ht. 6 in.; depth ca. 3 in. The inscription is apparently complete, although the lower edge of the stone is somewhat rough. *B. C. H.* viii. (1884), p. 145 ff. (Homolle); Dittenberger, *Syllog.*², i, No. 335; cf. Hatzfeld in *B. C. H.* xxxvi (1912), p. 1 ff. Presented by A. R. Hardie, Esq., 1908.



Μάαρ(κ)ος Κάλουϊος, Αὔλου υἱός,	Διογένης, Πρωτογέν(ους),
Αὔλος Κλαύδιος, Βακχίου υἱός,	Ἡράκλειος,
Αὔλος Ῥοτίλιος, Λευκίου υἱός,	Σέξτος Ὀππιος, Νεμερίου,
Λεύκιος Σολπίκιος, Λυσιμάχου υἱός,	Ζεῦξις,
5 Μάαρκος Πλαιτώριος, Μαάρκου, Φλάκκος, Πόπλιος Σερουίλιος, Αὔλου,	
Αὔλος Καστρίκιος, Δέκμου, Ἀχαιοίς,	Ἐπάγαθος,
Αὔλος Σολπίκιος, Σερουίου, Ὀνησᾶς,	Τίτος Κλώδιος, Γαῖου,
Δέκμος Κλώδιος, Δέκμου, Δημήτριος,	Τρύφων.
Ἑρμαῖσταί καὶ Ἀπολλωνιασταὶ καὶ Ποσειδωνιασταὶ γε-	
10 νόμενοι Ἀπόλλωνι καὶ Ἰταλικοῖς. Ἐπὶ ὑπάτων	
Λευκίου Λικινίου Λευκόλλου καὶ Μαάρκου Αὔρηλίου Κόττα.	

The inscription was found in the market-place of the Italians at Delos (Homolle, *loc. cit.*); it was evidently placed originally beneath some dedicatory offering. L. Licinius Lucullus and M. Aurelius Cotta were consuls in 74 B.C., the year in which the offering and inscription were set up (l. 10 f.). No doubt the inscription was originally set on a moulded base as in *École Française d'Athènes, Délos*, Fasc. ii, p. 46, Fig. 67.

l. 1. *Μάρκος*. This earlier form of spelling is supplanted by *Μάρκος* towards the middle of the first century B.C. Cf. No. 1099.

l. 5. Marcus Plaetorius Flaccus was the freedman of Marcus Plaetorius. *Ἀπελεύθερος* has to be supplied in this and in the corresponding formulae which follow.

l. 9. The twelve dedicators, who are partly freedmen and partly freedmen, are (as M. Homolle remarks) officials of three great merchant associations of Delos—the Hermaistae, the Apolloniastae, and the Poseidoniastae. With one exception they have Roman names. Cf. an inscription copied at Delos by Cyriacus of Ancona (*B. C. H.* i, p. 87 f.).

The predominance of Italian merchants in Delos was the outcome of the policy of the Romans after the overthrow of Perseus of Macedon. Delos was handed over to Athens, its inhabitants were expelled, and the place became a centre for Italian capitalists. The creation of a free port at Delos dealt a fatal

blow to the prosperity of Rhodes. The commerce of the place was mainly in the hands of Italians and merchants from Alexandria and the towns on the coasts of Phoenicia and Syria. These merchants grouped themselves (according to their nationality) into clubs under the protection of special deities. The Hermaistae were *Italians*, under the protection of Hermes (or Mercury), and this society was ultimately amalgamated with those of the Apolloniastae and Poseidoniastae. In the present inscription we find the three colleges acting together under twelve officers. Their dedication is made to Apollo, as patron deity of Delos and the Apolloniastae, and to the Italian deities.

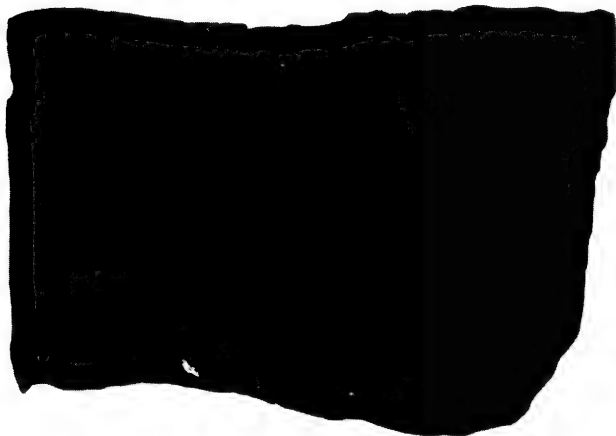
Another dedication to Apollo and the Italians by one Philostratos, a banker, is known (*B. C. H.* viii, p. 129). Another dedication by one Orbius (in Latin) is made to the Italians alone (*ibid.* p. 145). Another dedication is to Herakles and the Italians (*B. C. H.* iv, p. 190). Another is a dedication by these same three societies, dated 113 B.C., to Herakles (*B. C. H.* xxxiii, p. 493 ff.; *École Française d'Athènes, Délos*, Fasc. ii, p. 46, Fig. 67); another, also by these three societies, is to Zeus Ourios. On this deity, see No. 1012, and cf. the work last cited, p. 58.

The Italian society of the Poseidoniastae must be distinguished from the Poseidoniastae of Berytus (*B. C. H.* xxxiii, p. 502).

DCCCCLXIV.

RHODES.

964. Marble fragment, intact on l. side and nearly so at top; broken away below and obliquely on r. side. Ht. 5½ in.; width 7½ in.; depth 5 in. *Journ. Hell. Stud.* iv, p. 136, 1; Löwy in *Arch.-epigr. Mitt.* 1883, p. 134; *I. G.* xii. 1. 696; Swoboda, *Gr. Volksbeschlüsse*, 1890, 298; Collitz-Bechtel, *Griech. Dialektinschr.* iii. (1), No. 4119. Found at Kameiros. *Biliotti Sale Cat.* 1885, Lot 660.



Ἐπὶ δαμιουργοῦ Σα - - -
 γραμματεῦντος μ[άστρων - - -
 τῶν σὺν Πεισιστράτ[τ]ω - - - ἐδοξε
 τοῖς μάστροις καὶ Κ[α]μιρεῦσιν - -
 5 ἐπειδὴ Ἀριστοκράτ[τ]ης - - κα-
 τασταθεῖς ὑπὸ Καμ[ι]ρέων - -
 [ἀμώμ]η[τ]ός τε ὧν [διατελεῖ - -

A decree passed by the Senate (*μάστροι*) and people of Kameiros in honour of one Aristokrates. The date, to judge from the lettering, is in the third century B.C.

l. 1. For the eponymous magistrate, the *δαμιουργός*, cf. the frag. *I. G.* xii. 1. 703 = No. 965, the following inscription. Foucart, in *Rcv. Arch.* xiv (1866), 337, first pointed out that the *damiourgos* as eponymous

magistrate at Kameiros corresponded to the *prytanis* at Rhodes and the *epistatas* at Lindos.

l. 2. Cf. *I. G.* xii. 1. 828: *Ζηνόδοτος* - - γραμματεὺς *μάστρων* - -

l. 3. The name Peisistratos seems fairly common in Rhodes. Cf. Blinkenberg-Kinch, *Explor.* 1903, p. 81, 3; p. 90, 10.

l. 4. *Μάστροι*. Cf. Hesych. s. v. *Μάστροι*. Παρὰ

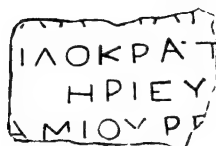
'Ροδίοις βουλευτῆρες. They are frequently mentioned in Rhodian inscriptions, e.g. *I. G.* xii. 1. 677: ἔδοξε τοῖς μάστροις καὶ Ἰαλυσίοις: *ibid.* 761: ἔδοξε μάστροις καὶ Λινδίοις. We find also μάστροι mentioned in inscrip-

tions from Delphi. Cf. Herwerden, *Lex. Suppl.*², s. v. μάστροι, and Dittenberger, *Sylloge*², i, No. 306, l. 22 (with note).

DCCCCLXV.

RHODES.

965. Fragment of white marble with convex surface, probably from a shield. Broken on all sides. L. 5½ in.; ht. 3½ in. Found on the Acropolis of Kameiros. *Journ. Hell. Stud.* iv, p. 140, No. 8; *I. G.* xii. 1, No. 703; *Biliotti Sale Cat.* 1885, Lot 660. Acquired 1885.



[Φ]ιλοκράτ[εως]
'Ηριεύ[ς]
[δ]αμιουργ[ήσας]

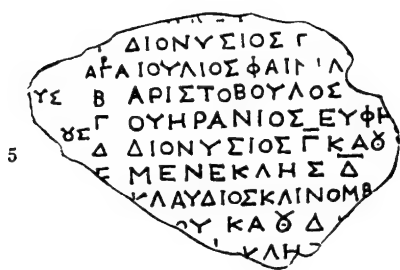
Hiller von Gaertringen suggests that 'Ηριεύς signifies the deme to which the son of Philokrates belonged. See Suidas, s. v. 'Ηριον· ὄνομα τόπου.

For [δ]αμιουργ[ήσας, cf. the foregoing inscription (No. 964).

DCCCCLXVI.

RHODES.

966. Fragment of blue marble, broken on all sides and at the back. L. 7½ in.; ht. 5½ in.; depth 2½ in. This fragment belongs to the inscription *B. M. Inscr.* cccxlv, presented to the British Museum by H.R.H. the Prince of Wales, who obtained it in Rhodes in 1861. *I. G.* xii. 1, No. 4; Collitz-Bechtel, *Griech. Dialektinschr.* iii (1), No. 3759. Cf. *I. G.* xii. 1, No. 2; Paton and Hicks, *Inscr. of Cos*, p. 328 ff. Presented by Freiherr Hiller von Gaertringen, 1894.



(Γ) Διονύσιος γ [καθ' ὑποθεσίαν δὲ] Θέωνος
[τριάκας]
ΑΡΑ Ἰούλιος Φαινίλ[ας Μοιωνίδης]
(Ἀργιάνιος)
-- υς Β Ἀριστόβουλος ---
Γ Ουήρανιος Εὐφρή[μον]
5 ---- ους Δ Διονύσιος γ καθ' ὑποθεσίαν δὲ [Θέωνος]
(Ε) Μενεκλῆς δ
[Κ] Κλαύδιος Κλινόμβροτος Μελαν-
[θίου] καθ' ὑποθεσίαν δὲ Δ --
-- Ὑψικλή[ς] --

The fragment does not fit on to any part of the stone previously preserved. In l. 1 Γ = τριάκας, the last day of the month, may be restored from the remainder of the inscription.

l. 2. The month, indicated by the letters ΑΡ, is clearly the Rhodian month Ἀργιάνιος. The sign interpreted doubtfully by Newton (*B. M. Inscr.*, loc. cit., p. 118) as standing for Ἀργιάνιος is really Μ = Σμ(ίνθιος). This makes the eleventh entry of Julius Phaenilas, son of Moeonides.

l. 5 f. Διονύσιος γ = Dionysios, grandson of Dionysios (third of the name).

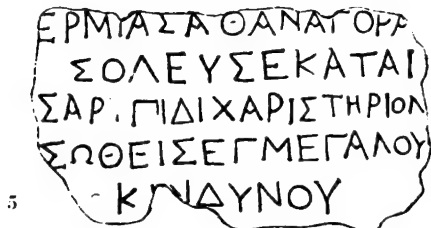
Μενεκλῆς δ = Menekles, great-grandson of Menekles (fourth of the name). Cf. Nos. 1043, 1046.

The inscription, which has been assigned to about A.D. 70, on account of the frequency with which the name Flavius appears, is a list of persons arranged according to the months of the Rhodian year. The purpose of the calendar, though probably religious, is not clear.

DCCCCLXVII.

RHODES.

967. Marble fragment (complete on r. and l. sides and on part of back), the upper surface of which has been chiselled away in a hollow. Evidently the base of a statuette. On the underside are a cramp and dowel-hole. Ht. $6\frac{1}{2}$ in.; width $10\frac{1}{2}$ in.; depth $8\frac{1}{2}$ in. *Arch.-epigr. Mitt.* vii. (1883), p. 134; *Journ. Hell. Stud.* iv, p. 138. 2; *I. G.* xii. 1, No. 742; Collitz-Bechtel, *Griech. Dialektinschr.* iii (1), No. 4143. *Biliotti Sale Cat.*, 1885, Lot 660.



Ἑρμίας Ἀθανάγορα
Σολεὺς Ἑκάται
Σαρ(ά)πιδι χαριστήριον
σωθεὶς ἐγ μεγάλου
κινδύνου.

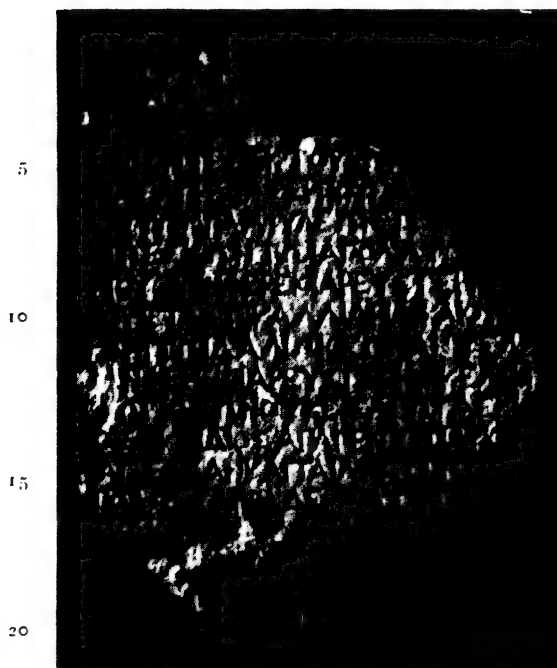
In l. 3 the stone-cutter apparently wrote Σαρπιδι. There seems to be a doubt as to the locality in which the stone was found. C. Smith (*Journ. Hell. Stud.*, *loc. cit.*) gives Monolitho; Löwy (*Arch.-epigr. Mitt.*, *loc. cit.*) Kastellos (or are these the same place?). For

Σολεὺς, cf. *I. G.* xii. 1. 66 (also from Rhodes): Ἐπίχαρμος Σολεὺς ᾧ ἂ ἐπιθαμία δέδοται]. . . For the mingling of Hekate and Sarapis, cf. the tendency to mingle Hekate with other deities as illustrated in Roscher, *Lcx.* s. v. *Hekate*, col. 1896.

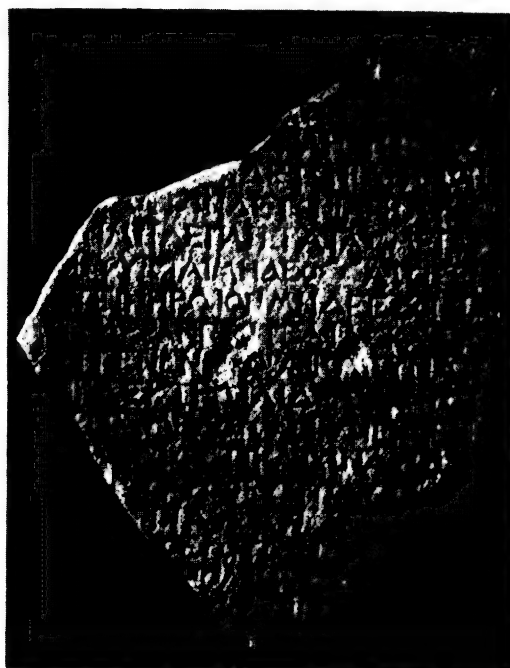
DCCCCLXVIII.

KOS.

968. Fragment of white marble, inscribed on both sides. Broken away above and below, complete on the l. side. Ht. 1 ft. 1 in.; depth $3\frac{1}{2}$ in.; width $9\frac{1}{2}$ in. Copied by W. R. Paton in 1886. See Paton and Hicks, *Inscr. of Cos*, p. 94. Recovered from a garden and presented by the Rev. H. Francis of Tring, 1915.



A.



B.

1. 1. ΝΟΝΤΑΜ, ΤΑΣΙΛΕΑΣ
 5. ΦΕΡΟΝΤΕΣ ΕΚ ΤΟΥ ΒΛΙ ΤΑΣΑΓΡΕ ΤΑΣΕΡΓΟΥΣΑΣ
 ΟΝΤΩΜΓΑΜΦΥΛΕΝ ΤΕΙ ΤΛΕΣΚΩΝ ΤΩΙΑΡΟΛΛΩ
 ΤΟΥ ΤΩΜΦΕΡΕΙΟΙΑΡΕΥΣ ΓΕΡΙ.
 10. ΙΟΥΕΤΑΙ ΕΡΓΙΚΑ ΜΜΙΑΡΙΑΙΚΑΙΟΥ
 ΩΝΙΤΩΙΔΑΛΙΩΙΘΕΩΡΙΑΝ ΤΕΛΕ
 ΙΝΦΕΡΕΙΟΙΑΡΕΥΣ ΓΕΡΗΣΚΕΛΗ
 ΩΓΚΡΕΛΝΟΥΚΕ ΞΑΓΩΓΑΕΚΚ
 ΟΣ ΚΝΙΔΙΟΣ ΑΓΑΓΕΝ ΤΩΙΑΓΟ
 15. ΑΙΤΕΛΕΑΝΚΑΙΤΑΙΛΑΤΟΙΤΕΛ
 ΠΟΔΑΣΚΑΙΤΑΔΕΡΜΑΤΑΤΙ
 'ΚΑΚΑΙΕ ΟΛΦΟΣ ΠΕΜΠ
 Α ΙΔΑΛΙΩΙΤΑΙΛ
 ΗΝΟΣ ΤΟΥΔΑ
 20. ΦΙΑΡΗΙΔΑ
 Μ

A. 20
 νοντα μυ
 τας ιλέας
 line erased
 5. φέροντες ἐκ τοῦ βα(μ)ῶ
 τας ἀγρετὰς ἐρπούσας
 ον τῶμ Παμφυλέων τει
 τω ἐς Κῶν τῶι Ἀπόλλων(χ)
 τούτωμ φέρεῖ ὁ ἱαρεὺς γέρ(η) [σκέλη
 10. ι θύεται ἐπὶ καλλιαραὶ καὶ θύ(ε)ται ----- τῶι Ἀπόλλ-]
 ωνι τῶι Δαλίω θεωρίαν τελέ(αν) ----- τούτ-]
 (ω)ν φέρεῖ ὁ ἱαρεὺς γέρη σκέλη
 (τ)ῶν κρεῶν οὐκ ἐξαγωγὰ ἐκ Κ(ῶ
 ος Κνίδιος ἀπάγεν τῶι Ἀπόλλωνι
 15. αι τελέαν καὶ τῶι Λατοῖ τε(λ)έαν
 πόδας καὶ τὰ δέρματα το
 κκα καὶ ε . . ολφος πεμπ
 Ἀπόλλ(λ)ων(ι) Δαλίω ἢ τῶι Λ(α)τοῖ
 μ(η)νὸς τοῦ Δα(λ)ίου
 20. φ' ἱαρήϊ δα(μ)οτελεῖ?
 (ομ) -----

The fragment is part of a sacrificial calendar, belonging, as Paton and Hicks point out on p. 94, to Nos. 40 and 41 of their inscriptions. The marble was sold to some people who came to Cos in a yacht in 1887'. Paton and Hicks conclude that each line of the document contained about 52 letters.

A.

l. 3. τὰς ἰλέας. Presumably 'the entrails'. Ἰλέος is found meaning 'a disease of the intestines'. See Hesychius, s. v.

l. 6. τὰς ἀγρετὰς ἐρπούσας. Cf. Hesychius, s. v. ἀγρεταί (cited by P. and H.): παρὰ Κώοις ἐννέα κόραι

κατ' ἐνιαυτὸν αἰρούμεναι πρὸς θεραπείαν τῆς Ἀθηνᾶς.

l. 7. τῶμ Παμφυλέων. The Pamphyleis or Pamphyli, one of the three Dorian tribes, are frequently mentioned in Coan inscriptions. See P. and H. Index III, s. v.

l. 13. The prohibition to take certain parts of the sacrificial flesh out of Kos occurs also in P. and H. No. 40 a, l. 2. For ἀπάγεν, cf. *ibid.*

l. 15. Leto is evidently mentioned in connexion with the Delian Theoria.

l. 17. I cannot explain this line.

l. 20. ἱαρεὺς δαμοτελής (?). Cf. P. and H. No. 34, l. 46.

B.

1. 1. ΝΤΟΥΙ
 ΙΚΑΑΓΩΛ
 ΝΤΑΣΙΑΡΑΔΕΕ
 ΟΝΑΡΓΥΡΙΟΝΕΣΤ
 5. ΝΔΕΤΟΝΙΑΡΗΜΟΝΑ
 ΤΩΝΔΕΤΟΝΙΑΡΗΜΥΣΑΡ
 ΝΜΗΔΕΓΑΡΕΚΑΤΑΣΜΕΓΑΛ
 ΟΙΣΟΥΕΤΑΙΜΗΔΕΟΣΣΑΤΟΙΣΕΝΕ
 ΑΤΕΙΝΗΡΩΙΟΝΜΗΔΕΕΣΟΙΚΙΑΝ
 10. ΙΙΑΜΕΡΑΝΓΙ ΝΤΕΑΦΑ ΣΚΑΑ ΜΕ
 ΣΕΡΓΕΝΕΝ ΟΙΑΙΚ, ΓΥΝΑΤΕ
 ΙΚΑΕΚΤΡΩΙΑΙΔΕΤΙΚΑΤΟΥΤ
 ΙΤΑΜΕΣΟΛΧΟΙΡΩΙΕΡΣΕΝΙ
 ΑΣΑΙΔΕΤΙΚΑΤΩΝΑΛΩΝΕ
 15. ΑΘΑΡΟΣΕΣΤΩΑΥΤΑ
 ΠΓΙΑΔΑΝ ΤΟΙΣ
 ΙΟΕΛΝΤΩΝΔΥ
 ΠΟΛΙΗΙΒΟΥ
 20. ΟΡΕΠΠΕ
 Ρ

(ω)ν τοῦ π-
 ν κα Ἀπολ-
 [λων -----] ντας, ἱαρά δὲ ἐ-
 [- ----- τὸ ἀναλωμένον ἀργύριον ἐς τ-
 5. [αὐτα ----- τῶ(ν)δε τὸν ἱαρή μόν-
 [ρχον -----] τῶνδε τὸν ἱαρή μυσ(α)ρ-
 ν μηδὲ παρ' Ἑκάτας μεγάλ-
 [ας -----] (ο)ς θύεται μηδὲ ὅσσα τοῖς ἐνε-
 [- ----- π' ατεῖν ἡρώϊον μηδὲ ἐς οἰκίαν
 10. [η ἀμερᾶν πέντε ἀφ' (ᾧ)ς κα ἀμε-
 [ρ -----] σέρπεν ἐν . . οἱ αἱ κα γυνά τε
 ι κα ἐκτρῶν· αἱ δὲ τί κα τ(ῶ)ν-
 ι ταμείσθω χοίρωι ἔρσενι
 ας· αἱ δὲ τί κα τῶν ἄλων(ε)-
 15. [ων(?) -----] καθαροὺς ἔστω αὐτά
 Ἰππιάδαν τοῖς
 θεῶν τῶν δυ(ώ)δεκα
 Ζηνὶ (Π)ολιῇ βοῦν
 υ ὄρει(?) ἱερ)

R.

l. 3 f. Cf. P. and H. No. 40 b, ll. 4 ff.: *ἱερὰ τοῖς ἱαρεῦς παρέχει· διδόνθω δὲ τῷ ἱερῇ ὑπὸ τᾶς πόλιος τὸ ἀναλωμένον ἀργύριον ἐς [ταῦτα].*

l. 5. *μόνα[ρχον]*. The eponymous priest of Kos. Cf. Herwerden, *Lex. Suppl.*², s. v.

l. 6. *μυσα(ρ)χ-* - It seems practically certain that this must be a special priest corresponding to the *μόναρχος*, but I cannot restore the name.

l. 7 f. For the worship of Hekate in Kos, cf. P. and H. No. 401, l. 5.

l. 11 f. These lines evidently deal with purification, e.g. in the case of a woman after a miscarriage (*ἐκτρώει*). Cf. *ἐκτρωσις* = 'a miscarriage'. [*ἐσέρπεν*

implies that there were certain causes of exclusion from religious rites till purification had taken place. Cf. l. 9.

l. 13. For purification by the blood of a male pig, cf. P. and H. No. 40 b, l. 3, and *ibid.* No. 41 a, l. 2.

l. 14 f. *άλων(έ)ων*? I take this word to be a variant on the usual *άλωεύς*, and suppose that the passage deals with the purification of threshers.

l. 16. The name might also be *Φιλίππιάδαν*. Cf. P. and H. No. 368, I, l. 9.

l. 17. For the twelve gods and their priest, cf. P. and H. No. 38, l. 16.

l. 18. For the sacrifice of an ox to Zeus Polieus, cf. P. and H. No. 37, l. 42, &c.

Mr. Smith points out that the erasure in a l. 4 seems to correspond to the 'vacant space slightly grooved' of P. and H. no. 41 b. The letters, however, which remain at the beginning and the end of the lines of that inscription cannot be combined with those of the present fragment so as to yield any satisfactory sense.

DCCCCLXVIII A.

CYPRUS (CURIUM).

968 a. Marble base of a statuette, broken away at the back. On the top is a sinking with a dowel-hole, into which the statuette has been fastened. Found on temple-site C at Curium. Ht. 2½ in.; l. 11 in.; depth 7 in. *Excavations in Cyprus*, p. 64, Fig. 77; *Guide to Greek and Roman Life*, p. 34, Fig. 18.



Δήμητρι καὶ Κόρη εὐχὴν
'Ελλδοικος Ποτεΐσιος ἀνέθηκε.

Ta-ma-ti-ri · ka-se · Ko-ra-i · E-lo-vo-i-ko-se ·
Po-te-si-o-se · a-ne-te-ke · i-tu-ka-i.

The lettering is of the fourth century B. C. For the forms of the Cypriote syllabary, see Collitz-Bechtel, *Griech. Dialektinschr.* i, Table opp. p. 80, and Hill, *B. M. Coins of Cyprus*, p. cxxxiv f. Each

word is separated from its neighbour by a point. The only character which calls for special remark is that for *tu* $\overline{\text{tu}}$, which is usually represented by $\overline{\text{tu}}$ or $\overline{\text{tu}}$.

DCCCCLXIX.

CYPRUS (PAPHOS).

969. Slab of white marble, wrought into the form of a temple-front, with gable and pilasters. Ht. 10½ in.; l. 17 in.; thickness 5 in. Back partly smoothed. Broken away at lower edge. Found with No. 970 beneath a mosaic pavement in the temple of Aphrodite. *Journ. Hell. Stud.* ix. 1888, p. 231, No. 15. Presented by the Cyprus Exploration Fund, 1888.

In this inscription we have a list of contributions, promised in the year 24 of a certain era, by certain persons towards the 'anointing room'. Two persons contribute 100 drachmae each. The remainder, as far as the present inscription goes, contribute *ὀψώνια*—contributions taking, perhaps, as Mr. Tod suggests, the form of promises to pay the wages-bill for one or more days. Cf. *ὀψώνια δύο*, l. 7.

The cities from which the contributors come are Xanthos, Mitylene, Limyra, Kadyanda, Tlos, Patara, and Myra. Six at least of the contributors thus come from Lycian towns.

The word *ἐλαιοχρίστιον* ('the anointing place') occurs in other inscriptions. See Dittenberger, *Or. Gr. Inscr.* ii, No. 749, where we find (the inscription comes from near Thespieae): *Φιλέτηρος Ἀττάλω Περ-*



ΛΚΔΟΙΕΤΗΓΓΕΛΜΕΝΟΙΕΙΣΤΟΕΛΑΙΟΧΡΙΣΤΙΟΝ
 ΛΥΣΑΝΔΡΟΣΛΥΣΑΝΔΡΟΥΞΑΝΘΙΟΣ Λ Ρ
 ΑΝΤΙΟΧΟΣΦΙΛΩΝΟΣΜΙΤΥΛΗΝΑΙΟΣ Λ Ρ Ρ
 ΔΙΟΝΥΣΙΟΣΝΙΚΑΝΟΡΟΣΛΙΜΥΡΕΥΣΟΨΩΝΙΟΝ
 5 ΔΙΟΔΟΤΟΣΙΗΝΟΔΟΤΟΚΛΔΥΑΝΔΕΥΣΟΨΩΝΙΟΝ
 ΤΕΙΣΕΑΣ ΨΣΤΛΩΕΥΣΟΨΩΝ Ν
 ΕΥΠΟΛΕΜΟΣΕΥΠΟΛΕΜΟΥΠΑΤΑΡΕΥΣΟΨΩΝΙΑΔΥΟ
 ΚΑΛΛΙΠΙΔΗΣΚΑΛΛΙΠΙΔΟΣ Ψ ΨΣΟΨΩΝΙΟΝ
 ΨΣΕΥΕΤΟΥΜΥΡΕ Ν

Λκδ' οἱ ἐπηγγελμένοι εἰς τὸ ἐλαιοχρίστιον
 Λύσανδρος Λυσάνδρου Ξάνθιος Λ ρ'
 Ἀντίοχος Φίλωνος Μιτυληναῖος Λ ρ'
 Διονύσιος Νικάνορος Λιμυρεὺς ὀψώνιον
 5 Διόδωτος Ζηνοδότου Κ(α)δυνδεὺς ὀψώνιον
 Τεισεάς ὡς Τλωεὺς ὀψώνιον
 Εὐπόλεμος Εὐπολέμου Παταρεὺς ὀψώνια δύο
 Κ(α)λλιπίδης Καλλιπίδ(ο)υ (τ)εὺς ὀψώνιον
 οἷς Εὐέ(πο)υ Μυρεῖς ὀψώνιον.

γαμεὺς ἀνέθεικε τ[ὰ]ν γὰν τοῖ Ἑρμῇ ἐν τὸ [ἐ]λαιοχρίστιον
 ἰαράν εἶμεν ἐν τὸν ἅπαντα χρόνον.

The date suggested by the first editors of the inscription is 299—i. e. the year 24 of the Ptolemaic era reckoned from 323 B. C. It might also be the year 24 of the Seleucid era, i. e. the year 289–288 B. C. On the sign Λ (= year) see Pauly-Wissowa, s. v. *Aera*, col. 613, and Foat, in *Journ. Hell. Stud.* xxii, p. 149 ff., who shows that it is probably derived from Ε, the first letter of ἔ(τους). Cf. Nos. 970, 1059, &c.

1. 1. ἐπηγγελμένοι. 'Those who have promised contributions.' Cf. Dittenberger, *Sylloge*², ii. 744: [τοῖδ]ε τῶν ἐρανιστῶν ἐπαγγέλα[ντο] εἰς τὰν ἀνοικοδομὴν τοῦ τοίχου καὶ τῶν μνημείων

1. 4, &c. ὀψώνιον. Cf. Dittenberger, *Sylloge*², ii. No. 790, l. 26 f.: διδόσθω δὲ τῷ ῥαβδούχῳ ἐκ τῶν λογευθσομένων χρημάτων ὀψώνιον ἡμερῶν δύο, τῆς ἡμέρας ἐκάστης δραχμὴ μί[α].

Oil played a most important part in ancient life, athletic and otherwise. Cf. Wilhelm, *Gr. Inschriftenkunde*, p. 193 f., and the Sestos inscription, No. 1000, l. 65: τοὺς μετέχοντας τοῦ ἀλείμματος. Among the presents of Philetaeros to the Cyzicenes we find: εἰς ἔλαιον καὶ [σ]υνναγωγ[ὴν] τῶν νέων ἀργυρίου τάλαντα Ἀλεξάνδρεια εἴκοσιν ἑξ (Dittenberger, *Or. Gr. Inscr.*, ii. No. 748, l. 15 f.).

For a similar subscription-list from Dionysopolis in Phrygia, cf. Ramsay in *Journ. Hell. Stud.* iv, p. 385, No. 8. For the sign Λ = drachma, see Wescher in *Rev. Arch.* 1864, ii, p. 465 (= *B. M. Inscr.* cccclviii; *I. G.* xii. 937), an inscription from Rhodes, which in other respects may be conveniently compared with the present. Cf. especially ll. 9 ff.: ἐπαγγελαμένου εἰς ἐπισκευὰν τοῦ τόπου Λ ΦΕ καὶ ἄλλας ἐπαγγελαμένου εἰς τὰ οἰκητήρια Λ Ρ καὶ ἄλλας ἐπαγγελαμένου εἰς ἐνθήματα [(ἐ)γδο]σιος τοῦ τόπου Λ Ρ. Wescher, *loc. cit.*, explains the sign Λ by reference to Pseudo-Galen *περὶ μέτρων καὶ σταθμῶν*, c. 2: αἱ δύο γραμμαὶ συνάπτουσαι κατὰ θάτερον πέρασ ὥστε γωνίαν ποιεῖν δραχμὴν σημαίνουσι <. But it is not unlikely (as Mr. Tod points out) that it is really the half stater represented by ζ (cf. *I. G.* v. 2. 8).

The inscriptions from Pergamum relating to the ephebi (Hepding in *Ath. Mitt.* xxxv (1910), p. 416 ff.) should be compared with the present. There we have frequent mention of the μισθώσεως τοῦ τῶν νέων καὶ ἐφήβων ἐλαιοχρίστιον and also mention of τῶν ἀφορισμένων -- εἰς τὰ ὀψώνια τῶν παιδευτῶν. At Pergamum the expenses of the supply of oil for the athletes and the maintenance of the trainers were met out of public foundations. Cf. also Laum, *Stiftungen*, p. 88 ff.

DCCCCLXX.

CYPRUS (PAPHOS).

970. Tablet of white marble, with raised frame on r. Broken away diagonally on l. side, but complete at the bottom of the frame. Ht. 1 ft. 6½ in.; width 1 ft. 5 in.; thickness 3½ in. *Journ. Hell. Stud.* ix. p. 230 f.; Wilcken in *Hermes*, xxix, p. 436 ff.; *id.* in Pauly-Wissowa, *Real-En cycl.*, s.v. *Antiochos*, col. 2482; Dittenberger, *Or. Gr. Inscr.* i. 257; Paton in *Class. Rev.* iv (1890), p. 283; Wilhelm in *Gött. Gel. Anz.* 1898, p. 212 ff.; Michel, *Recueil*, p. 62, No. 49; cf. V. Chapot in *Mém. de la Soc. des Ant.* lxvi (1907), p. 172 ff. Found with the foregoing beneath a mosaic pavement in the temple of Aphrodite at Paphos. Presented by the Cyprus Exploration Fund. 1888.

ΒΑΣΙΛΕΥΣ ΑΝΤΙΟΧΟΣ ΒΑΣΙΛΕΥΣ ΠΤΟΛΕΜΑΙΩΝ ΤΩ ΚΑΙ
 ΞΕΑΝΔΡΩ ΤΩ ΙΔΕΛΦΩ ΚΑΙ ΕΡΕΡΩ ΣΑΙΕΙ ΗΑΝΩ ΣΒΟΥ
 ΘΑ ΚΑΙ ΑΥΤΟΙΣ ΕΥΓΙΑΝΟΜΕΝ ΚΑΙ ΣΟΥ ΕΜΝΗΜΟΝΕΥΟΜΕΝ
 ΟΡΓΩΣ ΣΕΛΕΥΚΕΙΣ ΤΟΥ ΣΕΝ ΠΙΕΡΙΑΙ ΤΗΣ ΙΕΡΑΣ ΚΑΙ ΑΣΥΛΟΥ
 ΕΝ ΤΩ ΠΑΤΡΙΗΜΩΝ ΠΡΟΣΚΛΗΡΘΕΝΤΑΣ ΚΑΙ ΤΗΝ
 ΟΝΕΥΝΟΙΑΝ ΜΕΧΡΙ ΤΕΛΟΥΣ ΣΒΕΒΑΙΑΝ ΣΥΝΤΗΡΗΣΑΝ
 ΤΑΣ ΔΕ ΚΑΙ ΤΗ ΠΡΟΣΗΜΑΣ ΦΙΛΟΣΤΟΡΓΙΑΙ ΚΑΙ ΤΩ
 ΚΑΙ ΚΑΛΩΝ ΕΡΓΩΝ ΚΑΙ ΜΑΛΙΣΤΕΝ ΤΟΙΣ ΕΠΕΙ
 ΤΑΤΟΙΣ ΚΑΙ ΡΟΙΣ ΑΠΟΔΕΙΞΑΜΕΝΟΥΣ ΚΑΙ ΚΑ
 ΟΥΧΩΣ ΚΑΙ ΑΥΤΩΝ ΑΣΙΩΣΤΕΡΑΥΣΗΝΤΕΣ
 ΟΗΓΑΓΟΜΕΝΑ ΞΙΩΜΑΚΑΙ ΝΥΝΙΔΕΤΗ ΠΡΟ
 ΞΙΑΣ ΚΑΤΑΞΙΩΣΑΙΣ ΤΟΥ ΔΑΖΟΝΤΕΣ
 ΣΤΟΝ ΑΠΑΝΤΑ ΧΡΟΝΟΝ ΕΛΕΥΘΕΡΟΥΣ
 ΑΙΣ ΕΠΟΙΗΣΑΜΕΘΑ ΠΡΟΣ ΑΛΛΗ
 ΩΣ ΚΑΙ ΤΟ ΠΡΟΣ ΤΗΝ ΠΑΤΡΙΔΑ
 ΚΑΦΑΝΕΣΤΕΡΟΝ ΕΣΣΕΘΑΙ
 ΟΛΟΥΘΗΣ ΚΑΛΩΣ ΕΧΕΙΝ
 ΣΘΕΙΣ ΓΟΡΠΑΙΟΥ ΚΟ
 ΖΗΝΕΝ ΠΙΕΡΙΑΙ ΤΗΣ
 ΚΑΙ ΤΩ ΙΔΕΛΦΩ
 ΚΑΙ ΣΒΟΥΛΟΜΕ
 ΗΣΗΣ ΓΕ
 ΚΑΙ
 ΚΑΙ
 ΚΑΙ

[Β]ασιλεὺς Ἀντίοχος βασι(λ)εὶ Πτολεμαίω τῷ καὶ
 Ἀλ'εξάνδρῳ τῷ ἀδελφῷ χαίρειν· εἰ ἔρρωσαι, εἴη ἂν ὡς βου-
 λόμ(ε)θα, καὶ αὐτοὶ δὲ ὑγιαίνομεν καὶ σοῦ ἐμνημονεύομεν
 [φιλοσ(τ)όργως· Σελευκεῖς τοὺς ἐν Πιερίαι τῆς ἱερᾶς καὶ ἀσύλου
 [ἐξ ἀρχῆς] μὲν τῷ πατρὶ ἡμῶν προσκληρωθέντας καὶ τὴν
 πρὸς αὐτ(ὸ)ν εὐνοίαν μέχρι τέλους βεβαίαν συντηρήσαν-
 [τας ἐμμεῖνα(ν)τας δὲ καὶ τῇ πρὸς ἡμᾶς φιλοστοργίαι καὶ ταύ-
 [την διὰ πολλῶ(ν) καὶ καλῶν ἔργων καὶ μάλιστ' ἐν τοῖς ἐπει-
 [ληφόσιν ἀναγκαι(ο)τάτοις καιροῖς ἀποδειξαμένους καὶ κλ-
 [εινότατα (?) καὶ μεγαλ(ο)ψύχως καὶ αὐτῶν ἀξίως, ἐπαυξήσαντες
 [εἰς ἐπιφανέστερον πρ(ο)ηγάγομεν ἀξίωμα, καὶ νυνὶ δὲ τῆς πρῶ-
 [της ἐς τὸν πατέρα εὐεργ]εσίας καταξιώσαι σπουδ(α)ζόντες
 [αὐτοὺς, ἐκρίναμεν εἰς τὸν ἅπαντα χρόνον ἐλευθέρους
 [εἶναι, καὶ περιελάβομεν αὐτοῦ(ς) αἰς ἐποιήσάμεθα πρὸς ἀλλή-
 [λους συνθήκας, νομίζοντες οὕ]τως καὶ τὸ πρὸς τὴν πατρίδα
 [εὐσεβὲς καὶ μεγαλομερὲς ἡμῶν] ἐκφανέστερον ἔσσεσθαι.
 [ὅπως δὲ καὶ σὺ τὰ συγχωρηθέντα παρα]κολουθῆς, καλῶς ἔχειν
 [ἐκρίναμεν ἐπιστεῖλαι σοι. ἔρρω]σθε. Λγς', Γορπιαίου καθ'.
 [Βασιλεὺς Ἀντίοχος Σελευκέων τ]ῶν ἐν Πιερίαι τῆς ἱε-
 [ρᾶς καὶ ἀσύλου τοῖς ἀρχοῖσι καὶ τῇ βο]υλῇ καὶ τῷ δήμῳ
 [χαίρειν· εἰ ἔρρωσθε ὑμεῖς καὶ ἡ πόλις, εἴη ἂν] ὡς βουλόμε-
 [θα. ἐπέμψαμεν ὑμῖν ἀντίγραφον τῆς τε ἐπιστολ]ῆς ἧς γε-
 [γράφαμεν πρὸς βασιλεία Πτολεμαῖον καὶ τῆς πρὸς τὴν Ῥ]ωμαι-
 [ων σύγκλητον, ἵνα ----- παρα]κολου-
 [θῇτε -----]

The restorations in ll. 1-4 and in l. 12 are those given by the first editors of the inscription in the *Journ. Hell. Stud.*

1. 5. ἐξ ἀρχῆς Paton.
1. 6. πρὸς αὐτ(ὸ)ν Paton.
1. 7. τὰς ἐμμεῖνα(ν)τας Wilcken.
1. 8. τὴν διὰ πολλῶ(ν) Paton and Wilcken.
1. 9. ἐπει[ληφόσιν] Wilhelm. At the end of l. 9 the letters on the stone are certainly ΚΛ, and the distinction between Λ and Α is carefully preserved as a rule, with one or two exceptions. Hence κλ[εινότατα] may be suggested. Wilhelm proposed κατὰ τὰ ἄλλα.
1. 11. εἰς ἐπιφανέστερον Wilhelm.
1. 12. Dittenberger reads πρῶτης καὶ μεγίστης.
1. 13. αὐτοὺς, ἐκρίναμεν εἰς Wilhelm.
1. 14. εἶναι, καὶ περιελάβομεν αὐτοῦς Wilhelm.
1. 15. πρὸς ἀλλή[λους] συνθήκας, νομίζοντες οὕ]τως Wilhelm.
1. 16. εὐσεβὲς καὶ μεγαλομερὲς ἡμῶν Wilhelm.
1. 17. ὅπως δὲ καὶ σὺ τὰ συγχωρηθέντα Wilhelm. παρα]κολουθῆς Paton.
1. 18. ἐκρίναμεν ἐπιστεῖλαι σοι Wilhelm.
- ll. 19 ff. Βασιλεὺς Ἀντίοχος ----- ὡς βουλόμεθα. The restorations are those of Paton.

1. 22. ἐπέμψαμεν ὑμῖν ἀντίγραφον τῆς τε ἐπιστολῆς Paton and Wilcken.

1. 23 f. γε[γράφαμεν πρὸς βασιλεία Πτολεμαῖον καὶ τῆς πρὸς τὴν Ῥ]ωμαι[ων σύγκλητον] Dittenberger.

This inscription embodies two separate documents. ll. 1-18 are a letter from King Antiochos to King Ptolemy Alexander. ll. 19 ff. are more doubtful. If we accept Paton's restoration, they are a letter covering a copy of the above letter sent to the Magistrates, Council and people, probably of Seleukeia, and of a letter to the Romans. Wilcken, however, wished to restore

[ὁ δῆμος τῶν Σελευκείων τ]ῶν ἐν Πιερίαι τῆς ἱε[ρᾶς καὶ ἐλευθέρως Παφίων τῇ βο]υλῇ καὶ τῷ δήμῳ [χαίρειν].

This restoration has much to commend it.

The main effect of the first letter (doubtful restorations apart) is that King Antiochos grants perpetual freedom to the people of Seleukeia as a reward for meritorious service to himself and his father. The Seleukeia is 'Seleukeia on the sea' (Seleukeia Pieria), 40 stades north of the mouth of the Orontes and 120 stades from Antioch.

The first fact of importance which emerges from the inscription is that the freedom granted to Seleukeia by Antiochos dates from A. S. 203, i. e.

110-109 B. C. Previously 109-108 B. C. had been the date suggested (Wroth, *B. M. Coins, Galatia, &c.*, p. lxxi), based on the statement in the *Chron. pasch.* under Ol. 167. 4 = 109-108 B. C.: Σελευκείς οἱ πρὸς Ἀντιόχειαν τῆς Συρίας ἀπ' ἐντεῦθεν τοὺς ἑαυτῶν χρόνους ἀριθμοῦσι.

Ptolemy Alexander, to whom the letter is addressed, is Ptolemy XI Alexander, son of Euergetes II and Cleopatra III, a younger brother of Ptolemy X Soter II (cf. No. 1066). In 114-113 B. C. he was appointed by his mother governor of Cyprus, which position he filled till 108-107 B. C. (Porphyrios, *ap. Euseb. Chron.* i, ed. Schoene, p. 164, quoted by Wilcken, p. 439; Head, *Hist. Num.*, p. 858). It must to some extent remain uncertain whether the Antiochos who wrote this letter in 110-109 B. C. was Antiochos VIII Grypos or Antiochos IX Kyzikenos, stepbrothers who were disputing the throne of Syria. Nevertheless, as Antiochos IX Kyzikenos divided the kingdom with his brother in 111 B. C. and took as his share Coele-Syria and Phoenicia, it is more probable that Seleukeia Pieria, which lay in the share of Antiochos Grypos, should receive its freedom from that monarch (so Wilcken, *loc. cit.*, p. 440 f.).

l. 4. The title Σελευκῶν τῶν ἐν Πιερίᾳ τῆς ἱερᾶς [καὶ] ἀσύλου occurs on coins of Antiochos VII struck in

138-137 B. C. (Wilcken, *loc. cit.*, p. 442 f.). Wilcken conjectures that Antiochos bestowed the title on them in that year on account of their services against the rebel Diodotos Tryphon.

l. 6. πρὸς αὐτὸν εὖνοιαν. Wilcken (p. 441) describes the services rendered by the people of Seleukeia to Demetrios II Nikator, father of Antiochos Grypos. They sheltered him when he was a fugitive from the usurper Diodotos (Livy, *Per.* lii). See Dittenberger, *Or. Gr. Inscr.* i, p. 418, n. 8.

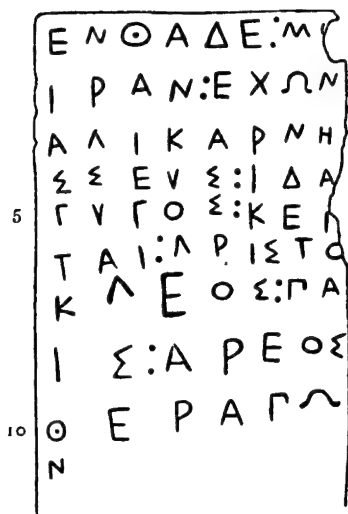
The struggles between Antiochos Grypos and Antiochos Kyzikenos from 117-111 B. C. and the two years' banishment of the former to Aspendos in 113-111 B. C. will, as Wilcken (p. 444) notes, account for the reference to troublous times.

ll. 14 ff. The alliance between Antiochos Grypos and Ptolemy Alexander implied in ll. 14 ff. is explained by Wilcken, p. 446 f., by the fact that Antiochos Grypos assisted Ptolemy Alexander in his struggle with his brother and rival Ptolemy X Lathyros, the latter being supported by Antiochos Kyzikenos.

l. 18. The date is Aug.-Sept. 109, Gorpiaeos being the 11th Macedonian month, falling in the autumn equinox. The Seleucid era dates from 312 B. C.

DCCCCLXXI.

CYPRUS (AMATHUS).



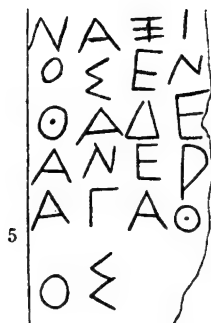
971. Inscribed stone slab. Ht. 5 ft. 8 in.; width 1 ft. 3 3/4 in. *Excavations in Cyprus*, p. 95. Excavated under the Turner Bequest, 1894.

5 Ἐνθάδε : μὲν ἱσαν : ἔχων Ἀλικαρνησσεὺς Ἰδᾶ γυγος :
10 κεῖται : Ἀριστοκλέος παῖς Ἀρεὸς ἑραπάων.

For the name Idagygos, cf. Dittenberger, *Sylloge*, i, No. 11, l. 47. Fifth century B. C.

DCCCCLXXII.

CYPRUS (AMATHUS).



972. Inscribed stone slab. Ht. 2 ft. 8 in.; width 10 in. *Excavations in Cyprus*, p. 95. Excavated under the Turner Bequest, 1894.

5 Νάξιος ἐνθάδε ἀνὴρ ἀγαθός.

Naxios is probably a proper name, as in *I. G.* ii. 1002. For the form of inscription, cf. *Ath. Mitt.* x, p. 371, No. 31.

Μελετή ἐνθάδε κεῖται γυνὴ ἀγαθή.

DCCCCLXXIII.

CYPRUS (AMATHUS).

973. Limestone stele, with pediment, painted with the figure of an armed warrior. Ht. 5 ft. 8 in.; width 2 ft. 3 in. *Excavations in Cyprus*, p. 93. From excavations at Amathus (Turner Bequest), 1894.



Inscribed:

(Ἡ)δε σε, [Ν]ικόγενες, κεύθει χθών τῇλε Καλύμ[ν]ας
πατρίδος, ἀκ[μαίαν δ' ὦ]λεσα[ς ἢ]λικία[ν].

Fourth-third century B.C.

DCCCCLXXIV.

CYPRUS (AMATHUS).

974. Shaft of limestone, broken in two in the middle and repaired. Ht. 2 ft. 4 in.; width 11½ in. *Excavations in Cyprus*, p. 97 (5). From excavations at Amathus (Turner Bequest), 1894.



Θευδ-
αίσιο-
ς Εὐ(ε)σ-
περί-
5 τῆς.

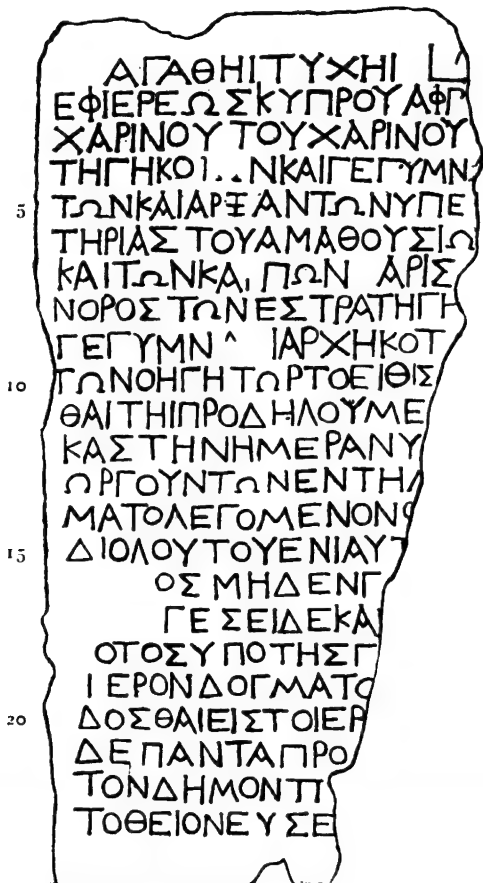
1. 1. *Theudaisios* is otherwise known as one of the Rhodian months, often occurring on the Rhodian stamped amphora-handles. See Pape-Benseler, s. v. Cf. *C. I. G.* 5523; 8518 (5).

1. 3. *Εὐεσπερίτης* shows that the deceased was a citizen of Euesperides, the modern Benghazi, westernmost city of the Cyrenaic Pentapolis. See Hdt. iv. 198; Thuc. vii. 50; Pauly-Wissowa, s. v. *Berenike*, col. 282 (8). Date probably fourth century B.C.

DCCCCLXXV.

CYPRUS (AMATHUS).

975. Marble slab, nearly complete on l., broken away irregularly on the r.-hand side. Rough at back, except for a strip which has been cut away down the l.-hand border for fitting the slab. Ht. 1 ft. 7½ in.; width 8½ in.; depth 5 in. to 3 in. *Excavations in Cyprus*, p. 97 (7). Purchased at Hagios Tychonas, Amathus, Cyprus, under the Turner Bequest, 1893-4.



Ἀγαθῇ Τύχηι. L - -

Ἐφ' ἱερέως Κύπρου Ἀφρ[οδίτης]
Χαρίνου τοῦ Χαρίνου [τῶν ἐστρα-]
τηγηκότ[ων] καὶ γεγυμ[ασιαρχηκό-]
5 των καὶ ἀρξάντων ὑπ[ὲρ] τῆς σω-
τηρίας τοῦ Ἀμαθουσίου δήμου
καὶ τῶν κα(ρ)πῶν. Ἀρισ[τίων] Ἀντή-
νορος, τῶν ἐστρατηγη[κότων] καὶ
γεγυμ[ασιαρχηκότων] καὶ ἀρξάν-
10 των, ὁ ἡγήτωρ, τὸ εἰθισμένον εἶπε θύεσ-
θαι τῇ προδηλουμένῃ ἑορτῇ καθ' ἐ-
κάστην ἡμέραν ὑπὲρ τῶν τὴν γῆν γε-
ωργούντων ἐν τη[μ]ελείᾳ κατὰ τὸ δόγ-
μα τὸ λεγόμενον, (δ)[πως] ἀσύμφορον
15 δι' ὅλου τοῦ ἐνιαυτοῦ εἰς τὸ
[πλήθ]ος μηδὲν γίνεσθαι μήτε
[ἀστερ]γές· εἰ δὲ κα[ὶ] δέοι τι τοῦ εἰω-
[θ]ότος ὑπὸ τῆς π[ό]λεως κατὰ τὸ
ἱερὸν δόγμα τὸ [λεγόμενον] δι-
20 δοσθαι εἰς τὸ ἱερόν τῆς Ἀφροδίτης, τά-
δε πάντα προ[σ]διδόναι διὰ τὴν εἰς
τὸν δῆμον π[ρο]θυμίαν καὶ τὴν εἰς
τὸ θεῖον εὐσέ[βειαν].

The restorations are mainly those of *Excavations in Cyprus*, but in ll. 14-20 I have made some alterations, as the space does not appear to admit the inclusion of all the words given by Hicks and Murray.

The inscription is a decree, probably dating from the early years of the Roman Empire, ordering that the usual provision be made for sacrifice on behalf of the tillers of the soil, and for any other necessary offering to Aphrodite.

l. 1. The missing date was probably the year of an Emperor's reign, as in the inscription published

in Cesnola, *Cyprus*, p. 420 (from Lapethus). The number of letters in the lines probably varied from 22 to 30 or thereabouts.

l. 4. γεγυμν' ασιαρχηκότων. We find an αὐθαίρετος γυμνασίαρχος mentioned in the above inscription from Lapethus of the time of Tiberius.

l. 6 f. Cf. Hesych. Κάρπωσις· θυσία Ἀφροδίτης ἐν Ἀμαθοῦντι. It seems likely that it is the κάρπωσις which is referred to in this inscription.

l. 10. ἡγήτωρ. Cf. Hesych. Ἀγήτωρ· ὁ τῶν Ἀφροδίτης θυηλῶν ἡγούμενος ἱερεὺς ἐν Κύπρῳ.

DCCCCLXXVI.

CYPRUS (AMATHUS).

976. Lower part of a limestone slab, complete at the sides and probably nearly complete below. There are traces of red in the letters of the last line. L. 1 ft. 2½ in.; ht. 9½ in.; depth 2 in. Tomb 43. See *Excavations in Cyprus*, p. 96 (4) and p. 117. From excavations at Amathus (Turner Bequest), 1894.



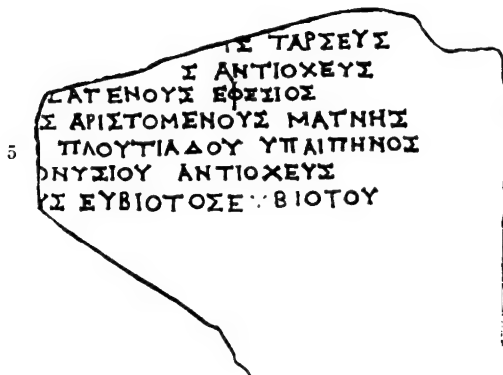
----- (ἡ)δης
Φαναγόρου
Μυτιλην(α)ῖος.

Probably fourth century B.C.

DCCCCLXXVII.

CYPRUS (SALAMIS).

977. Fragment of a slab of white marble, complete on r. and below, broken on l. and above. Surface worn. Ht. 10½ in.; width 9½ in.; thickness 1½ in. *Journ. Hell. Stud.* xii, p. 187, No. 34. Presented by the Cyprus Exploration Fund, 1891.



----- s Ταρσεύς
----- s Ἀντιοχεύς
--- Θῆεαγένους Ἐφέσιος
-- s Ἀριστομένους Μάγνης
5 -- Πλουτιάδου Ὑπαιπηνός
-- Διονυσίου Ἀντιοχεύς
-- ε]υς Εὐβίотος Εὐβιότου.

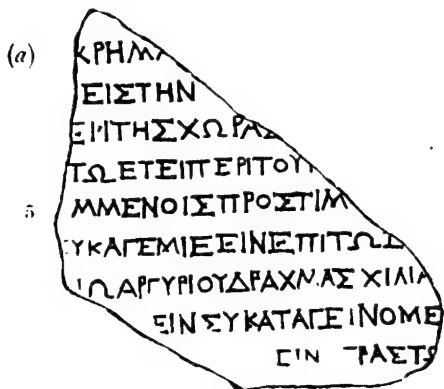
In l. 7 Ε(ὐ)βιότου is probable, but not quite certain. We should have expected rather a place-name to correspond with the other entries.

The inscription seems to date from the early Imperial period.

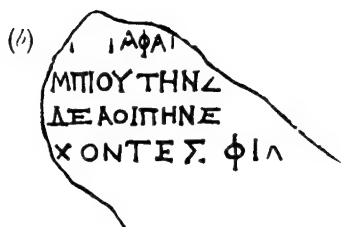
DCCCCLXXVIII.

CYPRUS (SALAMIS).

978. Three fragments of a white marble slab, each broken on all sides. Dimensions: (a) $7\frac{1}{2} \times 7\frac{1}{8} \times 1\frac{2}{3}$ in.; (b) $6\frac{1}{4} \times 6\frac{1}{4} \times 1\frac{2}{3}$ in.; (c) $2\frac{3}{4} \times 2\frac{3}{4} \times 1\frac{7}{8}$ in. *Journ. Hell. Stud.* xii, p. 185, No. 25. Presented by the Cyprus Exploration Fund, 1891.



(a) ----- (χ)ρήματα (?) -----
----- εἰς τὴν -----
----- ἐκ τῆς χώρας -----
----- τῷ ἔτει περὶ τοῦ -----
5 [γεγραμμένοις προστίμοις (?) -----
----- σῦκα γεμίειν ἐπὶ τῷ (ἐ) -----
----- ἡ ἀργυρίου δραχμὰς χιλιάς -----
----- γεμίειν σῦκα τὰ γεινόμενα -----
----- (ἐ)ν . . . ρας τ(ω) -----



(b) ----- αφαι -----
----- 'Ολυμπίου τὴν (δ) -----
----- δὲ (λ)οιπὴν ἐ -----
----- χοντες φιλ -----



(c) ----- κ]ατὰ χ(ρ) -----
----- (γ)ράψατο -----
----- σ τρεῖς -----

l. 6 of fragment (a) shows that the inscription deals with the lading and export of figs. For the construction, cf. Pausan. iii. 13. 2: γεμίζειν ὕδωρ, 'to fill with water'. In l. 5 the restoration προστίμοις, 'penalties', has been suggested to me by Mr. Tod.

DCCCCLXXIX.

CYPRUS (SALAMIS).

979. Fragment of marble, broken on all sides except back and front. The surface of the inscribed front is flaked away in places. L. 7 in.; ht. $4\frac{1}{2}$ in.; depth $2\frac{3}{4}$ in. *Journ. Hell. Stud.* xii, p. 174, No. 10. Presented by the Cyprus Exploration Fund, 1891.



----- (ν)κ(α) -----
----- (λ)ος 'Αρρύβου -----
----- ος αὐτὸς (α) -----
----- ξον . . . δα(τ) -----

DCCCCLXXX.

CYPRUS (SALAMIS).

980. Slab of white marble, broken away on all sides. L. 7 in.; ht. $4\frac{7}{8}$ in.; thickness 1 in. *Journ. Hell. Stud.* xii, p. 171, No. 4. Presented by the Cyprus Exploration Fund, 1891.

The ed. of the *Journ. Hell. Stud.*, loc. cit., supposed that the inscription was part of a list of contributors to a Cypriote festival. It seems, however, more probable that it is an inventory of temple treasures.

I owe the explanation $\phi\acute{\iota}\alpha\lambda\alpha\iota$ β, δλ(κῆ) &c. to Mr. Tod, and I have no doubt that his solution is the right one.

Δ ΠΡΩΤΑΡΧΟ
ΟΣΤΟΥΦΙΛΙΠΠΟΥΚ
ΥΦΙΑ Β ΔΛΡΚ ΓΑΙΟΥ
ΝΥΤΟΚΡΑΤΟΥΣΙΑΤΡΟ
5 ΟΥΦΙΑ Α ΔΛ ΜΗ ΑΡ
ΕΩΣ ΤΡΟΥΛΛΑΙΒ
ΚΛΕΟΥΣΟΥΗ
ΝΟΥΕΤ

----- (ιξ) δ Πρωτάρχου) --
----- ος τοῦ Φιλίππου κτ) --
----- ου φιάλ(αι) β, όλ(κῆ) Δ ρκ· Γαίου 'Ιουλίου (?) --
----- (Π)νυτοκράτους ἱατροῦ) --
5 ----- (ο)ου φιάλ(η) α, όλ(κῆ) Δ μῆ· 'Αρ --
----- εως τρουλλαι β --
[Σερούτου Σουλπικίου Πα]γ)κλέους Οὐη[ρ]ιανού --
----- ἰγ)ων)οθέτιον -----

1. 3. So-and-so's two phialae, weighing 120 drachmae.

1. 5. So-and-so's one phiale, weighing 48 drachmae.

1. 6. So-and-so's two ladles (weighing - -).

1. 7. Mr. Tubbs, who published the inscription in

the *Journ. Hell. Stud.*, loc. cit., noted that Servius Sulpicius Pances is mentioned in two other inscriptions, viz. Lebas-Waddington, iii. 2759; Hogarth, *Devia Cypria*, p. 63, No. 15.

Probably of early Imperial date.

DCCCCLXXXI.

CYPRUS (SALAMIS).

981. Marble fragment complete on the front and the back, broken away all round. Ht. 2 $\frac{7}{8}$ in.; width 2 $\frac{1}{2}$ in.; depth 1 $\frac{3}{4}$ in. From excavations at Salamis. Acquired 1884.



----- Κα]ισαρο[ς -- ?
----- Αὐτοκράτ,oros ?
----- Καίσ]αρος -- ?

Found in the town ruin of Salamis. Probably of early Imperial date.

DCCCCLXXXII.

CYPRUS (SALAMIS).

982. Slab of white marble broken on three sides. L. 10 in.; ht. 4 $\frac{7}{8}$ in.; depth 1 $\frac{1}{4}$ in. *Journ. Hell. Stud.* xii, p. 184, No. 22, Cagnat, *I. G. ad r. Rom. pert.* iii, No. 986. Presented by the Cyprus Exploration Fund, 1891.



The inscription is in a sunk panel.

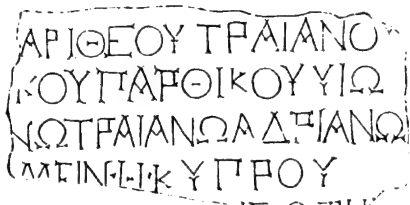
[Αὐτοκράτορι Νέρωνι Κλαυδίῳ]
[Καίσαρι Σεβ]αστῳ Γε[ρμανικῳ] δημαρχικῆς]
[ἐξουσίας τ]ὸ ζ' αὐτοκράτορι τὸ ζ' ὑπά[τ]ρω τὸ δ]
[Κυπρίων ἢ νῆ]σος τῳ ἰδίῳ θεῳ καὶ σωτῆρι ἐκ τοῦ [ἐ]ιδίου].

So Mr. Tubbs restored. The date is 60 A.D.

DCCCCLXXXIII.

CYPRUS (SALAMIS).

983. Fragment of a slab of white marble, broken on the left and below, intact above and on the right. On the top is a cramp hole. L. 1 ft. 9 $\frac{1}{2}$ in.; ht. 10 $\frac{3}{4}$ in.; depth 2 $\frac{1}{2}$ in. *Journ. Hell. Stud.* xii, p. 181 (cf. p. 81); Cagnat, *I. G. ad r. Rom. pert.* iii, No. 989. Presented by the Cyprus Exploration Fund, 1891.



[Αὐτοκράτορι Καίσ]αρι Θεῳ Τραϊανῳ
Γερμανικοῦ Δακί]κου Παρθικοῦ νιῳ
[θεῳ Νέρονα νιῳ]νῳ Τραϊανῳ 'Αδριανῳ
[ἢ πόλις τῶν Σαλα]μεινίων) ἢ Κύπρου
5 [μητρόπολις τὸν ἴδιον] σωτῆρ[α].

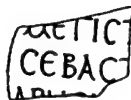
For the titles of Hadrian, cf. *I. G.* iii, No. 479. The restorations are those of Mr. Tubbs, with the exception of *ἱδίων* in l. 5, which I think must be

inserted in order to fill the space required. Date between A. D. 117 and 138.

DCCCCLXXXIV.

CYPRUS (SALAMIS).

984. Fragment of a white marble plaque broken on all sides. L. $6\frac{1}{2}$ in.; ht. $4\frac{3}{4}$ in.; depth $\frac{3}{4}$ in. *Journ. Hell. Stud.* xii, p. 194, No. 50. Presented by the Cyprus Exploration Fund, 1891.



-- μεγίστ[ω] -- ?
-- σεβαστ[ῶ] -- ?
- - - - -

DCCCCLXXXV.

CYPRUS (SALAMIS).

985. White marble fragment, broken on all sides towards the front, but apparently complete below at the back. Ht. 3 in.; width $3\frac{1}{2}$ in.; depth $1\frac{7}{8}$ in. *Journ. Hell. Stud.* xii, p. 188, No. 35. Presented by the Cyprus Exploration Fund, 1891.



---- ν(ο) ----
-- (Δ)ιδς ἱερ --
--- σ Φιλοκ ---

From the shrine of Zeus at Salamis; cf. the following inscription.

DCCCCLXXXVI.

CYPRUS (SALAMIS).

986. Fragment of white marble plaque, broken above and at the sides. Ht. $5\frac{1}{2}$ in.; width $3\frac{7}{8}$ in.; thickness $\frac{7}{8}$ in. *Journ. Hell. Stud.* xii, p. 193, No. 48. Presented by the Cyprus Exploration Fund, 1891.

ΙΟΥΔΙΩΝΑΙ...
ΩΜΕΤΑΤΗΝΤΩΝ
ΩΝΑΚΤΟΕΙΣΤΟ
5 ΑΠΙΟΥΙΕΡΟΔΟΥ
ΕΙΝΤΟΥΤΟΔΙΑΤ
ΓΩΙΕΡΩΤΟΥΔΙ
ΤΔΕΔΩΚΑΚΑ
ΚΑΛΑΝΔΩΝ
ΕΣΤΟΝΝΟΣ
10 ΑΛΛΙ
ΦΙΛΟΞΕΝΟΥ
ΤΑΙΟΥ

----- ὁμοίως α -----
----- ω μετὰ τὴν τῶν -----
-- 'Αριστ(ών)ακτος εἰς τὸν -----
-- 'Ολυ(μ)πίου ἱεροδο(ύ)λου -----
5 ----- γράφειν τοῦτο διατ(α)λ -----
----- ἐν] (τ)ῶ ἱερῶ τοῦ Δι(δ)ς -----
----- σ δέδωκα κα(ὶ) -----
----- καλανδῶν (Ν)οεμβρίων (?) -----
----- (μ)εσα(ῖ)ντος σ Νοεμβρίου (?) -----
10 ----- 'Αλλι[ο]ς -----
----- Φιλοξένου -----
----- (Γ)αίου -----

This inscription, from the *temenos* of the shrine of Zeus at Salamis, relates probably to the dedication of a slave (*ιερόδουλος*) to Zeus.

DCCCCLXXXVII.

CYPRUS (SALAMIS).

987. Fragment of white marble, broken away on all sides. Ht. $4\frac{1}{8}$ in.; width $4\frac{1}{8}$ in.; depth $1\frac{3}{8}$ in. *Journ. Hell. Stud.* xii, p. 179, No. 11. Presented by the Cyprus Exploration Fund, 1891.



----- (σ)αιαν κα -----
 --- (π)όλιν ἐλε(ν)θερώσαντα (?) ---
 --- βιον ἀρετῆς ἔνεκα -----

An honorary decree of the early Imperial period.

DCCCCLXXXVIII.

CYPRUS (SALAMIS).

988. Fragment of white marble, apparently complete at the top. Letters very lightly engraved. Ht. $2\frac{7}{8}$ in.; width $2\frac{1}{4}$ in.; depth $\frac{5}{8}$ in. Presented by the Cyprus Exploration Fund, 1891.



--- Σαλαμειν -----
 --- (α)πιεσα -----
 --- η Σαλα(μ)ειν -----
 --- θονια ω -----
 5 --- Καλλικιράτης (?) ---
 --- ταν -----

DCCCCLXXXIX.

CYPRUS (SALAMIS).

989. Fragment of white marble, broken away on all sides. The letters are engraved within faint guide-lines. Ht. $3\frac{5}{8}$ in.; width $1\frac{1}{4}$ in.; depth $\frac{3}{8}$ in. *Journ. Hell. Stud.* xii, p. 188, No. 36. Presented by the Cyprus Exploration Fund, 1891.



----- θι -----
 --- Σαλαμ(ε)ινό(ς) (?) ---
 ----- (μ)εθ(ν) -----
 ----- Σαλαμειν (?) ---
 5 ----- ηρ -----

DCCCCXC.

CYPRUS (SALAMIS).

990. Fragment of white marble, broken away on all sides. L. 4 in.; ht. $2\frac{1}{2}$ in.; depth $\frac{5}{8}$ in. *Journ. Hell. Stud.* xii, p. 189, No. 39. Presented by the Cyprus Exploration Fund, 1891.



--- (α)ί οἰκί(α)ι ---
 --- τ]ὰ ἐν Κώμῃ ---
 --- οντά μοι κα(τ)᾽ ἄ ---

Letters between faint guide-lines. The last letter in the third line is almost certainly τ. At any rate it is not ι.

Mr. Tubbs (*Journ. Hell. Stud.*, loc. cit.) restored

αἱ οἰκίαι καὶ τὰ ἀμπέλια
 τ]ὰ ἐν Κώμῃ [τῆς Σαλαμῖνος ὑπάρχ-
 οντά μοι καὶ [τῶ δέινι].

DCCCCXCI.

CYPRUS (SALAMIS).

991. Fragment of white marble, intact at the top, broken away on the other three sides. L. 4 in.; ht. 2 3/8 in. *Journ. Hell. Stud.* xii, p. 190, No. 42. Presented by the Cyprus Exploration Fund, 1891.



-- (κ)ονω --
-- ντα και --

DCCCCXCII.

CYPRUS (SALAMIS).

992. Fragment of veined marble, perhaps intact on the r. side, broken away to an angle above and below. Ht. 2 1/2 in.; width 2 in. Presented by the Cyprus Exploration Fund, 1891.



-- υανη
-- α(γ)αθο

DCCCCXCIII.

CYPRUS (SALAMIS).

993. Fragment of white marble, broken away on all sides. Ht. 3 5/8 in.; width 3 1/2 in. Presented by the Cyprus Exploration Fund, 1891.



-- (και) --
-- ντε(ν) --
-- ισεικ --

DCCCCXCIV.

CYPRUS (SALAMIS).

994. Marble fragment, probably nearly complete on r. side, elsewhere broken. L. 5 1/2 in.; ht. 3 1/2 in. *Journ. Hell. Stud.* xii, p. 88, n. 2. Presented by the Cyprus Exploration Fund, 1891.



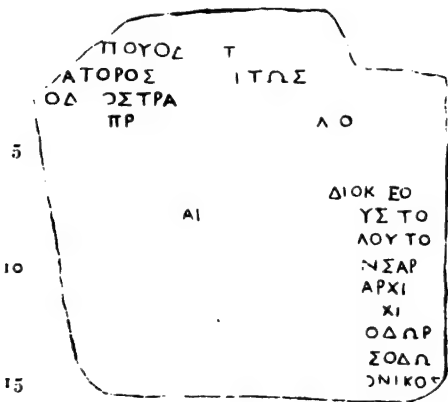
--- αν συν τ ---
--- τῷ Κρη ---

Mr. Tubbs, *loc. cit.*, suggests that the inscription read ᾠκοδόμησαν συν τῷ θεῷ, or the like.

DCCCCXCV.

CYPRUS (SALAMIS).

995. Fragment of white marble, complete at top, nearly complete on r. side, sliced away on l. Dowel hole (oblong) on r. top corner. The surface is so abraded that very little is legible. Ht. 10 3/4 in.; width 11 1/2 in.; thickness 2 1/2 in. Presented by the Cyprus Exploration Fund, 1891.



----- που 'ΟC . . . τ -----
-----]άτορος . . . ιτωσ -----
----- ὀδ[ωρ]ος Τρα -----
----- πρ ----- λο -----

5 [Two lines illegible.]
----- Διοκ[λ]έ[ος] (?) -----
----- αι ----- υς τὸ [β'] (?) -----
----- λου τὸ [β'] (?) -----
10 ----- νσαρ -----
----- 'Αρχι -----
----- χι -----
----- ὀδωρ[ος] (?) -----
----- σὸδω[ρος] (?) -----
15 ----- ὀνικε(s). -----

The inscription seems to have consisted entirely of a list of names.

DCCCCXCVI.

CYPRUS (SALAMIS).

996. Fragment of white marble, broken away all round. Inscribed back and front. Ht. $8\frac{1}{2}$ in.; width $6\frac{3}{8}$ in. Presented by the Cyprus Exploration Fund, 1891.



(α) -- (λ)α --
 -- ετ(α) --
 -- (ε)κ(α) --

(δ)



-- us Sabi(n)[us].

DCCCCXCVII.

CYPRUS (SALAMIS).

997. Fragment of limestone, broken away on all sides. Ht. $9\frac{3}{4}$ in.; width 6 in.; depth $2\frac{1}{2}$ in. *Journ. Hell. Stud.* xii, p. 190, No. 43. Presented by the Cyprus Exploration Fund, 1891.



-- ια προ -----
 -- ιεμαια -----
 -- μαν(τ) -----
 -- βίου ἐ(αυτοῦ) (?) --

DCCCCXCVIII.

CYPRUS (POLI-TIS-CHRYSOXKHOU).

998. Streaked marble fragment. L. $10\frac{1}{2}$ in.; ht. $5\frac{1}{2}$ in.; width $2\frac{3}{4}$ in. *Journ. Hell. Stud.* xi, p. 74, No. 18. Presented by the Cyprus Exploration Fund, 1890.



-- (θ)ηρι.

The inscription appears to belong to the same alphabet and to the same age as the Theran inscriptions. Cf. Roberts, *Greek Epigraphy*, p. 23 ff.

DCCCCXCIX.

CYPRUS.

999. Limestone (?) stele, with relief representing a man standing with r. arm wrapped in mantle and l. lowered: draped. Head lost. Inscribed below. Ht. 5 ft.; width 1 ft. 9 in.; depth $4\frac{1}{2}$ in. Presented by Col. Falkland Warren, R.A., C.M.G., 1891.



Σωσίβιε Καπίρωνος
 χρηστὲ χαῖρε.

Early Imperial date.

V.—THRACE AND ASIA MINOR.

Nos. 1000-1047.

M.

SESTOS.

1000. Slab of white marble, broken away above. Slight traces of a moulding can be seen above the word Γλαυκίου. Ht. 5 ft. 3½ in.; width 1 ft. 11½ in. (above), 2 ft. 4 in. (below); depth 5 in. (above), 7 in. (below). C. Curtius in *Hermes*, vii, p. 113 ff.; *Μουσ. και Βιβλιοθήκη*, 1876-8, p. 18, No. 221; A. Dumont, *Mélanges d'archéologie et d'épigraphie* (Homolle), p. 451 ff.; Michel, *Recueil*, p. 245, No. 327; Jerusalem in *Wiener Stud.* i, p. 32 ff.; Dittenberger, *Sylloge*¹, i, No. 246; *id.*, *Or. Gr. Inscr.* i, No. 339. The inscription was found at Ialova (the site of Sestos) in May, 1865. See *Athenaeum*, June 17, 1865, p. 817. Acquired at Mr. F. Calvert's sale (August 2, 1877). A facsimile of the first five lines is given to show the character of the lettering.

ΕΙ ΩΣΓΛΑΥΚΙΟΥ ΚΥΚΙΛΛΑΙΟΥΜΗΝΟΣΥΤ
 (ΛΗΙΚΑΙΓΩΙΔΗΜΩΙΜΕΝΑΝΔΡΟΣΑΠΟΛΛΑΕΙΠΕ ΕΙ
 ΩΤΗΣΗΛΙΚΙΑΣΚΑΛΛΙΣΤΟΝΗΓΗΣΑΜΕΝΟΣΕΙΝΑΙΤΟΙ ΔΙΔΙΧΡΗΣΙ ΝΕΑΙ
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 5 ΑΙΚΙΝΔΥΝΟΝΕΚΚΛΙΝΩΝΟΥΤΕΤΗΝΑΠΑΝΤΩΜΕΝΗΝΚΑΤΑΦΘΟΡΑΝΤΩΝΙΔΙΩΝΤΟΙΣΥΓΓΕΡ

ΕΙ ΩΣΓΛΑΥΚΙΟΥ ΚΥΚΙΛΛΑΙΟΥΜΗΝΟΣΥΤ
 ΛΗΙΚΑΙΓΩΙΔΗΜΩΙΜΕΝΑΝΔΡΟΣΑΠΟΛΛΑΕΙΠΕ ΕΙ
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 10 ΚΑΙΤΟΙΣΕΞΕΑΥΤΟΥΔΙΑΤΗΣΑΠΑΝΤΩΜΕΝΗΣΕΚΤΟΥΠΛΗΘΟΥΣΕΥΧΑΡΙΣΤΙΑΣΔΟΞΑΝΑΙΜΗΝΗ
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 15 ΚΕΙΝΟΝΤΕΠΑΡΕΙΣΤΑΤΟΧΡΗΣΙΜΟΝΓΕΙΝΕΣΘΑΙΤΗΠΟΛΕΙΑΥΤΟΣΤΕΠΑΣΙΤΟΙΣΠΟΛΙΤΑΙΣ
 ΕΚΤΕΝΩΣΠΡΟΣΗΝΕΧΟΗΤΩΝΤΕΒΑΣΙΛΕΩΝΕΙΣΘΕΟΥΣΜΕΤΑΣΤΑΝΤΩΝΚΑΙΤΗΣΤΟΛΕΩ
 ΝΕΠΙΚΙΝΔΥΝΩΙΚΑΙΡΩΙΓΕΝΟΜΕΝΗΣΔΙΑΤΕΤΟΝΑΠΟΤΩΝΓΕΙΤΝΙΩΝΤΩΝΘΡΑΚΩΝΦΟΒΟΝ
 ΚΑΙΤΩΝΑΛΛΩΝΤΩΝΕΚΤΗΣΑΙΦΝΙΔΙΟΥΠΕΡΙΣΤΑΣΕΩΣΕΠΙΣΤΑΝΤΩΝΧΑΛΕΠΩΝΜΗΝΑ

[Ἐπὶ Ἱ[ερ]ῆ]ως Γλαυκίου [το]ῦ Κιλλαίου μηνὸς Ὑπ[ερ]βερεταίου - - - ἔδοξε τῇ
 [βο]υλῇ καὶ (τ)ῶι δήμῳ, Μένανδρος Ἀπολλᾶ εἶπε(ν) Ὑ[Ε]π[ειδ]ῇ Μηνᾶς Μέντος] ὑπ[ὸ] [ἀρ]χῇ ἐκ τῆς
 [π]ρώτης ἡλικίας κάλλιστον ἡγήσάμενος εἶναι τὸ [τῇ πατρ]ῖδι χρ[η]σι[μ]οῦν ἑα[υ]τὸν
 [π]αρέχεσθαι, οὔτε δαπάνης καὶ χορηγίας οὐδεμιᾶς φειδόμενος, οὔτε κακοπαθία[ν]
 5 [κ]αὶ κίνδυνον ἐκκλίνων οὔτε τὴν ἀπαντωμένην καταφθορὰν τῶν ἰδίων τοῖς ὑπὲρ
 τῆς πόλεως πρεσβεύουσιν ὑπολογιζόμενος, πάντα δὲ ταῦθ' ἡγούμενος δεύτερα κα(ὶ)
 πρὸς πλείστον θέμενος τὸ πρὸς τὴν πατρίδα γνήσιον καὶ ἐκτενές, βουλόμενός τε τῶι
 μὲν δήμῳ διὰ τῆς ἰδίας σπουδῆς αἰεὶ τι τῶν χρησίμων κατασκευάζειν, ἑαυτῷ δὲ
 καὶ τοῖς ἐξ ἑαυτοῦ διὰ τῆς ἀπαντωμένης ἐκ τοῦ πλήθους εὐχαριστίας δόξαν αἰμνη-
 10 τον περιποιεῖν, πολλὰς μὲν πρεσβείας ἐπιτε(λέσας) [π]ρὸς τοὺς βασιλεῖς, ἐν αἷς πάντα
 τὰ συμφέροντα κατηργάσατο μετὰ τῶν συνπρεσβευτῶν τῶι δήμῳ, τὰς τ' ἐνχειρ[ι]σ-
 θείσας ἑαυτῷ πίστει ὁσῶς διεφύλαξεν, πραγματευθεὶς δὲ καὶ παρὰ Στράτωνι τῶι
 (στ)ρατηγῶι τῆς Χερρονήσου καὶ τῶν κατὰ τὴν Θράικην τόπων καὶ τῆς καλλίστης(ς)
 ὑποδοχῆς ἀξιούμενος παρ' αὐτῶι διὰ τὴν ἐν τοῖς πιστευομένοις καθαριότητα ἐ-
 15 κείνων τε παρὲςτατο χρησίμων γίνεσθαι τῇ πόλει, αὐτός τε πᾶσι τοῖς πολίταις
 ἐκτενῶς προσηρέχθη, τῶν τε βασιλέων εἰς θεοὺς μεταστάντων καὶ τῆς (π)όλεω[ς]
 ἐν ἐπικινδύνῳι καιρῶι γενομένης διὰ τε τὸν ἀπὸ τῶν γειτνιώντων Θράκων φόβον
 καὶ τῶν ἄλλων τῶν ἐκ τῆς αἰφνιδίου περιστάσεως ἐπιστάντων χαλεπῶν, Μηνᾶ[ς]

20 ΚΑΙ ΛΕΓΩΝ ΚΑΙ ΠΡΑΣΣΩΝ ΔΙΕΤΕΛΕΙ ΤΑ ΑΡΙΣΤΑ ΚΑΙ ΚΑΛΙΣΤΑ ΔΙΔΟΥΣ ΑΠΡΟΦΑΣΙΣ ΤΩΣ Ε-
 ΑΥΤΟΝ ΕΙΣ ΠΑΝΤΑ ΤΑΣΥΝΦΕΡΟΝΤΑ ΤΗ ΠΟΛΕΙ ΤΑΣΤΕ ΠΡΕΣΒΕΙΑΣ ΑΝΕΔΕΧΕΤΟ ΠΡΟΘΥ-
 ΜΩΣ ΠΡΟΣ ΤΕ ΤΟΥΣ ΣΤΡΑΤΗΓΟΥΣ ΤΟΥΣ ΑΠΟΣΤΕΛΛΟΜΕΝΟΥΣ ΥΠΟ ΡΩΜΑΙΩΝ ΕΙΣ ΤΗΝ ΛΑ-
 ΣΙΑΝ ΚΑΙ ΤΟΥΣ ΠΕΜΠΟΜΕΝΟΥΣ ΠΡΕΣΒΕΥΤΑΣ ΕΝΑΙΣΕΝ ΟΥΔΕΝΙΚΑ ΘΥΣΤΕΡΗΣΕΝ Ο ΔΗ-
 ΛΟΣ ΑΛΛΑ ΠΑΝΤΑ ΚΑΤΩΚΟΝΟΜΗΣΑΤΟ ΔΙΑ ΤΗΣ ΤΩΝ ΠΡΕΣΒΕΥΟΝΤΩΝ ΚΑΚΟΠΑΘΙΑΣ
 25 ΠΡΟΣΟΥΣΤΕ ΕΠΡΕΣΒΕΥΣΕΝ ΔΗΜΟΥΣ ΕΝ ΚΑΙΡΟΙΣ ΑΝΑΓΚΑΙΟΙΣ ΤΑ ΛΥΣΙΤΕΛΗ ΤΗ ΠΑΤΡΙΔΙ ΜΕ-
 ΓΑΤΩΝ ΣΥΝ ΠΡΕΣΒΕΥΤΩΝ ΚΑΤΕΣΚΕΥΑΣΕΝ ΕΝ ΤΕΤΑΙΣ ΠΟΛΕΜΙΚΑΙΣ ΠΕΡΙΣΤΑΣΕ-
 ΣΙΝ ΑΝΗΡ ΓΑΘΟΣ ΩΝ ΔΙΑ ΤΕ ΤΕΛΕΚΕΝ ΠΕΡΙ ΤΟΝ ΔΗΜΟΝ ΙΕΡΕΥΣΤΕ ΑΠΟΔΕΙΧΘΕΙΣ ΤΟ
 ΒΑΣΙΛΕΩΣ ΑΤΤΑΛΟΥ ΑΞΙΩΣ ΑΝΕΣΤΡΑΦΗ ΤΟ ΔΗΜΟΥ ΠΑΣΑΝ ΥΠΟΜΕΙΝΑΣ ΦΙΛΑΓΑΘΩ
 ΤΗΝ ΕΝ ΤΟΙΣ ΔΑΠΑΝΩΜΕΝΟΙΣ ΧΟΡΗΓΙΑΝ ΕΠΙΣΤΡΑΦΕΙΣ ΟΥ ΜΟΝΟΝ ΤΩΝ ΠΟΛΙΤΩΝ
 30 ΤΩΝ ΑΛΛΩΝ ΤΩΝ ΚΑΤΟΙΚΟΥΝΤΩΝ ΤΗΝ ΠΟΛΙΝ ΑΛΛΑ ΚΑΙ ΤΩΝ ΠΑΡΕΠΙΔΗΜΟΥΝΤΩΝ
 ΞΕΝΩΝ ΠΕΡΙ ΤΙΘΕΙΣ ΤΗΝ ΕΚ ΤΩΝ ΞΕΝΩΝ ΕΥΦΗΜΙΑΝ ΤΗ ΠΑΤΡΙΔΙ ΓΥΜΝΑΣΙ-
 ΑΡΧΟΣ ΤΕ ΑΙΡΕΘΕΙΣ ΤΗΣ ΤΕ ΕΥΤΑΞΙΑΣ ΤΩΝ ΕΦΗΒΩΝ ΚΑΙ ΤΩΝ ΝΕΩΝ ΠΡΟΕΝΟΗΘΗ
 ΤΗΣ ΤΕ ΑΛΛΗΣ ΕΥΣΧΗΜΟΣΥΝΗΣ ΤΗΣ ΚΑΤΑ ΤΟ ΓΥΜΝΑΣΙΟΝ ΑΝΤΕΛΑΒΕΤΟ ΚΑΛΩΣ ΚΑΙ
 35 ΔΙΟΤΙΜΩΣ ΚΑΤΕΣΚΕΥΑΣΕΝ ΔΕ ΤΟΝ ΤΕΛΟΥ ΤΡΩΝ ΑΚΑΙΤΟΝ ΕΦ-
 ΉΣ ΟΙΚΟΝ ΑΝΕΘΕΚΕΝ ΔΕ ΚΑΙ ΑΓΑΛΜΑ ΛΕΥΚΟΥ ΛΙΘΟΥ ΤΑΤΕ ΕΛΛΕΙΠΟΝΤΑ ΚΑΙ ΟΝΤΑ
 ΝΑΓΚΑΙΑ ΠΡΟΣΚΑΤΕΣΚΕΥΑΣΕΝ ΕΝ ΤΕ ΤΟΙΣ ΓΕΝΕΘΛΙΟΙΣ ΤΟ ΒΑΣΙΛΕΩΣ ΚΑΘΕΚΑΣ ΤΟΝ
 ΜΗΝΑ ΘΥΣΙΑΣ ΩΝ ΥΠΕΡ ΤΟ ΔΗΜΟΥ ΔΙΑΔΡΟΜΑΣ ΕΤΙΘΕΙ ΤΟΙΣ ΤΕ ΕΦΗΒΟΙΣ ΚΑΙ ΤΟΙΣ
 ΝΕΟΙΣ ΣΥΝ ΤΕ ΤΕΛΕΙΔΕ ΚΑΙ ΑΚΟΝΤΙΣΜΟΥΣ ΚΑΙ ΤΟ ΦΕΙΑΣ ΕΤΙΘΕΙ ΔΕ ΚΑΙ ΕΠΑΛΕΙΜ-
 ΜΑΤΑ ΔΙΑ ΤΗΣ ΕΑΥΤΟΥ ΦΙΛΟΔΟΞΙΑΣ ΠΡΟΤΡΕΠΟΜΕΝΟΣ ΕΙΣ ΑΣΚΗΣΙΝ ΚΑΙ ΦΙΛΟ-
 40 ΠΟΝΙΑΝ ΤΟΥΣ ΝΕΟΥΣ ΑΝΘΩΝ Ο ΔΗΜΟΣ ΑΠΟΔΕΧΟΜΕΝΟΣ ΑΥΤΟΥ ΤΟ ΦΙΛΟΣΠΟΥΔΟΝ ΚΑΙ
 ΕΚΤΕΝΕΣ ΣΥΝΕΧΩΡΗΣΕΝ ΜΕΝ ΑΥΤΩ ΤΑΣ ΕΠΙΓΡΑΦΑΣ ΗΞΙΩΣΕΝ ΔΕ ΕΠΑΙΝΟΥ ΔΙΑ
 ΤΩΝ ΨΗΦΙΣΜΑΤΩΝ ΟΙ ΤΕ ΕΦΗΒΟΙ ΚΑΙ ΟΙ ΝΕΟΙ ΕΣΤΕΦΑΝΩΣΑΝ ΑΥΤΟΝ ΤΕ ΚΑΙ ΤΩΝ
 (ΕΦΗΒΑΡΧΟΝ ΩΝ ΑΠΟΔΕΞΑΜΕΝΟΣ ΤΗΝ ΤΙΜΗΝ ΤΗΣ ΔΑΠΑΝΗΣ ΑΥΤΟΥΣ ΠΑΡΕΛΥΣΕΝ ΤΑΣ
 45 ΔΕ ΤΩΝ ΘΠΛΩΝ ΑΝΑΘΕΣΙΣ ΕΚ ΤΩΝ ΙΔΙΩΝ ΕΠΟΙΗΣΑΤΟ ΤΟΥ ΤΕ ΔΗΜΟΥ ΠΡΟΕΛΟΜΕ-
 ΝΟΥ ΝΟΜΙΣΜΑΤΙ ΧΑΛΚΙΝΩ ΧΡΗΣΘΑΙ ΙΔΙΩΙ ΧΑΡΙΝ ΤΟΥ ΝΟΜΕΙΤΕΥΕΣΘΑΙ ΜΕΝ ΤΩΝ ΤΗΣ ΠΙ-
 ΛΩΣ ΧΑΡΑΚΤΗΡΑ ΤΟ ΔΕ ΛΥΣΙΤΕΛΕΣ ΤΟ ΠΕΡΙΓΕΙΝΟΜΕΝΟΝ ΕΚ ΤΗΣ ΤΟΙΑΥΤΗΣ ΠΡΟΣΔΟ-
 50 ΛΑΜΒΑΝΕΙΝ ΤΟΝ ΔΗΜΟΝ ΚΑΙ ΠΡΟΧΕΙΡΙΣΑΜΕΝΟΥ ΤΟΥΣ ΤΗΝ ΠΙΣΤΙΝ ΕΥΣΕΒΩΣ ΤΕ ΚΑΙ
 ΔΙΚΑΙΩΣ ΤΗΡΗΣΟΝΤΑΣ ΜΗΝΑΣ ΑΙΡΕΘΕΙΣ ΜΕΤΑ ΤΟΥΣ ΥΝΑΠΟΔΕΙΧΘΕΝΤΟΣ ΤΗΝ ΚΑ-
 ΘΗΚΟΥΣ ΑΝΕΙΣ ΗΝΕΓΚΑΤΟ ΕΠΙΜΕΛΕΙΑΝ ΕΞΩΝ Ο ΔΗΜΟΣ ΔΙΑ ΤΗΝ ΤΩΝ ΑΝΔΡΩΝ ΔΙ-

- καὶ λέγων καὶ πράσσω·ν διέτελε τὰ ἀρίστα καὶ κάλλιστα, διδούς ἀπροφασίστως ἐ-
 20 αὐτὸν εἰς πάντα τὰ συμφέροντα τῇ πόλει, τὰς τε πρεσβείας ἀνεδέχετο προθύ-
 μως πρὸς τε τοὺς στρατηγούς τοὺς ἀποστελλομένους ὑπὸ Ῥωμαίων εἰς τὴν Ἀ-
 σίαν καὶ τοὺς πεμπομένους πρεσβευτάς, ἐν αἷς ἐν οὐδενὶ καθυστέρησεν ὁ δῆ-
 (μ)ος, ἀλλὰ πάντα κατ'οικονομήσατο διὰ τῆς τῶν πρεσβευόντων κακοπαθίας,
 πρὸς οὓς τε ἐπρέσβευσεν δῆμους ἐν καιροῖς ἀναγκαίοις τὰ λυσιτελῆ τῇ πατρίδι με-
 25 (τ)ὰ τῶν συνπρεσβευτῶν κατεσκεύασεν· ἐν τε ταῖς πολεμικαῖς περιστάσε-
 σιν ἀνὴρ ἀγαθὸς ὧν διατετέλεκεν περὶ τὸν δῆμον· ἱερεὺς τε ἀποδειχθεὶς τοῦ
 βασιλέως Ἀττάλου ἀξίως ἀνέστραφεν τοῦ δῆμου, πᾶσαν ὑπομείνας φιλαγάθως
 τὴν ἐν τοῖς δαπανώμενοις χορηγίαν, ἐπιστραφεὶς οὐ μόνον τῶν πολιτῶν [καί]
 (τ)ῶν ἄλλων τῶν κατοικούντων τὴν πόλιν, ἀλλὰ καὶ τῶν παρεπιδημούντων·
 30 ξένων, περιτιθεὶς τὴν ἐκ τῶν ξένων εὐφημίαν τῇ πατρίδι· γυμνασί-
 αρχός τε αἰρεθεὶς τῆς τε εὐταξίας τῶν ἐφήβων καὶ τῶν νέων προενοή(θ)η,
 τῆς τε ἄλλης εὐσχημοσύνης τῆς κατὰ τὸ γυμνάσιον ἀντελάβετο καλῶς καὶ [εἰ]
 (φ)ιλοτίμως, κατεσκεύασεν δὲ τὸν τε λουτρῶνα καὶ τὸν ἐφ[ε-]
 ξῆς οἶκον, ἀνέθηκεν δὲ καὶ ἄγαλμα λευκοῦ λίθου, τὰ τε ἐλλείποντα καὶ ὄντα (ἀ)-
 35 ναγκαῖα προσκατεσκεύασεν· ἐν τε τοῖς γενεθλίοις τοῦ βασιλέως καθ' ἕκαστον
 (μ)ῆνα θυσιάζων ὑπὲρ τοῦ δῆμου, διαδρομὰς ἐτίθει τοῖς τε ἐφήβοις καὶ τοῖς
 νέοις, συνετέλει δὲ καὶ ἀκοντισμοὺς καὶ τοξείας, ἐτίθει δὲ καὶ ἐπαλείμ-
 ματα διὰ τῆς ἑαυτοῦ φιλοδοξίας, προτρεπόμενος εἰς ἀσκήσιν καὶ φιλο(φ)-
 πονίαν τοὺς νέους, ἀνθ' ὧν ὁ δῆμος, ἀποδεχόμενος αὐτοῦ τὸ φιλόσπουδον καὶ
 40 ἐκτενές, συνεχώρησεν μὲν αὐτῷ τὰς ἐπιγραφάς, ἡξίωσεν δὲ ἐπαίνου διὰ
 τῶν ψηφισμάτων, οἱ τε ἐφήβοι καὶ οἱ νέοι ἐστεφάνωσαν αὐτὸν τε καὶ τὸν
 (ἐ)φήβαρχον, ὧν ἀποδεξάμενος τὴν τιμὴν τῆς δαπάνης αὐτοὺς παρέλυσεν, τὰς
 δὲ τῶν ὅπλων ἀναθέσεις ἐκ τῶν ἰδίων ἐποίησατο· τοῦ τε δῆμου προελομέ-
 (ν)ου νομίσματι χαλκίνῳ χρῆσθαι ἰδίῳ χάριν τοῦ νομειτεύεσθαι μὲν τὸν τῆς π[ι]ό-
 45 [λ]ως χαρακτῆρα, τὸ δὲ λυσιτελεῖς τὸ περιγεινόμενον ἐκ τῆς τοιαύτης προσδό(ν)
 λαμβάνειν τὸν δῆμον, καὶ προχειρισάμενον τοὺς τὴν πίστιν εὐσεβῶς τε καὶ
 (δ)ικαίως τηρήσοντας, Μηνᾶς αἰρεθεὶς μετὰ τοῦ συναποδειχθέντος τὴν κα-
 (θ)ήκουσαν εἰσηνέγκατο ἐπιμέλειαν, ἐξ ὧν ὁ δῆμος διὰ τὴν τῶν ἀνδρῶν δι-

50 ΚΑΙΟΣΥΝΗΝΤΕΚΑΙΦΙΛΟΤΙΜΙΑΝΧΡΗΤΑΙΤΩΙΙΔΙΩΝΟΜΙΣΜΑΤΙΕΝΤΕΤΑΙΣΑΛΛΑΙΣΑ
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 55 ΞΕΤΩΝΠΛΕΙΟΝΩΝΔΙΑΤΕΤΑΣΘΡΑΙΚΙΟΥΣΕΠΙΔΡΟΜΑΣΚΑΙΤΟΥΣΠΕΡΙΣΤΑΝΤΑΣΤΗΝ
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 60 ΚΑΙΜΗΝΑΣΕΝΠΟΛΛΟΙΣΤΕΘΛΕΙΜΜΕΝΟΣΠΑΝΤΑΔΕΤΑΥΤΑΠΑΡΑΙΤΗΣΑΜΕΝΟΣΤΩΙΘΕΣ
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 65 ΤΟΙΣΚΑΘΙΔΡΥΜΕΝΟΙΣΕΝΤΩΙΓΥΜΝΑΣΙΩΙΘΕΟΙΣΥΠΕΡΤΗΣΤΟΥΔΗΜΟΥΚΑΙΤΗΣΤΩΝΝΕΩΝΣΗΤΗ
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 70 ΟΙΣ ΚΑΘΕΚΑΣΤΟΝΤΕΜΗΝΑΕΠΙΤΕΛΩΝΤΑΣΠΡΕΠΟΥΣΑΣΘΥΣΙΑΣΥΠΕΡΤΩΝΝΕΩΝΤΟΙΣ
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 75 ΚΑΛΛΙΕΡΟΥΜΕΝΩΝΥΦΕΑΥΤΟΥΙΕΡΩΝΠΡΟΤΡΕΠΟΜΕΝΟΣΔΕΔΙΑΤΗΣΤΟΙΑΥΤΗΣΦΙΛΟΔΟΞΙΑ
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 75 ΠΟΙΗΣΑΜΕΝΟΙΣΠΑΣΙΝΒΟΥΛΩΜΕΝΟΣΚΑΙΕΝΤΟΥΤΟΙΣΔΙΑΤΩΝΠΕΠΑΙΔΕΥΜΕΝΩΝΤΟΕΝΔΟΞΟΝΤ
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(καί ουσὴν τε καὶ φιλοτιμίαν χρῆται τῷ ἰδίῳ νομίσματι, ἔν τε ταῖς ἄλλαις ἀ[ρ-]
 50 χαῖς καὶ λειτουργίαις, εἰς ἃς ὁ δῆμος αὐτὸν προκεχειρίσται, ἴσον ἑαυτὸν καὶ δι-
 καιον παρείσχηται, βουλόμενος στοιχεῖν τοῖς ὑφ' ἑαυτοῦ πρασσομένοις, καὶ κα-
 (τ)ὰ μῆθ' ἐνλείπειν τῇ πρὸς τὸ πλῆθος εὐνοίαι, φυλάσσειν δὲ ὀρθῶς καὶ δι-
 καίως τὰς ἐνχειριζόμενας αὐτῷ πίστει· τό τε δεύτερον παρακλη-
 θείς γυμνασιάρχῃσαι ὑπέμεινεν ἐν καιροῖς δυσκόλοις, τεθλειμμένων ἡμ[ῶν]
 55 ἐξ ἐτῶν πλείονων διὰ τε τὰς Θραικίους ἐπιδρομὰς καὶ τοὺς περιστάνας τὴν
 πόλιν πολέμους, ἐν οἷς ἀπήχθη μὲν τὰ ἀπὸ τῶν ἀγρῶν πάντα, ἄσπορος δὲ ἡ πλε[ίσ-]
 τη χώρα ἐγένετο· αἱ τ' ἐπιγενόμεναι κατὰ τὸ συνεχὲς ἀφοραὶ τοῦ σίτου εἰς ἀπορί-
 αι κατὰ κοινόν τε τὸν δῆμον ἤγαγον, καθ' ἰδίαν τε ἕκαστον τῶν πολιτῶν· ἔν[θα]
 (κ)αὶ Μηνᾶς ἐν πολλοῖς τεθλειμμένος, πάντα δὲ ταῦτα παραιτησάμενος τῷ θεω-
 60 [ρ]εῖν τὸν δῆμον εὐχάριστον ὄντα καὶ τιμᾶν τοὺς ἀγαθοὺς ἄνδρας ἐπιστάμενοι·
 [ὕ]περέθετο ἑαυτὸν ταῖς τε δαπάναις καὶ τῇ λοιπῇ φιλοδοξίαι, εἰσελθὼν γὰρ εἰς
 (τ)ὴν ἀρχὴν τῇ νομηνίαι, συνετέλεσεν μὲν θυσίας τῷ τε Ἑρμῇ καὶ τῷ Ἑρακλ[ε]ῖ
 (τ)οῖς καθιδρυμένοις ἐν τῷ γυμνασίῳ θεοῖς, ὑπὲρ τῆς τοῦ δῆμου καὶ τῆς τῶν νέων σωτη-
 ρίας, ἐπέτελεσεν δὲ καὶ διαδρομὰς καὶ θέσεις ἀκοντισμοῦ καὶ τοξείας, τῇ (δ)ὲ ἐχομ[έ-]
 65 νη καλλιερήσας ἐκάλεσεν ἐπὶ τὰ ἱερὰ οὐ μόνον τοὺς μετέχοντας τοῦ ἀλείμματος,
 ἀλλὰ καὶ τοὺς λοιποὺς πάντας, ποιούμενος τὴν μετάδοσιν τῶν ἱερῶν καὶ τοῖς ξέν-
 οῖς· καθ' ἕκαστόν τε μῆνα ἐπιτελῶν τὰς πρεπούσας θυσίας ὑπὲρ τῶν νέων τοῖς
 (π)ροεστηκόσιν τοῦ γυμνασίου θεοῖς φιλαγάθως καὶ μεγαλομερῶς ἐχρήτο, τιθεὶς ἀ-
 (κ)οντισμοὺς τε καὶ τοξείας καὶ διαδρομὰς ἐπιτελῶν, μεταδίδους μὲν τοῖς νέοις τῶν
 70 (κ)αλλιερουμένων ὑφ' ἑαυτοῦ ἱερῶν, προτρεπόμενος δὲ διὰ τῆς τοιαύτης φιλοδοξί[ας]
 [π]ρὸς ἀσκήσιν καὶ φιλοπονίαν τοὺς νέους, ἐξ ὧν αἱ τῶν νεωτέρων ψυχαὶ πρὸς ἀνδρείαν ἀμιλλώμε-
 ν[αι] καλῶς ἄγονται τοῖς ἡθεσιν πρὸς ἀρετὴν, μετεδίδου δὲ τοῖς ἀλειφομένοις τῶν ἱερῶν
 [τ]ῶν ἀπὸ τοῦ ἀλείμματος εἰς οἶκον, κοινὴν ποιούμενος τὴν φιλανθρωπίαν καὶ τοῖς ξέν[ο]ις
 [τ]οῖς μετέχουσι τοῦ ἀλείμματος, προσηνέχθη δὲ φιλανθρώπως καὶ τοῖς τὰς ἀκροάσει[s]
 75 ποιησαμένοις πᾶσιν, βουλόμενος καὶ ἐν τούτοις διὰ τῶν πεπαιδευμένων τὸ ἐνδοξον (π[ε]-
 ρι)θέσθαι τῇ πατρίδι, ἐπεμελήθη δὲ καὶ τῆς τῶν ἐφήβων καὶ νέων παιδείας τῆς τε λοιπῆ[s]
 εὐσχημοσύνης τῆς κατὰ τὸ γυμνάσιον προειροῆθη, ἐχορήγησεν δὲ καὶ ξύστρας καὶ ἐπα-
 λείμματα ἔθηκεν, συνετέλεσεν δὲ καὶ ἀγῶνα τῷ Ἑρμῇ καὶ Ἑρακλεῖ ἐν τῷ Ὑπερβερεταίῳ (μηνί),

80 ΤΙΘΕΙΣ ΑΘΛΑ ΠΑΝΤΩΝ ΤΩΝ ΑΘΛΩΜΑΤΩΝ ΤΟΙΣ ΤΕ ΝΕΟΙΣ ΚΑΙ ΤΟΙΣ ΕΦΗΒΟΙΣ ΟΠΛΑ ΕΠΙΣΗΜΑ ΕΝΔΕΔΕΜΕΝ/
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 85 ΠΡΟΓΕΓΡΑΜΜΕΝΟΙΣ ΘΕΟΙΣ ΚΑΙ ΚΑΤΑ ΤΡΟΧΑΣ ΔΑΣΤΗΝ ΕΥΑΝΔΡΙΑΝ ΚΑΤΑ ΤΟΝ ΝΟΜΟΝ ΕΚΑΛΕΣΕΝ ΕΠΙ ΤΑ
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 90 ΤΟ ΔΟΣΕΙΜΗΛΕΙ ΠΗΤΑΙ ΘΕΩΡΟΥΝΤΕΣ ΤΕ ΚΑΙ ΟΙ ΛΟΙΠΟΙ ΤΑΣ ΠΕΡΙΓΙΝΟΜΕΝΑΣ ΤΙΜΑΣ ΕΚ ΤΟΥ ΔΗΜΟΥ
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 95 ΣΥΝΚΕΧΩΡΗΣΘΑΙ ΔΕ ΑΥΤΩΙΝ ΚΑΙ ΤΗΝ ΤΩΝ ΟΠΛΩΝ ΑΝΑΘΕΣΙΝ ΕΠΙΤΕΛΕΣΑΙ ΠΟΙΟΥΜΕΝΩΙ ΤΑΣ ΕΠΙΓΡΑΦΑΣ
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 100 ἔντῳ ΓΥΜΝΑΣΙΩΙ ΕΦΗΣΕ ΠΙΓΡΑΦΗΣ ΕΤΑΙΟ ΔΗΜΟΣ ΚΑΙ ΟΙ ΝΕΟΙ ΜΗΝΑΝ ΜΕΝΗΤΟΣ ΓΥΜΝΑΣΙΑΡΧΗΣ ΑΡ
 ΑΔΙΣΚΑΛΩΣ ΚΑΙ ΦΙΛΟΔΟΞΩΣ ΚΑΙ ΑΓΑΘΟΝ ΑΝΔΡΑ ΓΕΓΟΝΟΤΑ ΠΕΡΙ ΤΟΝ ΔΗΜΟΝ ΚΑΛΕΙΣΘΑΙ ΔΕ ΑΥ
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 105 ΟΥΛΟΜΕΝΟΣ ΔΙΑ ΤΗΝ ΥΠΑΡΧΟΥΣΑΝ ΠΕΡΙ ΤΑ ΚΟΙΝΑ ΣΤΕΝΟΧΩΡΙΑΝ ΧΑΡΙΖΕΣΘΑΙ ΚΑΙ ΕΝ ΤΟΥΤΟΙΣ
 Τῇ ΠΟΛΕΙ ΑΝΑΔΕΧΕΤΑΙ ΕΚ ΤΩΝ ΙΔΙΩΝ Τὸ ἀνῆλωμα τὸ εἰς τὸν ἀνδριάντα, προνοηθῆτω
 ΙΝΑ ΩΣ ΚΑΛΛΙΣΤΟΣ ΣΤΑΘῇ, ΑΝΑΓΡΑΨΑΤΩ ΔΕ ΚΑΙ ΕΙΣ ΣΤῆλην λευκοῦ λίθου τότε τὸ ψήφισμα
 ΜΑΚΑΙΣΤΗΣ ΑΤΩΙ ΕΙΣ ΤΟ ΓΥΜΝΑΣΙΟΝ

τιθεῖς ἄθλα πάντων τῶν ἀθλωμάτων τοῖς τε νέοις καὶ τοῖς ἐφήβοις ὅπλα ἐπίσημα ἐνδεδεμένα
 80 ἐν ὀπλοθήκαις, ἐφ' ἃ ἐπιγράψας τοὺς νικήσαντας τὴν ἀνάθεσιν αὐτῶν παραχρῆμα ἐν τῷ γυ
 μνασίῳ ἐποίησατο, ἔθηκεν δὲ καὶ δευτερεῖα θέματα, ἔθηκεν δὲ καὶ παισὶν ἄθλα καὶ ὀπλομαχίαις
 θέματα ἐφήβοις τε καὶ ἀνδράσιν, ὁμοίως δὲ καὶ διατοξείας καὶ διακοντισμοῦ· ἔθηκεν δὲ καὶ [i]
 (ὅ)πλα μακροῦ δρόμου καὶ εὐταξίας καὶ φιλοπονίας καὶ εὐξίας, συντελέσας δὲ καὶ θυσίαν τοῖς
 προγεγραμμένοις θεοῖς καὶ κατατροχάσας τὴν εὐανδρίαν κατὰ τὸν νόμον, ἐκάλεσεν ἐπὶ τ(ᾷ)
 85 ἱερὰ τοὺς ἀλειφομένους πάντας καὶ τοὺς ξένους τοὺς μετέχοντας τῶν κοινῶν, λαμπρὰν
 ποιησάμενος τὴν ὑποδοχὴν καὶ ἀξίαν τῶν θεῶν καὶ τοῦ δήμου. "Ἰνα οὖν καὶ ὁ δῆμος φαί
 νηται τοὺς καλοὺς καὶ ἀγαθοὺς τῶν ἀνδρῶν τιμῶν καὶ τοὺς ἀπὸ τῆς πρώτης ἡλικίας φιλοτ(ί)
 μους γινομένους περὶ τὰ κοινὰ καὶ φιλοδοξεῖν προαιρουμένους ἀποδεχόμενος καὶ ἐν χάριτος
 90 [α]π(ο)δόσει μὴ λείπηται, θεωροῦντές τε καὶ οἱ λοιποὶ τὰς περιγινόμενας τιμὰς ἐκ τοῦ δήμου
 τοῖς καλοῖς καὶ ἀγαθοῖς, ζήλωται μὲν τῶν καλλίστων γίνωνται, προτρέπωνται δὲ πρὸς ἀρετήν),
 (ἐ)παύξεται δὲ τὰ κοινὰ παρορμωμένων πάντων πρὸς τὸ φιλοδοξεῖν καὶ περιποιούντων αἰεὶ τι τῇ
 πατρίδι τῶν καλῶν· τύχηι τῇ ἀγαθῇ δεδόχθαι τῇ βουλῇ καὶ τῷ δήμῳ ἐπηνῆσθαι Μηνᾶν
 Μένητος ἐπὶ τε τοῖς προγεγραμμένοις πᾶσιν καὶ ἐφ' ἧ ἔχων εὐνοίαι διατελεῖ πρὸς τὸν δῆμον,
 95 συνκεχωρῆσθαι δὲ αὐτῷ καὶ τὴν τῶν ὀπλῶν ἀνάθεσιν ἐπιτελέσαι ποιούμενῳ τὰς ἐπιγραφὰς κ(α)
 ἵ ὅτι ἐστεφάνωνται ὑπὸ τε τῶν ἐφήβων καὶ τῶν νέων, στεφανοῦσθαι δὲ αὐτὸν καὶ ὑπὸ τοῦ δήμου ἀνὰ π(ᾷ)
 (ἐ)τος τῆς πανηγύρεως ἐν τῷ γυμνικῷ ἀγῶνι χρυσῷ στεφάνῳ, τὴν ἀναγόρευσιν τοῦ κήρυκος)
 ποιούμενου κατὰ τάδε· "ὁ δῆμος στεφανοῖ Μηνᾶν Μένητος γυμνασιάρχῃσαντα δις καλῶς κ(αὶ)
 φιλοδόξως ἀρετῆς ἔνεκεν καὶ εὐνοίας τῆς εἰς εαυτόν." Στῆσαι δὲ αὐτοῦ καὶ εἰκόνα χαλκῇν)
 100 [ἐ]ν τῷ γυμνασίῳ, ἐφ' ἧς ἐπιγραφῆσεται· "ὁ δῆμος καὶ οἱ νέοι Μηνᾶν Μένητος γυμνασιάρχῃσαν·
 [τ]α δις καλῶς καὶ φιλοδόξως καὶ ἀγαθὸν ἄνδρα γεγονότα περὶ τὸν δῆμον." Καλεῖσθαι δὲ αὐ
 [τ]ὸν καὶ ἐκγόνοῦς εἰς προεδρίαν ἐν (π)ᾷσι τοῖς ἀγῶσιν, οἷς ἂν ἐπιτελῇ ὁ δῆμος, ποιεῖσθαι δὲ
 τοῦ στεφάνου τὴν ἀνάρρησιν τὸν κατ' ἐνιαυτὸν γινόμενον(ον) ἀγωνοθέτην. Ἐπεὶ δὲ
 (β)ουλόμενος διὰ τὴν ὑπάρχουσαν περὶ τὰ κοινὰ στενοχωρίαν χαρίζεσθαι καὶ ἐν τούτοις)
 105 τῇ πόλει ἀναδέχεται ἐκ τῶν ιδίων τὸ ἀνῆλωμα τὸ εἰς τὸν ἀνδριάντα, προνοηθῆτω(ι)
 ἵνα ὡς κάλλιστος σταθῇ, ἀναγραφάτω(ι) δὲ καὶ εἰς στήλην λευκοῦ λίθου τότε τὸ ψήφισ(σ)-
 μα καὶ στησάτω(ι) εἰς τὸ γυμνάσιον.

It will be noticed that the text of the inscription given above differs in several small points from the readings of Curtius, Jerusalem, and Dittenberger. The inscription is nearly complete, exceptions being the top r.-hand corner and one or two letters at the beginnings and ends of lines. The letters are shallow, but carefully engraved.

The following are the most noteworthy points of orthography (cf. Curtius, *op. cit.*, p. 121).

Irregular use of iota subscr., e.g. Θράικην (l. 13), Θράκων (l. 17), χαλκίνω - - - ιδίω: (l. 44), προνοηθήτωι &c. (ll. 104-6).

Irregular use of aspiration. μηθέν (l. 52), καθ' ιδίαν (l. 58).

Various inconsistencies of spelling noticed by Curtius, e.g. γείνεσθαι (l. 15), γινομένους (l. 88).

Errors. l. 9. αἰμνη'τον (almost certainly not αἰμνη- [σ]τον) for αἰμνηστον. l. 44. νομειτεύεσθαι for νομιστεύεσθαι (but see Dittenberger, *Or. Gr. Inscr.*, *loc. cit.*, p. 540, n. 22, and below, n. on l. 44). l. 64. λεεχομένη for δὲ ἔχομένη. l. 102. γινόμενοι(ον).

In ll. 15 and 51 are two instances of irregular augment, παρείστατο and παρείσχηται. Jerusalem, *loc. cit.*, p. 6, gives instances of this form occurring in *C. I. G.* ii. 3568 f. add. (l. 42) and *C. I. G.* ii. 2271 (l. 7).

The inscription records an honorary decree of the Council and People of Sestos in favour of Menas son of Menes for his services as ambassador, priest, and gymnasiarch. His liberality in all these capacities is specially commended.

l. 1. Dittenberger is certainly right in reading [Ἐπὶ ἱερέ]ως Γλαυκίου [τοῦ] Κιλλαίου as against the [Ἐπὶ ἱερέ]ων Γλαυκίου [καὶ] Κιλλαίου read by Curtius.

'Υπερβερεταίου. The last month of the Macedonian year.

l. 5 f. 'Nor recking of the loss of private possessions which falls to the lot of those acting as ambassadors in the public service.'

l. 9 f. αἰμνητον. This peculiar form seems due to an error on the part of the stone-cutter. There is no room for Σ before ΤΟΝ either at the beginning of the 10th or end of the 9th line.

l. 10. τοὺς βασιλεῖς. These (as Curtius has shown) can hardly be other than the kings of Pergamum, probably Attalus II and Attalus III. Before τοὺς βασιλεῖς, ἐπιτελέσας πρός] has been intentionally erased.

l. 12 f. Straton was no doubt general of the Pergamene kings in the Chersonese. See No. 1001, a dedication by soldiers who had crossed from Nakolecia εἰς τοὺς κατὰ Χερρόνησον καὶ Θράικην τόπους 'in the 15th year' (of Attalus II?). It was in the reign of Attalus II (159-138 B.C.) that the Chersonese was harassed by the attacks of the Thracians under Diegylis (Appian, *Mithr.* 6).

l. 14. The traces on the stone make the reading ὑποδοχῆς certain.

l. 16. τῶν βασιλέων εἰς θεοὺς μεταστάντων. This can only mean that the Attalids had died out and received divine honours. The time is therefore subsequent to the death of Attalus III (133 B.C.), when he bequeathed his kingdom to the Romans. This event was followed by the rising of the pretender

Aristonikos, an event alluded to in ll. 16 ff. τῆς πόλεως ἐν ἐπικινδύνῳ καιρῷ γενομένης - - - τῶν ἄλλων τῶν ἐκ τῆς αἰφνιδίου περιστάσεως ἐπιστάντων χαλεπῶν.

l. 21. τοὺς στρατηγοὺς τοὺς ἀποστελλομένους ὑπὸ 'Ρωμαίων εἰς τὴν Ἀσίαν. These were commanding between 132 and 129 B.C. during the rising of Aristonikos. The successive Roman generals were L. Licinius Crassus Mucianus, M. Perpenna, and M. Aquilius. The ambassadors are probably the five mentioned by Strabo (xiv, p. 646) as having been sent to Asia before the war.

l. 23. κακοπαθίας. Jerusalem, by a comparison of the usage of Polybius, shows that the meaning of this word is probably 'endurance', 'perseverance'. The meaning of the sentence will thus be 'arranged everything, thanks to the patient efforts of the ambassadors'.

l. 26 f. ἱερεὺς - - - Ἀττάλου. Menas may have been priest of either Attalus II or Attalus III. Instances of the deification of the Attalids are given by Dittenberger, *Or. Gr. Inscr.* i, p. 539, n. 14, and by Jerusalem, *loc. cit.*, p. 12. No mention of a priest of Attalus seems to have been found among the inscriptions from Pergamum.

l. 30 f. γυμνασιάρχος. This inscription throws important light upon the functions of a gymnasiarch in a Greek city towards the close of the second century B.C. We find that his duties consist largely in the supervision of the behaviour of the ἐφηβοὶ and νέοι and of the condition of the gymnasium. He institutes contests for them in running, javelin-throwing, and archery. He supplies them with quantities of oil (ἐπαλείμματα) for their anointing. Mention is made of an ἐφήβαρχος, who was evidently an official subordinate to the gymnasiarch. Menas held the office of gymnasiarch a second time, when he seized the opportunity of making a series of public benefactions. At the contests instituted by him he gives prizes in the form of decorated arms in cases. See G. Glotz, art. *Gymnasiarchia*, in Daremberg et Saglio, Oehler, art. *Γυμνασιάρχος* in Pauly-Wissowa, and cf. throughout Dittenberger, *Or. Gr. Inscr.* ii, No. 764 (honours to a Pergamene gymnasiarch).

l. 33. The letters ΤΟΝΤΕ have been engraved over an erasure. The reading ἐφ[ε]ξῆς is certain. Though faint, φ can distinctly be seen upon the stone. Curtius suggested 'Ερμαθῆν'ης, which is much too long for the space available. The meaning evidently is that Menas built a washing basin and a chamber adjoining for the use of the athletes.

l. 44. Dittenberger, *op. cit.*, p. 540, n. 22, cites several passages from papyri to show that the spelling νομειτεύεσθαι is not due to an error. The papyri have the spelling νομιτεύεσθαι. This form of spelling is no doubt due to peculiar pronunciation prevailing in certain districts. Herwerden, *Lex. Syrhl.*, s.v. νομειτεύεσθαι notes that the papyri in which the spelling νομιτεύεσθαι or νομειτεύεσθαι occurs are of the Byzantine period. There is, however, an instance in an inscription from Western Cilicia 'hardly earlier than 100 A.D.', published in *Fourn. Hell. Stud.* xii (1891), p. 232, No. 12 (page wrongly given as 323 by Dittenberger): μετρεῖν δὲ μέτροις εἰς ἡ πόλιν νομιτεύετε.

This part of the inscription is of considerable interest for the history of the coinage at Sestos. This introduction of an autonomous bronze coinage is borne out by the coins of Sestos actually found. See Head, *Hist. Num.*², p. 260 f.; Hill, *Greek and Roman Coins*, p. 125 f. The earlier autonomous coinage of Sestos dates from about 300 B. C. (so also Von Fritze in *Nomisma*, i, p. 11). The numismatic importance of this inscription has been brought out by H. von Fritze in *Nomisma, loc. cit.*, p. 1 ff. Menas was elected to superintend the introduction of this copper coinage. Von Fritze thinks that ἐπιμέλειαν of l. 48 is used specially of an official connected with coinage. Ἐπιμεληθέντος in various forms often occurs upon coins. In this case Menas shares his authority in commission with a second. Sestos, as von Fritze points out, was evidently one of the 'free' cities in dependence on the kings of Pergamum. Von Fritze separates off the known coin-types of Sestos which probably belong to this coinage carried out under Menas (Pl. i, 24 ff.). He concludes that the χαρακτήρ of the city (l. 45) was the seated figure of Demeter which appears on some of these later coins. There is a well-marked difference of style between the earlier and later groups of coins at Sestos, though some of the earlier types are retained.

l. 55. τὰς Θρακίους ἐπιδρομάς. These are no doubt the attacks of the Thracians under Diegylis (see above, n. to l. 12 f.).

l. 58. ἐ[θα] Curtius. ἐν [οῖς] Dittenberger. The former reading is to be preferred on account of the space.

l. 59. παραιτησάμενος. The meaning of this seems to be that *though* Menas was oppressed with his share of these calamities, yet he *dismissed* all this as

nothing because he saw . . . Παραιτίομαι in the sense of 'decline' or 'repudiate' is frequent. Jerusalem's interpretation—παραιτίσθαι = *mederi*—does not seem suitable here.

l. 78. At the end of this line (after Υπερβερεταίῳ) there is an M, which has been omitted by previous editors. This can only be an abbreviation of μῆνις.

l. 81. There is no trace of an s on the stone after ὁπλομαχία at the end of the line, but it seems necessary to supply it.

l. 84. κατατροχάσας κ.τ.λ. Probably 'having made their manhood run in the path of the law'.

l. 95. The letters ΚΑΙΥΡΟΤΟΥ are small and crowded together, as the result of a correction.

An inscription from Cyzicus (Cagnat, *I. G. ad v. Rom. part.* iv, No. 134), in honour of one Machaon, should be compared with the above. It clearly dates from the same time and is couched in very similar language. He is praised for his conduct περιστάντος πολέμου (l. 5), for his embassy to M. Cosconius, the Roman praetor in Macedon (l. 9 f.): πρεσβεύσας τε πρὸς Μάρκον Κοσκώνιον τὸν ἐμ Μακεδονία τότε στρατηγόν, πάντα τὰ συμφέροντα τῇ πόλει διεπράξατο.

For similarities of language cf. l. 13 f.: διὰ τοὺς περιστῶτας κινδύνους οὗτος ὁμοίως οὔτε κακο[αθία]ν οὔτε κίνδυνον ἐκκλίνων with ll. 4, 5 of the present inscription.

Cf. also l. 19 διαβάντων δὲ τῶν Ῥωμαίων εἰς τὴν Ἀσίαν πρὸς πάντας πρεσβέων διετρίβει with l. 20 f. of the present: τὰς τε πρεσβείας ἀνεδέχετο προθύμως πρὸς τε τοὺς στρατηγοὺς τοὺς ἀποστελλομένους ὑπὸ Ῥωμαίων εἰς τὴν Ἀσίαν καὶ τοὺς πεμπομένους πρεσβευτάς.

In connexion with this inscription a general reference may be made to Ziebarth, *Aus dem griech. Schulwesen*².

MI.

ASIA MINOR (NAKOLEIA?)

1001. Tablet of white marble, now turned dark. Part has been broken away above. L. 10½ in.; ht. 6½ in.; depth 2 in. Found in the village of Schelembé, commonly called Bash-Ghelemba, about three miles (German) N. of Thyatira. *C. I. G.* 3568; Lebas-Waddington, 1766; Sestinus, *Ilin.* p. 136 (quoted by Boeckh); Dittenberger, *Or. Gr. Inscr.* i, 330; cf. Ralet in *Rev. Hist.* 1907, p. 154.



ναι οἱ ἐκ Νακαλείας
στρατιῶται οἱ διαβάν-
τες ἐν τῷ ἰε' ἔτει εἰς
τοὺς κατὰ Χερρώνη-
5 σον καὶ Θράκιην τό-
πους εὐχὴν.

l. 1. It is practically certain that at least a line of inscription is missing from the upper part. There seem to be slight traces of the extremities of letters on the flat edge now remaining. ναι must be the end of the title of the deity to whom the dedication was made.

There is no reasonable doubt as to the reading ΝΑΚΑΛΕΙΑΣ, though Lebas-Waddington, following Sestinus, would read ΠΑΡΑΛΕΙΑΣ. P seems quite excluded for the third letter.

The place where the inscription is said to have been found, north of Thyatira, is a long way from

Nakoleia (spelt thus on coins: see *B. M. Coins of Phrygia*, p. 339 and p. lxxxv). Nakoleia is placed by explorers at the village of Seidi Ghazi on the river Parthenios (Ramsay, *Hist. Geogr.*, p. 144, No. 78), some thirty miles south of Dorylaeum. Ramsay (*Journ. Hell. Stud.* iii, p. 120) accordingly suggests that the XX of the Peutinger Table should be altered to XXX.

l. 3. The fifteenth year may be either that of Eumenes II, who came into possession of the Chersonese in 189 B.C., or that of Attalus II, i.e. 183 B.C. or 145 B.C. Dittenberger points out that the Chersonese was harried by the Thracians principally in the reign of Attalus II (159-138 B.C.), and that for

this reason 145 is the more probable date. Cf. Appian, *Mithr.* 6.

l. 4. In the inscription from Sestos (No. 1000, l. 13), which is perhaps some twenty years later than the present, the general commanding the Chersonese for the last kings of Pergamum is called στρατηγὸς τῆς Χερσονήσου καὶ τῶν κατὰ τὴν Θράκην τόπων. This was evidently the official title of the possessions of the kings of Pergamum in the Chersonese and Thrace.

The dedicants are thus soldiers who passed from Nakoleia into the Thracian Chersonese, probably in order to repel the Thracian inroads. Cf. Curtius in *Hermes*, vii, p. 129. n. 1.

MIL.

SIGEION.

1002. Pillar of white marble, slightly tapering upwards. Ht. 7 ft. 6½ in. At about the height of 5 ft. 2 in. from the bottom a considerable slice has been taken out of the back of the marble, reaching to the top. This accounts for the great difference in depth between the bottom and top of the stone. The other dimensions are: width (at bottom) 1 ft. 7 in.; at top 1 ft. 5 in.; depth (at bottom) 10½ in.; at top 5 to 7 in. On the top of the stone, exactly in the middle, but towards the front, is a rectangular dowel-hole, 3½ in. l. × 3 in. w. × 2½ in. deep. The marble is considerably damaged on its left face below the upper inscription. The following is approximately the division of the face of the stone from the top downwards: (a) clear space of 19 in.; (b) Ionic inscription, 20 in.; (c) clear space of 9 in.; (d) Attic inscription, 17 in.; (e) clear space of 25½ in.

The stone was found by Sherard on the site of the ancient Sigeion, some three miles from the Sigeian promontory. It was used as a seat by sick persons before the church at the village of Jeni-hissar (Giaurkioi). The inscription was published by Clishull in *Ant. Asiat.* p. 4 (1728). The earlier literature will be found in Boeckh, *C. I. G.* 8. The stone was removed by Lord Elgin, to whom it was presented by the Sultan. See Walpole, *Memoirs*, p. 97 f. The extent to which the stone was worn between the time when it was copied by Revett (1764) and the time when it was removed by Lord Elgin may be judged by comparing the earlier copy (taken from Röhl) with the facsimile of the inscription in its present state. The following is a list of the more important publications of or allusions to the inscription subsequent to 1828, the date of the publication of *C. I. G.* vol. i: Röhl in *I. G. A.* 492; *id.* in *Imagines* (1898), p. 50; Löwy, *Inscr. Gr. Bildh.* 4; Th. Bergk in *Philologus*, xxxii, p. 122 ff.; G. Löschke in *Ath. Mitt.* iv (1879), p. 297 ff.; U. Köhler in *Ath. Mitt.* ix (1884), p. 122; Kirchhoff, *Studien*, p. 22 ff.; Wilamowitz, *Lect. Epigr.* (1885), p. 1 ff.; Larfeld, *Handbuch*, ii, p. 398 ff.; Roberts, *Greek Epigraphy*, p. 78, No. 42 and p. 334 ff.; Collitz-Bechtel, *Gr. Dialektinschr.* iii (2), p. 650 f., No. 5531; Hicks and Hill, *Greek Hist. Inscr.* No. 8; Michel, *Recueil*, No. 1313; Solmsen, *Inscr. Graec.*, No. 50; Eiler in *Rhein. Mus.* lxxvi (1911), p. 203 ff.

The purpose of the stele and the nature of the object which surmounted it have been much disputed. Three principal theories have been advanced to account for the dowel-hole at the top, viz. (1) that it supported the mixing-bowl and stand presented by Phanodikos to the Prytaneion of Sigeion; (2) that it supported a portrait head of Phanodikos; (3) that it supported an ἀκρωτήριον in the form of a palmette. That the stone is a funeral stele and that it was crowned with a palmette is rendered probable by its likeness to the archaic Attic funeral stelai, such as Conze, *Attische Grabreliefs*, Pls. xiii f. (Antiphanes'

stele). That the clear spaces were filled with painted designs is also not unlikely when we consider the form of the Antiphanes stele. The object at the top might possibly be a figure such as a siren, but a portrait head in such a position would be unparalleled. The following transcript is based upon the early publications (see facsimile from Röhl on r.); the present condition of the inscription (see facsimile on l.) would not of itself allow of a complete reading. Hence the mere fact that the form Συκεύειν at the end of the Ionic inscription cannot now be traced is no proof that it could not have been there earlier.

A. $\begin{array}{c} \text{O} \text{ A} \\ \text{X} \text{C} \end{array} \quad \begin{array}{c} \text{I} \text{K} \text{O} \\ \text{I} \text{M} \text{E} \end{array}$

$\begin{array}{c} \text{P} \text{ A} \\ \text{H} \text{ M} \text{ Y} \end{array} \quad \begin{array}{c} \text{T} \text{ O} \\ \text{O} \text{ D} \text{ L} \end{array}$

$\begin{array}{c} \text{S} \text{ I} \text{C} \\ \text{X} \text{ O} \end{array} \quad \begin{array}{c} \text{H} \text{ T} \text{ H} \text{ P} \\ \text{I} \text{ A} \text{K} \text{E} \text{A} \end{array}$

$\begin{array}{c} \text{P} \text{ H} \text{ I} \\ \text{E} \end{array} \quad \begin{array}{c} \text{N} \text{ K} \\ \text{H} \text{ I} \text{A} \\ \text{O} \text{ M} \end{array}$

$\begin{array}{c} \text{I} \text{O} \\ \text{E} \end{array}$

$\begin{array}{c} \text{O} \text{ A} \text{N} \text{O} \text{D} \text{I} \text{K} \text{O} \\ \text{X} \text{O} \text{M} \text{I} \text{O} \text{T} \text{I} \text{M} \text{E} \\ \text{P} \text{A} \text{T} \text{E} \text{O} \text{S} \text{T} \text{O} \\ \text{H} \text{M} \text{Y} \text{O} \text{K} \text{O} \text{Q} \text{H} \\ \text{S} \text{I} \text{O} \text{K} \text{P} \text{H} \text{T} \text{H} \text{P} \\ \text{X} \text{O} \text{T} \text{V} \text{I} \text{A} \text{K} \text{:} \text{E} \text{A} \text{A} \text{I} \\ \text{P} \text{H} \text{T} \text{H} \text{P} \text{I} \text{O} \text{N} \text{:} \text{K} \\ \text{L} \text{Z} \text{E} \text{M} \text{O} \text{M} \text{O} \text{H} \text{I} \text{A} \\ \text{P} \text{V} \text{I} \text{A} \text{M} \text{H} \text{I} \text{O} \text{I} \text{A} \\ \text{E} \text{V} \text{K} \text{E} \text{:} \text{A} \text{K} \text{E} \\ \text{E} \text{V} \text{I} \text{N} \end{array}$

B. ANO I MITOH
XO9TOT KOMQ3
YEZI PATEP
YΘ3H T21747
5 OMES IONIE
Y3ΛI0 AKOD
EY3IEA IIGAZ+
O3MIMI 333MC
3TAEI IMEPO
10 IAKZO H:Y3213
HAEELΦOI

ΦΑΝΟΔΙΚΟ:ΕΙΜΙ:ΤΟΗ
ΟΧΟ4ΠΟΤ:3ΟΤΑ9ΧΟΜ43
ΜΕ3ΙΟ:ΚΑΛΟ:ΚΡΑΤΕΡΑ
ΥΘ3ΗΛΑ:ΜΟΤΑΤ21747
5 ΟΜ:ΕΙΠΡΥΤΑΜΕΙΟΝ:Ε
ΥΕΛΙ:ΑΜΕΜ:ΑΧΟΔ
ΕΥ3Ι:ΕΑΝΕΤΙΠΑΙΤ
Ο3Μ:ΜΙΜΙΑΔΕΥΕΜΟ
3ΤΑΕΙΕ3:ΚΑΙΜΕΠΟ
10 ΙΑΧ:3ΟΛΟ3ΙΑΗ:ΜΕ3Ι3
ΗΑΔΕΛΦΟΙ

A. Ionic Inscription :

- 5 Φανοδίκου | εἰμὶ τοῖ(ρ)μοκράτεος τοῦ | Προκοννησιῶν
κρητῆρ' α δὲ : καὶ ὑποκρητήριον : καὶ ἡθμὸν : ἐς π'-
10 ρυτανεῖον | ἔδωκεν : Συκεῖεῦσιν.

B. Attic Inscription, cut deeper, with smaller letters, and more closely pressed together.

- Φανοδίκου : εἰμὶ : τοῦ Ἑρμοκράτους : τοῦ Προκο-
5 νησιῶν : κάγω : κρατήρα | κάπιστατον : καὶ ἡθμὸν : ἐς
πρυτανεῖον : ἔδωκα : μνήμα : Σιγευ'εῦσι. : ἐὰν δέ τι
πάσχῃω, μελεδαίνειν : με, ὦ | Σιγείῃς. : καὶ μ' ἐπὶ-
10 εἰσεν : Αἴσωπος : καὶ | : ἀδελφοί.

A discussion of this inscription may be divided into two main headings, viz. (1) its date, (2) its interpretation.

(1) The inscriptions are written *βουστροφηδόν*. In both there is considerable interpunctuation, which in the upper Ionic inscription is represented by two dots, in the lower (Attic) by both three and two. Boeckh's view (*C. I. G.* 8) that the inscription is an archaising forgery is now quite disproved. It is sufficient to refer to Kirchhoff, *Studien*⁴, p. 22 ff. The *βουστροφηδόν* writing, the forms of certain letters, ε, θ, ρ (Ionic ε), &c., though pointing to a date in the sixth century B.C., are not sufficient in themselves to fix the period within that century with any accuracy. The historical circumstances at Sigeion afford a better clue.

Towards the end of the seventh century B.C. (probably) the Athenians sent out an expedition which occupied Sigeion. This led to a conflict with the Mytilenaeans which was ended by the arbitration of Periander (Hdt. v. 94. 95). Herodotus attributes the capture of Sigeion to Peisistratos, but the mention of Periander, who died about 585 B.C., seems conclusive in favour of an earlier date. See Busolt, *Griech. Gesch.* ii², p. 249 ff. We may assume that the history of Sigeion was somewhat as follows. It was occupied by the Athenians towards the close of the seventh century B.C., and was a matter of strife between the Athenians and Mytilenaeans till about 585 B.C., when it was awarded to Athens by Periander. It was then recovered by the Mytilenaeans and recaptured (as Herodotus indicates) by Peisistratos, by whom it was given to his son Hegesistratos. This event (in the opinion of Busolt, *loc. cit.*, p. 250) took place between 535 and 527 B.C. (cf. Hdt. v. 65).

There is thus an adequate explanation for the inscription of Phanodikos of Sigeion being written in two dialects—the native Ionic of the place and the Attic of the Athenian conquerors. The question

remains whether the inscriptions fall naturally into the first half of the sixth century—the time of the assumed first Athenian occupation—or into the latter part—the time of the recovery of Sigeion by Peisistratos. If we compare the lettering of the present inscription, more especially the forms of Α, Α, and Ε, with that of the inscription on the altar set up by Peisistratos between 527 and 510 B.C. (forms Α, Ε) [*I. G.* i, Suppl., p. 41, 373 e], the evidence is strongly in favour of the inscription being assigned to the early part of the sixth century, the first period of the Athenian occupation of Sigeion. This conclusion is corroborated by the *βουστροφηδόν* form of writing and the presence of interpunctuation. This last feature, normally foreign to Ionic inscriptions, seems to have been imported into this Ionic inscription owing to Attic influence. It may be noted that the Η form occurs in the Chares inscription on the statue from Didyma, while the other Ionic letters are near akin to the Anaximander inscriptions from the same place (*I. G. A.* 484, 488). If the dating of the present inscription to the first half of the sixth century is correct, it is clear that Η must have occasionally been used for Ε earlier than is commonly supposed.

(2) The Ionic inscription states that Phanodikos, son of Hermokrates of Prokonnesos, dedicated a mixing-bowl, a stand for the bowl, and a strainer in the Prytaneion at Sigeion. This statement is repeated in the Attic inscription (with the substitution of *ἐπίστατον* for *ὑποκρητήριον*), with the additional information that the monument was the work of Haesopos and his brothers. The people of Sigeion are also appealed to to protect the monument from damage. In the Ionic inscription Phanodikos is mentioned in the third person; in the Attic he speaks in the first person. Elter (*loc. cit.*, p. 207 f.) denies that *μελεδαίνειν* can apply to the monument itself, and thinks that it must have reference to the erection of

a memorial in honour of Phanodikos. He sees in the first person, *ἔδωκα*, in the Attic inscription, the words of a bequest. The last words do not, he thinks, indicate that Haesopos and his brothers made the monument, but that they saw to its erection. His arguments are interesting, but do not quite convince me.

A. l. 1. The phrase *Φανοδίκου εἰμί* is of a form so common on early tombstones that it requires no illustration. It means 'I am the monument of Phanodikos'.

l. 4. *Προκοννησίου, Προκονησίου*. The absence of double consonants is a characteristic of early Attic inscriptions. See Meisterhans-Schwyzler, *Grammatik*, p. 93 ff.

The change from the first to the third person is so natural a piece of irregular syntax as hardly to require comment. See, however, Roberts, *Greek Epigraphy*, p. 335.

The pride of Phanodikos in having presented the bowl, stand, and strainer to the Council-house at Sigeion can easily be understood from the fact that historians thought such gifts worthy of particular mention. Cf. e.g. Hdt. iv. 152 (dedication of a bowl in the Heraeum); *ibid.* i. 70 (bowl prepared by the Spartans for Croesus). Such objects might be

highly ornate and of great pecuniary value. On fragments of a vase from Miletus (*Naukratis*, i, Pl. xxxii. 1) we find that the vase was dedicated to Apollo with a jug (*πρόχους*) and a stand (*ὑποκρητήριον*). Similarly the inscription from the temple of Aphaea in Aegina has at the end of a list of objects an *ἀρύστιχος* and *ἡθμός* (*J. G.* iv. 39).

l. 10. *Συκεεύσιν* in the Ionic inscription is a strange form. It may be due to the engraver's error (as *Σιγεεύσι* for *Σιγείνσι* in the Attic part) or it may be that in each case the aberration is due to a local and dialectical peculiarity. Cf. Boeckh in *C. I. G.* 8 and Meisterhans-Schwyzler, *Grammatik*, p. 62, n. 522.

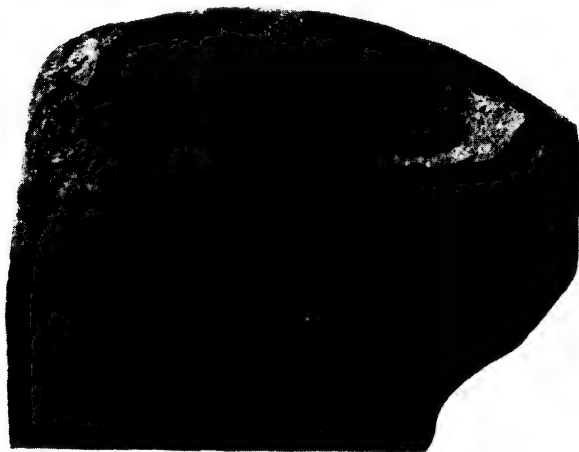
B. l. 9. *ἐπόεισεν*. This is probably an Aeolic form, as explained by Loeschke in *Arch. Zeit.* 1878, p. 12, n. 14; *ει* for *η* is found on an inscription on the base of a statue from Thebes—*Πολύκλειτος ἐπόεισε*. Wilamowitz (in *Zeitschr. f. Gymnasialwesen*, xxxi (1877), p. 645) thinks the stone-cutter wrote *ἐπόεισεν* for *ἐποίησεν*.

Αἴσωπος. The aspirate is very frequently used in early Attic inscriptions in words where it is omitted later on. Cf. the form *ἡλίθιον* in No. 935 and Meisterhans-Schwyzler, *Grammatik*, p. 86 ff.

MIII.

KUM-KALEH (TROAD).

1003. Fragment of a relief of white marble, found in the 'tumulus of Achilles' near Kum-Kaleh in the Troad. See Walpole, *Memoirs*, i, p. 100; *C. I. G.* 3637. Ht. $9\frac{1}{2}$ in.; width 11 in.; depth $4\frac{1}{2}$ in. The relief is broken away above and in portions on either side. The interpretation of the relief is very uncertain, but possibly it represents an altar. It is not clear to what the object on the r. belongs, but there are indications of a frame round it (lantern?).



[']εροκλέα

(Λ)ευκίου

χαίρε.

Probably of early Imperial date.

MIV.

TROAD.

1004. Framed tablet of white marble, broken away below, rough at back and l. side, smooth on r. side. On the top are three cramp-holes, two large with channels leading to the back and one small. L. 2 ft. $7\frac{1}{2}$ in.; greatest ht. 1 ft. 6 in.; depth $6\frac{1}{2}$ in. Obtained by P. B. Webb in the Troad and bequeathed by him in 1857. *C. I. G.* 3626; Walpole, *Memoirs*, i, p. 107; Welcker, *Syll.* 44; Kaibel, *Epigr. Gr.* 1080 (all give the first two lines only). This inscription was seen by Dr. Hunt (*apud* Walpole, *Memoirs*, *loc. cit.*) in a Turkish cemetery at Palaio Atche Keui. There can be no doubt that, as Kaibel suggests, the tablet was placed beneath a statue of Hector. Such a statue was seen by the Emperor Julian on his visit to Ilium. See *Hermes*, ix. 258; Schliemann, *Ilios*, p. 181. Note that Hunt and the others who followed him misread *παριδος* for *Τρωιδος*.



ΤΙΚΤΕΤΕΧΝΑΤΟΝΑΡΙΣΤΟΝ'Α'
ΜΥΝΤΟΡΑΤΡΩΑΔΟΣΑΙΗΣ
ΟΙΟΝΖΕΥΣΩΡΣΕΝΟΙΟΝΟΜΡΟΣΕΦΥ
ΟΜΜΑΤΑΓΑΡΦΛΕΓΕΘΟΝΤΑΠΥ
5 ΡΟΣΣΕΛΑΣΑΚΑΜΑΤΟΙΟ
ΤΟΥΣΑΙΘΙΤΑΡΒΟΣΥΝΑΤΒΟΠΑΨΑ
ΝΠΑΛΑΜΑΙΣΕΤΙΜΑΙΝΕ

Τίκτε, τέχνα, τὸν ἄριστον ἄμυντορα Τρωάδος αἰῆς,
οἶον Ζεὺς ὤρσεν, οἶον Ὅμηρος ἔφν. (sic)

5 ὄμματα γὰρ φλεγέθοντα πυρὸς σέλας ἀκαμάτοιο
----- ἰους αἶθει ταρβούνα πρὸ πάτρας.
[ἐγγὺς δ' ἐ]ν παλάμαις ἐτι μαίνε[ται] --

----- ν

There are traces of an eighth line, ending below the Σ of παλάμαις, and there are remains of a ninth line, with a Ν inscribed in the frame.

l. 3. ἔφν. Boeckh adopted Welcker's correction ἔφη (Syll. 44), but the collocation of τίκτε and ἔφν makes it more probable, as Mr. Tod suggests, that ἔφν is a mistake for ἔφυσε.

The language is reminiscent of Homer through-

out. Cf. e.g. the use of ταρβούνα and the phrase ἐν παλάμαις ἐτι μαίνε[ται]. For the last cf. *Il.* viii. 110 ὄφρα καὶ Ἑκτωρ | εἴσεται ἧ καὶ ἐμὸν δόρυ μαίνεται ἐν παλάμῃσιν.

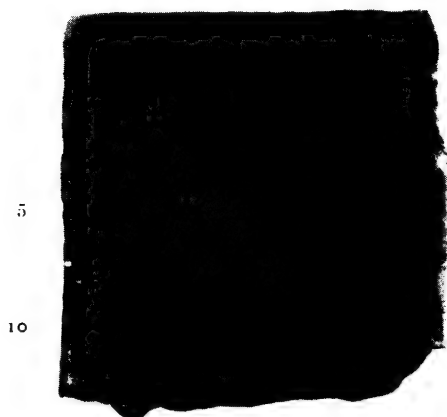
In l. 6 the letter before ἰους is probably Ε or Σ.

Probably of early Imperial date: the ligatures point to the second century A.D.

MV.

CYZICUS.

1005. Slab of white marble, cut away on the l. side and broken below. At the back on the r. near the top is a rectangular cramp-hole. with remains of an iron cramp and lead. Ht. 12½ in.; width 12 in.; depth 7 in. The alternate lines (2, 4, &c.) have been coloured red; the others may have been blue. G. Perrot in *Rev. Arch.*, N.S., xxx (1875), 93 ff.; Michel, *Recueil*, No. 596; Collitz-Bechtel, iii (2), p. 649, No. 5524; Hoffmann, *Die griech. Dialekte*, iii, p. 62, No. 136; Hasluck, *Cyzicus*, p. 265, 21. Acquired 1876.



['Επ'] Εὐφύμου τοῦ Λεωδά-
[μα]ντος ἱππάρχου παρὰ στρα-
[τη]γῶν καὶ φυλάρχων τῶν με-
[τὰ] Ἑρμοδίκου τοῦ Διονυσίου
5 [καὶ] τῶν μετ' Ἀριστολόχου τοῦ
[Λα]μπαγόρου καὶ τειχοποιῶ
[.]έως τοῦ Ὀνήτορος, ἐμισ-

ΙΕΥΦΗΜΟΥΤΟΥΛΕΩΔΑ
ΝΤΟΣΙΠΓΑΡΧΕΩΠΑΡΑΣΤΡΑ
ΓΩΝΚΑΙΦΥΛΑΡΧΩΝΤΩΜΜΕ
ΕΡΜΟΔΙΚΟΥΤΟΥΔΙΟΝΥΣΙΟΥ
5 ΤΩΜΜΕΤΑΡΙΣΤΟΛΟΧΟΥΤΟΥ
ΜΠΑΓΟΡΟΥΚΑΙΤΕΙΧΟΠΟΙΟΥ
ΕΩΣΤΟΥΟΝΗΤΟΡΟΣΕΜΙΣ
ΣΑΤΟΤΕΥΚΡΟΣΔΙΟΔΟΤΟΥ
ΤΟΜΠΥΡΓΟΝ
10 ΒΑΣΜΟΝΟΙΚΟΔΟΜΗΣΑΙ
ΓΑΤΗΡΩΝΤΕΤΡΑΚΟΣΙΩΝ
ΣΣΕΡΑΚΟΝΤΑΕΓΓΥΟΣ
ΥΣΟΔΟΤΟΣΤΑ

[θώ]σατο Τεῦκρος Διοδότου
τὸν πύργον

10 [κα]ὶ βασιμὸν οἰκοδομήσαι
[σ]τ(α)τήρων τετρακοσίων
[τ]ε(σ)σεράκοντα ἔγγυος
[Διον]υσόδο(τος) (Π) - -

The inscription was found to the east of Cyzicus, near the walls. The letters point to a date about the middle of the fourth century B.C. Hence Perrot (*Rev. Arch.*, *loc. cit.*, p. 105) thinks that the tower

and the walls were built after the expulsion of the Persian garrison in 364 B.C.

l. 2. *ἱπάρχων*. This is the earliest mention of this eponymous magistracy at Cyzicus, which continues well into the Imperial period. Mr. Hasluck, *op. cit.*, p. 254, remarks that the importance of this office must have grown up at the time of the Cyzicene conquest of the mainland, and that it perhaps implies a system of mounted *gendarmerie*. Up to the early part of the fourth century B.C. the eponymous magistrate of Cyzicus is the *archon*. A list of the eponymous hipparchs at Cyzicus is given by Mr. Hasluck, *op. cit.*, p. 304 f.

ll. 2-3. *στρατηγῶν*. The authority of the *strategi* was limited to the city (Hasluck, *op. cit.*, p. 255), whereas the power of the hipparchs extended over the whole territory of Cyzicus.

l. 3. *φυλάρχων*. These primarily presided over the tribes, but this inscription shows that they had general duties as well, such as letting out contracts. The respective presidents of the boards of the *strategi* and *phylarchi*, viz. Hermodikos and Aristolochos, are here named. See Hasluck, *op. cit.*, p. 250 f.

l. 6. *τειχοποιῶν*. This must have been an extraordinary official specially appointed during the time of the building of the walls. See Hasluck, *op. cit.*, p. 257, and cf. an inscription from Oropos, *Ἐφ. Ἀρχ.* 1891, p. 78, l. 6.

We find Demosthenes appointed to a similar office at Athens (Dem. *de Cor.* § 118; Aesch. *c. Ctes.* § 14 ἔστι Δημοσθένης τειχοποιός, ἐπιστάτης τοῦ μεγίστου τῶν ἔργων). On the office, cf. Gilbert, *Const. Ant.* (Eng. Trans.), p. 264.

l. 7f. *ἐμισθώσατο κ.τ.λ.* Teukros contracted for the building of the tower and foundation (?). The letting

out of such works to contract was the usual practice in antiquity. Perrot, *Rev. Arch.*, *loc. cit.*, p. 98, gives instances. Cf. also an inscription from Oropos in *Ἐφ. Ἀρχ.* 1891, p. 73, ll. 35 f. *ἐμισθώσατο τὴν τετραποδίαν . . . μισθωτῆς Φρύνος Ἀλωπεκῆσι οἰκῶν ἐγγυητῆς Τελεσίας Τελλίου Εὐωνυμεύς*. As for the *βασμός*, see Haussoullier, *Études sur l'histoire de Milet*, p. 175 f. There can be little doubt that he is right in regarding it as the base of the tower.

l. 11 f. The sum of 440 Cyzicene staters, though a large one, would not be excessive for a tower forming an important link in fortifications. The electrum staters of Cyzicus, together with the Persian darics, constituted up to the time of Alexander the Great the main gold currency of the ancient world. Demosthenes (*c. Phorm.* § 23) assigns a value of 28 silver drachmae to the stater of Cyzicus (ὁ δὲ Κυζικηνὸς ἡδύνατο ἐκεῖ εἴκοσι καὶ ὀκτὼ δραχμαὶ Ἀττικὰς). In 434 B.C. a drachma of gold weighing 65 grs. was valued at 14 silver drachmae (Kirchhoff in *I. G.* i, p. 160). Hence the gold didrachmon of 130 grs. was equal in value to the Cyzicene stater of the time of Demosthenes. See Head, *Historia Numorum*², p. 522 f. As far as actual weight is any criterion of value, the Cyzicene stater was about equivalent to our sovereign.

l. 12. *ἔγγυος*. The contractor had to find a surety that the work would be carried out. See Perrot in *Rev. Arch.*, *loc. cit.*, p. 100, who quotes *I. G.* i, No. 324, p. 173: *μισθωτῆς Διονυσόδωρος ἐμ Μελίτη οἰκῶν ἐγγυητῆς Ἑρακλείδης Ὁῆθεν*.

Cf. in general Florus iii. 5 'Cyzicus, nobilis civitas, arce, moenibus, portu, turribusque marmoreis Asiaticae plagae litora illustrat.'

MVI.

CYZICUS.

1006. Marble stele with votive relief in sunk panel. Zeus pouring libation upon altar. Before the altar a bull falls; behind is a tree. Ht. 3 ft. 5½ in.; width 1 ft. 3½ in. Murray in *Rev. Arch.*, 3rd ser., xvii (1891), p. 11 f.; Perdrizet in *B. C. H.* xxiii, p. 594, Pl. 5, Fig. 2; Hasluck, *Cyzicus*, pp. 207, 272 (30); Smith, *B. M. Cat. of Sculpt.* iii, No. 2151. Presented by A. van Branteghem, Esq., 1890.



ΠΟΤΑΜΑΝΤΟΥ ΔΗΝΑΡΙΑ ΔΙΟ
ΠΟΤΑΜΑΝΤΟΥ ΗΜΕΡΟΠΟΣΙΟΝ
ΕΡΜΟΚΡΑΤΗ ΜΙΔΙΟΥ ΔΡΑΣ
ΝΕΙΚΑΝΔΡΟΣ ΜΕΝΙΣΣΚ
5 ΥΗΜΕΡΟΠΟΣΙΟΝ
ΜΦΙΔΙΙΚΟΣ ΔΙΟ ΔΩΡΟΣ
ΕΡΙΦΟΝ

Below the relief is the inscription (lettering much worn) :

Ποταμάντου δηνάρια διό	[Α]μφίδι(κ)ος Διοδώρου
Ποταμάντου ήμεροπόσιον	ἐριφον. -----
(Ε)ρμοκράτη(ς) Μιδίου δρα(χμας) (ο')	-----
Νείκανδρος Μενίσκ-	-----
5 ου ήμεροπόσιον	-----

The inscription extended to the bottom of the stele, but only three or four isolated letters can be distinguished below the first portion given above. The inscription records contributions to a thiasos in the form of money and kind.

l. 2. *Ἡμεροπόσιον* is a day's portion of wine for the

members of the thiasos. Cf. Poland, *Gesch. d. griech. Vereinswesens*, p. 263.

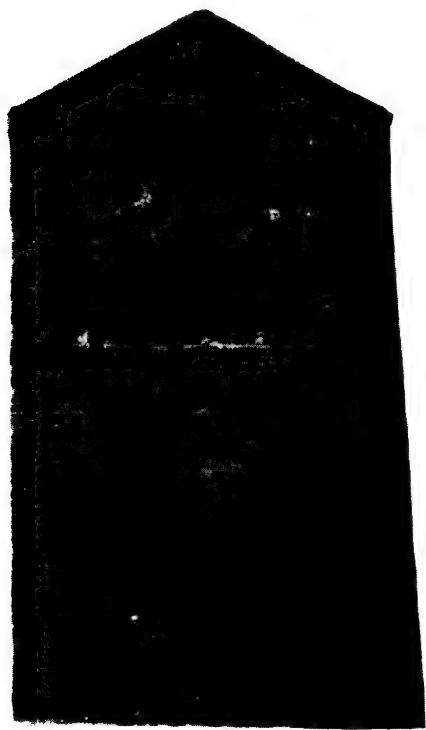
l. 7. For this contribution in kind cf. Poland, *op. cit.*, p. 262.

The use of both Ε and ε, Σ and σ will be noted, indicating a date about the first century A. D.

MVII.

CYZICUS (PANORMOS).

1007. Marble votive relief with pediment. In a sunk panel are three standing figures to front: on the r. Apollo, in the centre Artemis, on the l. Zeus. Below are six male figures reclining, and below them again a line of four figures, viz. a seated figure playing on double flutes, a nude female figure dancing, a nude dancing figure in Phrygian cap with double flutes in each hand, a male figure in short chiton drawing wine from a bowl. Ht. 3 ft. 1½ in.; width 1 ft. 10 in. Murray in *Rev. Arch.* xvii (1891), p. 10, No. 1; *B. C. H.* xvii (1893), p. 520; Perdrizet in *B. C. H.* xxiii (1899), p. 592, Pl. 4; Ziebarth in *Ath. Mitt.* xxx (1905), p. 145 f.; Smith, *B. M. Cat. of Sculpture*, i, No. 817; *Röm. Mitt.* xvi, p. 262; Hasluck, *Cyzicus*, pp. 207, 271 (13); Schürer in *Sitzungsber. d. k. pr. Ak. d. Wiss. zu Berlin*, 1897, p. 210; Cumont in *Rev. de l'Instr. publ. en Belgique*, 1897, Suppl. *Hypsistos*, p. 12, with Pl.; cf. Poland, *Gesch. d. griech. Vereinsw.* p. 85, n. Presented by A. van Branteghem, Esq., 1890.



ΔΙ·Ι·Υ·
ΨΙΣΤΩ·Κ·
ΤΩΧΩΡΘΑΛΛΟΣ
ΕΠΩΝΥΜΟΣ· ΤΟΝ·
ΤΕΛΑΜΩΝΑ· ΑΠΕΔΩΚΑ

Inscribed in the pediment:

Δι·ι·υ·
ψίστω· κ(αι)·
τῷ χώρῳ θάλλος
ἐπώνυμος· τὸν·
τελαμῶνα· ἀπέδωκα.

A dedication to Zeus Hypsistos and 'the place' (presumably where the thiasos held its meetings) by Thallos, the *chronimus* of a θίασος.

l. 2. The sign for καί is the same as in No. 1050, l. 7, and points to the pronunciation of καί as κέ.

l. 3. The reading χώρῳ, though the stonecutter has corrected a mistake, is certain. Ziebarth, *loc. cit.*, suggested χῶ as the name of the religious society, comparing *Ath. Mitt.* xxix (1904), p. 316, where ἀρξάντα χοῦ occurs.

l. 5. The τελαμῶν is the relief. Cf. Herwerden, *Lex. Suppl.*² s. v. There can be little doubt that this

meaning of 'relief' is the original meaning of τελαμῶν, though sometimes it is used as a simple equivalent of stele. In an archaic inscription from the Argive Heraeum on the upper part of a stele we read: ἀ στάλα καὶ ὁ τελαμῶ(ν) ἰαρά τὰς Ἡρας τὰς Ἀργείας. A sinking in which the τελαμῶν was inserted is seen on the stele (Fränkel *ad I. G.* iv. 517). For the simple meaning 'stèle', cf. Dittenberger, *Sylloge*², i, No. 324, l. 31 f. ἀναγράφαι δὲ τὸ ψήφισμα εἰς τελαμῶνα λευκόλιθον . . .

The ligatures point to a date in the second century after Christ.

MVIII.

CYZICUS.

1008. Marble fragment of votive relief, the upper part broken away. On the r. is the lower part of a figure of Apollo Kitharoedos, on the l. a draped male figure kneeling by an altar, holding a ram, with a knife in the r. hand. On the l., beyond the last, a headless male figure, holding a conical object in his r. hand. Ht. 1 ft. 1 in.; width 11½ in. Murray in *Rev. Arch.* xvii (1891), p. 12, No. 3; Smith, *B. M. Cat. of Sculpt.* i, No. 777; Hasluck, *Cyzicus*, p. 232, p. 273, 52. Presented by A. van Branteghem, Esq., 1890.



ΑΣΚΛΗΠΙΟΔΟΤΟΣ ΔΙΦΙΛΟΥ
ΑΠΟΛΛΩΝΙ ΤΑΔΟΚΩΜΕΙΤΗ
ΕΥΧΗΝ

'Ασκληπιόδοτος Διφίλου

'Απόλλωνι Ταδοκωμείτῃ

εὐχὴν.

Apollo Tadokomeites is unknown except for this inscription. Hasluck, *op. cit.*, suggests 'of the village of Tatas'.

Date about the first century A. D.

MIX.

CYZICUS.

1009. Relief of bluish marble. In a recess, with a cornice supported by pilasters, are three men reclining and holding bowls. Before them is a table with fruits, and in each corner a seated woman. On the l. is a diminutive figure of a girl holding a kalathos, on the r. a boy with a mixing-bowl. Below is the inscription, with a war-galley in relief on the r. The high *aphlaston* cuts into the inscription. L. 2 ft. 8 in.; ht. 2 ft. 5½ in.; depth 10½ in. Smith, *B. M. Cat. of Sculpt.* i, No. 736; Kaibel, *Epigr. Gr.* 245; Wolters in *Rhein. Mus.* xli (1886), p. 346 f.; *C. I. G.* 3684; Assmann in *Jahrb. d. Arch. Inst.* vii (1892), p. 47, Fig. 5; Hasluck, *Cyzicus*, p. 280, 111. Brought from Cyzicus in 1830 by H.M.S. Blonde. Found in a store at Portsmouth and acquired in 1880.



Διονυσόδωρον τοῦ
Πυθέου.

"Διονυσόδωρε χαῖρε." "Καὶ σύ γε, ὦ φίλε,
τὸ νῦν ἔχον γείνωσκέ με ὧδε κείμενον,
καλὸν καὶ ἀγαθὸν καὶ καλῶς ἐζωκότα,
[λιμναγενῇ γεγονότα πᾶσι προσφιλεῖ.]

(Ship.)

[One ζ erased.]

For this form of inscription in which the deceased is addressed by name and gives an answer, see especially *C. I. G.* 1956, with the other references there cited.

l. 4. *Λιμναγενῇ*. Cf. Hasluck, *Cyzicus*, p. 3 f. At Cyzicus there was a sheet of water 'represented by the present marsh . . . popularly called the Pool (*λίμνη*)'. It seems clear that Dionysodoros dwelt in this district and that the representation of the ship has some reference to his connexion with the harbour. Other explanations are given by Boeckh

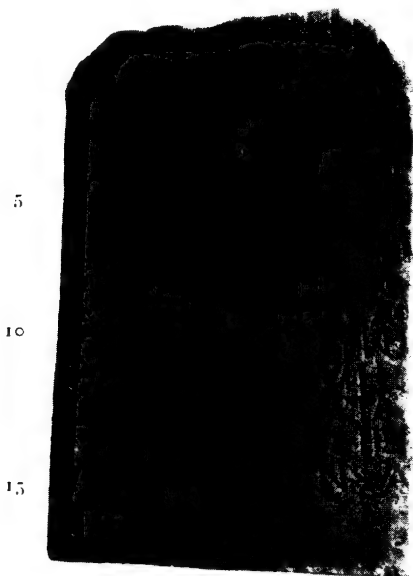
in *C. I. G.* and Kaibel, *loc. cit.* Cf. a relief of similar type, also from Cyzicus, published in *Jahrb. d. Arch. Inst.* xx (1905), p. 49, Fig. 1. For other examples of the warship on tombstones see *Jahrb. d. Arch. Inst.*, *loc. cit.*, p. 149 f., and No. 1010 following, also from Cyzicus.

Second-first century B. C.

MX.

CYZICUS.

1010. Slab of white marble, curved at the top, where it is broken away. Ht. 1 ft. 6½ in.; width (at bottom) 1 ft. ½ in. From the Arundel Collection, but dug up at the Savoy, London. See *Trans. of Roy. Soc. of Lit.* ii (1834), p. 463 f., with a not very accurate facsimile; Muratori, *Novus Thesaurus Inscr.* MCDLXVIII. 3, where the stone is said to be from Gallipoli (after a copy of Bimardus); *C. I. G.* 2015 (after the same copy); *ibid.* 3693, after a copy of Buherius, where the stone is said to have been found at Cyzicus; Hasluck, *Cyzicus*, p. 282, 159; Hirschfeld in *Königsberger Stud.* 1887, p. 90, No. 72. Acquired 1860.



(Υπό)μνη(μ)α]
 Ἐρμαφίλου Στρ(ά)-
 τωνος δ κατεσκέ-
 (sic) βασεν ἑαυτῷ ζῶν
 5 καὶ τῇ συντέκνῳ Ἀρκτω-
 ρία Ὀνησίμῃ καὶ τῷ ἀν-
 δρὶ αὐτῆς Ζωσίμῳ Με-
 νεστράτου καὶ τῷ
 ὑπ αὐτῆς Ζωσίμῳ
 10 Ζωσίμου, τοῖς δὲ λο-
 ιποῖς ἀπαγορεύω·
 εἴ τις δὲ τολμή-
 σαι ἕτερον κατα-
 (sic) θέσται, δώσει ἰς
 15 τὸν φύσσκον * α.
 (Below the inscription is a warship.)

1. 1. There can be no doubt that this is really the first line of the inscription and that the true reading is (Υπό)μνη(μ)α], as in *C. I. G.* 3693. The letters are arranged in a curve, probably following a curve in the top of the stone. The *τοῦτο τὸ μνήμα* of Muratori and *C. I. G.* 2015 cannot be reconciled with the remains of the letters.

The use of *ὑπόμνημα* is a marked characteristic of funerary inscriptions from the Cyzicene district (cf. Dittenberger, *Sylloge*², ii. 894), while the whole formula of the present is on the lines common in Cyzicene inscriptions from the Antonine period onwards. See Hasluck, *Cyzicus*, p. 242 ff. With regard to the provenance, it is quite likely that the stone is Cyzicene in origin and that it was transported to Gallipoli. Cf. Perdrizet's remark in *B. C. H.* xxiii, p. 595, n. 3.

1. 2. The Υ of Ἐρμαφίλου has been engraved over a C.

1. 5. συντέκνῳ. The usual meaning of the word in

Byzantine times, 'godfather' or 'godmother', seems inapplicable to the present inscription. 'Foster-sister', the meaning indicated by Boeckh, though not paralleled elsewhere, seems a more likely interpretation. Note the early form Σ, which is put in as a correction.

The κ of Ἀρκτωρία is a subsequent insertion.

1. 15. At Cyzicus, the payment of a penalty to the *fiscus* occurs in another inscription, viz. *Ath. Mitt.* x, p. 210, No. 38 (mentioned by Hasluck, *op. cit.*, p. 243). More usually, however, the payment is to the city or a trade guild (Hasluck, *loc. cit.*). The amount, 1,000 denarii, is below the average (Hirschfeld, *op. cit.*, p. 90 f.).

The doubling of σ is noteworthy, e.g. 1. 7 f. Μενεστράτου, 1. 15 φύσσκον. For the warship compare the preceding inscription, also from Cyzicus. As in the case of the spear of Balagros (No. 1037), some personal badge is probably signified.

About the second century A. D.

MXI.

BYZANTIUM (?).

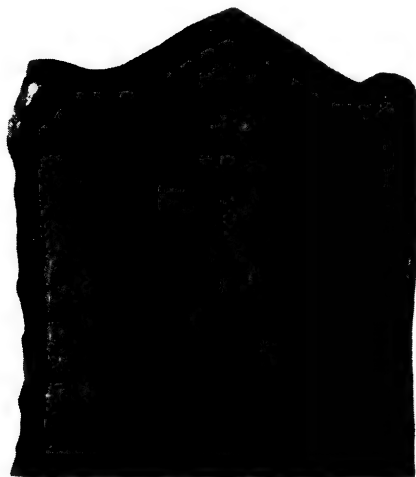
1011. Stele of white marble, with gable and acroteria. In the pediment is a wreath tied with a sash, the ends of which reach into the corners. *C. I. G.* 2041. Ht. 1 ft. 4½ in.; width 1 ft. 1½ in.; depth 1½ in.

For the form of monument cf. Anderson, Cumont, and Grégoire, *Studia Pontica*, iii, p. 57, No. 43.

1. 6. Boeckh reads Αἴλιος. The second α is no doubt erroneous, but it is clear on the stone.

1. 9. The stone-cutter has first of all cut the X of ΧΑΡΙΝ too far to the left, and has then erased it.

Probably second century A. D.



Θ(εοῖς) Κ(αταχθονίοις).
 Ἀττικῇ Χρυσέ-
 ρωτος θυγάτηρ Βυ-
 ζαντία ζήσασα ἔ-
 5 τη · κη' · κατεσκεύ-
 ασεν Αἰ(λ)ίος Βάσ-
 σος ἐκ τῶν ιδίων
 μνίας χάριν.

MXII.

CHALKEDON.

1012. Block of white marble, broken away on the right side and at the back. The middle part of the top is sunk, leaving a rim $3\frac{1}{2}$ –4 in. wide \times $2\frac{1}{2}$ in. deep all round the block, though that on the r. and the back is now broken away. On the l. rim are two rectangular dowel-holes run with lead. The sinking served as a mortice for the bottom of a statue which was secured by the dowels. L. 2 ft. 2 in.; ht. 8 in.; depth 1 ft. *C. I. G.* 3797; Kaibel, *Epigr. Gr.* 779; Bücheler in *Rhein. Mus.* xxxvi, p. 338 ff. Boeckh states that the inscription was found in a private house near the church in Kadi-Kioi, the old Chalkedon. He gives the earlier literature relating to it. Presented by Miss Mead, 1809.



ΟΥΡΙΟΝΕΚΠΡΥΜΝΗΣΤΙΣΟΔΗΓΗΤΗΡΑΚΑΛΕΙΤΩ
 ΙΗΝΑΚΑΤΑΠΡΟΤΟΝΩΝΙΣΤΙΟΝΕΚΡΕΤΑΣΑΣ
 ΕΙΤΕΠΙΚΥΑΝΕΑΣΔΙΝΑΣΔΡΟΜΟΣΕΝΘΑΠΟΣΕΙΔΩΝ
 ΚΑΜΠΥΛΟΝΕΙΛΙΣΣΕΙΚΥΜΑΠΑΡΑΨΑΜΑΘΟΙΣ
 5 ΕΙΤΕΚΑΤΑΙΓΑΙΗΝΠΟΝΤΟΥΠΛΑΚΑΝΟΣΤΟΝΕΡΕΥΝΑΙ
 ΝΕΙΣΘΩΤΩΙΔΕΒΑΛΩΝΨΑΙΣΤΑΠΑΡΑΨΑΝΩΙ
 ΩΔΕΤΟΝΕΥΑΝΤΗΤΟΝΑΕΙΘΕΟΝΑΝΤΙΠΑΤΡΟΥΠΑΙΣ
 ΣΤΗΣΕΦΙΛΩΝΑΓΑΘΗΣΣΥΜΒΟΛΟΝΕΥΠΛΟΙΗΣ

Οὔριον ἐκ πρύμνης τις ὁδηγητῆρα καλείτω
 Ζῆνα κατὰ προτόνων ιστίον ἐκπετάσας·
 εἴτ' ἐπὶ κυανέας δίνας δρόμος, ξίθα Ποσειδῶν
 καμπύλον εἰλίσσει κύμα παρὰ ψαμάθοις,
 5 εἴτε κατ' Αἰγαίην πόντου πλάκα νόστον ἐρευνᾷ,
 νεῖσθω τῶιδε βαλὼν ψαιστὰ παρὰ ξοάνωι.
 ὦδε τὸν εὐάντητον αἰεὶ θεὸν Ἀντιπάτρου παῖς
 στήσῃ Φίλων, ἀγαθῆς σύμβολον εὐπλοΐης.

l. 1. Zeus Ourios is the deity who had a temple at Hieron in Bithynia, at the junction of the Thracian Bosphorus and the Euxine. This shrine is frequently alluded to. See Pomp. Mel. i. 19; Arrian, *Peripl. Pont. Eux.* ch. 12, §§ 90–2. Cf. Gruppe, *Griech. Myth.* p. 834, n. 10. The statue was no doubt dedicated by Philon at Chalkedon.

A dedication to this Zeus Ourios, made on behalf of King Mithradates (V) and his brother, has been discovered at Delos. See *B. C. H.* vi, p. 343, No. 57; Michel, *Recueil*, p. 844, No. 1160; Dittenberger, *Or. Gr. Inscr.* i, p. 576, No. 368. Another, found at Delos, is dedicated to Zeus Ourios by the merchant clubs, the Hermaistae, Apolloniastae, and Poseidoniastae (*B. C. H.* xxxiii, p. 496 ff.). Cf. No. 963.

l. 3. The merchant is depicted either as travelling

from Greece to the Euxine, or as returning from the Euxine over the Aegean.

l. 7 f. In *Notizie degli Scavi*, 1880, p. 255, is published an inscription found at Brundisium: 'Philon Antas Antipatri | Tyri filius v(ixit) a(nnos) LX | h(ic) s(itus) | Marcia C. l. Syntyche'. This Philon is identified by Bücheler (*Rhein. Mus.* xxxvi, p. 338 f.) with the Philon of the present inscription. The Philon of the inscription found at Brundisium is the son of an Antipater of Tyre. This Antipater can hardly be other than the Stoic philosopher of that name who died in or about 55 B.C. (*Cic. de off.* ii. 86). Bücheler further conjectures that this Philon son of Antipater was descended from the poet Antipater, whose native place is called sometimes Sidon, sometimes Tyre. The latter is probably correct. See

Anth. Pal. vii. 428, and cf. Pauly-Wissowa, s. v. *Antipatros*, Nos. 22 and 27.

The date of the above inscription, assuming these conjectures to be correct, will be the end of the first

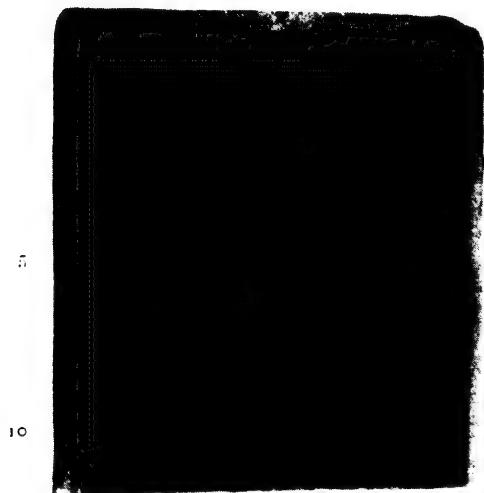
century B. C. or the beginning of the first century A. D.

For *Iupiter Secundanus* in an inscription from Delos = Ζεὺς Ὀβριος, see *Acad. des Insér., Comptes Rendus*, 1908, p. 186. Cf. *B. C. H.* xxxiii, p. 500.

MXIII.

NICAËA (?).

1013. Tablet of white marble. Ht. 1 ft. 1 in.; width 11½ in.; depth 2 in. to 1½ in. *C. I. G.* 3763. 'Unde reportatus sit, nescio. Inter Nicaeenses titulos rettuli, argumenti causa' (Boeckh).



(Above, very faintly incised)

Θ(εοῖς) Κ(αταχθονίοις).

▼ Κατιλλία ▼

▼ Γαυριανή ▼

▼ Νεικαηνή ▼

5 ▼ ζήσασα ἔτη ▼

▼ κῆ. ▼

Λάρκιος Ἐπικτήτα(ν)

▼ τῇ σεμνοτάτῃ καὶ γλυ-

κυτάτῃ συμβίῳ καλῇ

10 μνείας καὶ στοργῆς χάριν.

A double line has been drawn down the stone on each side to serve as a guide for incising the inscription.

1. 4. *Νεικαηνή*. This appears to be a parallel form

to *Νικαιεύς* or *Νικαῖος*.

1. 7. *Λάρκιος* (= Lartius). Boeckh read *Μάρκος*—wrongly.

Second-third century A. D.

MXIV.

AMISOS (SAMSUN).

1014. Slab of white marble, broken away on the r. side. The stone has been cut away at the back near the l. edge for insertion into a socket. There is a rectangular excision in the middle of that side for the insertion of a cramp. Found on the summit of a conical

hill above Tchamourli, about two hours south-west of Kavak (district of Samsun), by Mr. Alfred Biliotti, and presented by him in 1885. On the hill was a triple enclosure with an altar of natural rock in the centre. Around this were found numerous fragments of pottery and terracottas of a local style. Ht. 1 ft. 1½ in.; width 1 ft. 1½ in.; depth 2½ in. to 1½ in. *C. I. L.* iii. 6976; Cagnat, *I. G. ad res Rom. part.* iii. 98; Anderson, Cumont, and Grégoire, *Studia Pontica*, iii, p. 29, No. 18.



L(ucius) Casperius Aelianus

Apollini d(onom) d(edit).

(Λούκιος) Κασπέριος Αἰλιαν(δ)[ς]

Ἀπόλλωνι δι(ὰ)

εὐχῇν.

There can be little doubt that this Casperius Aelianus is to be identified with the person whose name occurs on a tombstone found at Samsun (*Studia Pontica*, iii, p. 16, No. 7e). A Casperius Aelianus was praetorian prefect under Domitian and Nerva (*Prosopograph. Imp. Rom.* i, p. 309, No. 393).

1. 3. The stone has A, which is clearly a slip for Λ.

1. 4. The spacing of the inscription makes it probable that the last word of this line was of three letters only. Hence δι(ὰ) seems the only possible reading. In *Stud. Pontica* (*loc. cit.*) the editors suggest Διδυμεῖ (after *C. I. L.*, *loc. cit.*). The third letter is clearly not a Δ.

Probably first century A. D.

MXV.

TRAPEZUS.

1015. Fragment of a white marble relief, showing six legs of horses and a part of a seventh. Ht. 6 in.; width 1 ft. 2 in.; depth (greatest) 2½ in. Smith, *B. M. Cat. of Sculpt.* iii. 2159. Strangford Collection, 1864.



[Ὁ δεινὰ ἀνέθηκε]ν Ἀσκληπιῶ καὶ Ὑγ[ιείᾳ].

The relief probably represented a chariot and four horses.

First century B. C.—first century A. D.

MXVI.

PERGAMUM.

1016. Marble stele. Within a sunk panel are two figures in relief, the first and taller clad in short chiton and cloak, the second in chiton only. Each carries a hunting spear over his l. shoulder. Ht. 1 ft. 3 in.; width 1 ft. 5 in.; depth 2½ in. Perdrizet in *B. C. H.* xxiii, p. 558, Fig. 1; Smith, *B. M. Cat. of Sculpt.* iii, No. 2246. On the top are two cramp-holes, with remains of iron cramps. Obtained from Pergamum. Presented by Baron Ferdinand de Rothschild, M.P., 1897.



Νουμήνιος Σεύθα[υ]
Λυσιμαχεύς.

The tombstone is that of Noumenios of Lysimacheia on the Thracian Chersonese, founded in 309–308 B. C. He is represented in hunting garb, followed by an attendant. The name *Νουμήνιος* occurs on inscriptions from the Black Sea region (*C. I. G.* ii. 2067, 2068), while Seuthes is the name of a line of kings of the Odrysae in Thrace.

Probably third century B. C.

MXVII.

ERYTHRAE (?).

1017. Slab of white marble, broken away above and on the l. side below; the r. edge is intact, but a slice of some 4 in. wide and ½ in. deep has been taken off the entire face of the stone on the r.-hand side, doubtless to allow of its insertion into a socket. This space of 4 in. is exactly that required for the six letters which are missing down the r. side. At the back, in the middle towards the top, is an oblong sinking with dowel-hole. Ht. 1 ft. 11½ in.; width 1 ft. 6½ in.; depth 4¾ in. Lebas-Waddington iii. 1536 a; Boeckh, *Opusc.* vi. p. 202 ff.; Dittenberger, *Syll.*², i, No. 122; Collitz-Bechtel, *Griech. Dialektinschr.* iii (2), No. 5689; Michel, *Recueil*, 12; Dittenberger in *Hermes*, xvi. 107; Judeich, *Kleinias. Stud.* p. 219; Hicks and Hill, *Greek Hist. Inscr.* No. 138; E. Nachmanson, *Hist. griech. Inschr.* No. 47; Wilamowitz, *Nordionische Steine*, p. 28 f. Acquired 1852.

It is evident that each line contained exactly twenty-seven letters. The writing is rigidly *στοιχηδόν*. Mistakes on the part of the stone-cutter are not frequent. Two may be noted, viz.:

l. 3. *τουτον* for *τουτων*. l. 11. *βουδωνται* for *βουλωνται*.

The form of *Ν* shows kinship with the earlier forms of that letter.

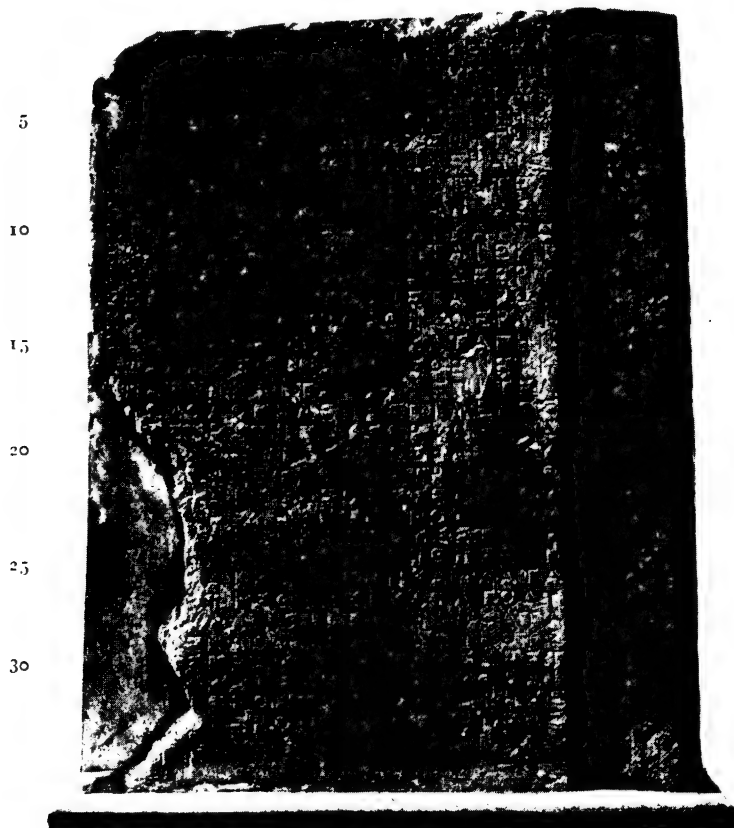
Of Ionicisms which appear in the inscription, we may note: *τρίκοντα* (l. 7): *ἐπιτελέω* (l. 17), a form required to complete the number of letters in the line: *Ἀθηναίης* (l. 32).

At the time of the revolts against Artaxerxes Mnemon, Eubulos made himself tyrant of Atarneus

on the Aeolic coast. Hermias, an eunuch-slave of Eubulos, went to Athens and heard Plato and Aristotle, the latter of whom subsequently composed an ode to Virtue in his honour (Bergk-Crusius, *Anth. Lyr.* p. 149, No. 5). Hermias succeeded to the tyranny of Eubulos. He was ultimately treacherously captured and put to death by the Rhodian Mentor, satrap of Artaxerxes Ochus (345–344 B. C.).

The lines preceding l. 1 should probably be supplied as follows (so Waddington):

ἐ-]
[ἀν δὲ οἱ Ἐρυθραῖοι ἐκτίθωνταί τι]



[εις] (τὴν χώρ(α)ν (τὴν) [Ἐρμ]ίου κ[αὶ τῶν ἐ-]
 [τ]αίρων πολέμου ἔνεκεν, εἶναι ἀτε-]
 (λ)έα πάντα καὶ τὰ ἐκ τούτ(ω)ν [γενόμε-]
 [ν]α, πλὴν ὅσ' ἂν τις ἀποδῶται· [τῶν δὲ π-]
 5 [ρ]ηθέντων τελείτω πεντηκ[οστήν] ἐ-]
 πειδὰν δὲ εἰρήνη (γ)ένηται [ἀπάγεσ-]
 θαι ἐν τριήκοντα ἡμέραις· [ἐὰν δὲ μ-]
 ἢ ἀπάγῃται, τελείτω τὰ τέλ[η]· ἐκτίθ-]
 εσθαι δὲ ἐπαγγεῖλαντας δ[ικαίως].
 10 εἶναι δὲ καὶ Ἑρμίας καὶ τοῖς ἐταί-]
 ροις, ἐάν τι βοῦ[λ]ωνται ἐκτίθεσθαι·
 ι, κατὰ ταῦτά· ὁμοῖαι δὲ Ἑρ[υθ]ραίου·
 σ Ἑρμίας καὶ τοῖς ἐταίροις· ὁ δὲ ὄρ-]
 κος ἔστω ὅδε· βοηθήσω Ἑρμ[ί]αι καὶ τ-]
 15 οῖς ἐταίροις καὶ κατὰ γῆν [καὶ κατ-]
 ἃ θάλασσαν παντὶ σθένει κατὰ τὸ δ-

l. 1. Arrangements are made for the people of Erythrae and Hermias to deposit objects (for the sake of safety in time of war) in one another's territory free of duty, except in the case of their being put up for sale, when they are to pay a tax of 2 per cent. τὰ ἐκ τούτων γενόμενα in l. 3 must, as Hicks suggests, mean the offspring of slaves or cattle.

l. 17. ἐπιτελέω. This Ionic form seems required to complete the number of letters, which are consistently twenty-seven in a line.

l. 21 f. στρατηγῶν ἐν οὐλοθυ[ί]αις. Dittenberger's conjecture στρατηγῶν τῶν ἐν | Ἑρ[υθ]ραῖαις is excellent in every way but one. If it were the correct reading

(υ)ματὸν καὶ τὰ ἄλλα ἐπιτελέω κατὰ
 [τ(ᾶ) ὠμολογημένα. ἐπιμέλεισθαι δὲ τ-]
 [οῦς] στρατηγούς· ὀρκῶσαι δ[ὲ] ἀγγέλ-]
 20 [ους] ἐλθόντας παρ' Ἑρμίου καὶ τῶν ἐ-]
 [ταίρ]ων μετὰ τῶν στρατηγῶν ἐν οὐλ-]
 [οθυ]ῖ[ι]αις ἱεροῖς τελείοις, τὰ δὲ ἱ-]
 [ερά] π[α]ρέχειν τὴν πόλιν· ὁμοίως δὲ
 [καὶ Ἑρ]μίαν καὶ τοὺς ἐταίρους ὁμό-]
 25 [σαι δ[ὲ] ἀγγέλων βοηθήσειν Ἑρ[υθ]ρα-]
 [ίοις] καὶ κατὰ γῆν καὶ κατὰ θάλασσαν
 [αν] παντὶ σθένει κατὰ τὸ δυνατὸν κ-]
 [αὶ τὰ ἄλλα ἐπιτελεῖν κατὰ [τὰ ὠμολ-]
 [ογη]μένα, ὁμνῦναι δὲ θεοὺς [τοὺς ὄρ-]
 30 [κίον]τες, γράψαι δὲ ταῦτα ἐς (σ)τήλην λι-]
 [θίνην] καὶ στήσαι Ἑρ[υθ]ραίους μὲν
 [ἐς τὸ] (ἱερὸν τῆς Ἀθηναίης Ἑρ[μ]ίαν δ-]
 [ὲ ἐς τὸ] ἱερὸν τοῦ Ἀταρνεῶς.

there would certainly be a trace of the curved part of the P upon the stone, but there is none. It is almost certain that the letter was I and there is a slight remnant of the right top branch of that letter. This being so, it is difficult to find a more suitable restoration than the ἐν οὐλοθυ[ί]αις of Boeckh.

l. 33. Probably the shrine of Atarneus, mythical king of Mysia. Cf. Himerius, *Orat.* vi. 6.

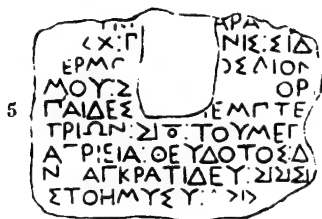
For the slicing away of the stone, cf. an inscribed door-post from Priene (Wiegand and Schrader *Priene*, p. 175, Fig. 168).

Middle of the fourth century B.C.

MXVIII.

ERYTHRAE (?).

1018. Fragment of bluish marble, worked in the form of a pedestal. Broken away on all sides. A dowel-hole, $1\frac{3}{4} \times 1\frac{1}{2} \times \frac{1}{2}$ in., has been worked in the face. Dimensions of inscribed surface, $5\frac{3}{4} \times 4$ in.; depth $3\frac{1}{4}$ in. Presented by Mr. Consul Dennis, 1886.



----- (α)ρα -----
 ---- <X : π νις : σιδ ----
 -- - 'Ερμ(ο) (ο)ς Διο(ν) --
 -- μου : 2 ----- ορ --
 5 -- παιδες (π)έμπτε (?) --
 -- τριων : 2] ο : τοδ με(γ) ----
 -- α(γ)ρια : Θεύδοτος : Δ ----
 -- ν [Π]αγκρατίδευ(ς) : 2]2] ----
 -- ε τὸ ἥμυσυ : (2] 2] ----

The stone has evidently been worked down from a large block. The inscription seems to record a list of contributions in money and kind.

l. 2. <X. 1,000 drachmae (?). If, however, 2] in l. 6 &c. means one stater, the combination of drachmae and staters is curious.

ΣΙΔ. σίδηρον or the like appears probable.

l. 6. 2]. σ(τατήρ) 1 is the only plausible solution of this combination, which I cannot find elsewhere.

ο. ο, as Mr. Tod points out, occurs with the value of a gold stater on Aeolic sites (*B. S. A.* xviii, pp. 119, 123), but if 2] = one (silver) stater, this explanation is inadmissible here. ο = one obol is found on inscriptions from Orchomenos (Tod in *B. S. A.*, *loc. cit.*,

p. 109) and Karystos (*ibid.* p. 113), but not on inscriptions from Asia Minor sites. In an inscription from Pergamum it has the value of a fraction of an obol (*ibid.* p. 120). On the whole, the value one obol is most probable here. The resolution ἄψώνιον is unlikely.

l. 7. I cannot explain -- αργία.

l. 9. ἥμυσυ. Cf. Meisterhans-Schwyzler, *Grammatik*, p. 28 (5). The form appears in Attic inscriptions (e.g. *I. G.* ii. 17, l. 45) and is not specifically Ionic. Cf., however, Συκεῦσιν for Attic Σιγεῦσι in the Sigeion inscription No. 1002.

The forms of the letters point to a date in the fourth century B.C.

MXIX.

ERYTHRAE.

1019. Rectangular block of blue marble, placed upon a separate moulded base. An upper member, now wanting, was fastened to the top of the block with a dowel. Found with the draped figure of a Muse, headless. Ht. (including base) 1 ft. $8\frac{1}{2}$ in.; width 3 ft.; depth 1 ft. 11 in. Lebas-Waddington, iii. 47 (Pl. 142, No. 3): 'Sur une base trouvée dans les fouilles pratiquées près du port. Lettres de 0,015, très finement gravées.' Smith, *B. M. Cat. of Sculpt.* iii, 1684, with references there given; Pauly-Wissowa, s.v. *Apollodoros*, col. 2896. No. 72. Purchased of the widow of Mr. Borrell of Smyrna, 1839.

ΘΕΥΔΩΡΟΝ ΑΡΤΕΜΩΝΟΣ
 ΟΔΗΜΟΣ
 ΑΠΟΛΛΟΔΩΡΟΣΙΗΝΩΝΟΣΦΩΚΑΙΕΥΣΕΡΟΙΗΣΕΝ

Θεύδωρον Ἀρτέμωνος
 ὁ δῆμος.
 Ἀπολλόδωρος Ζήνωνος Φωκαεὺς ἐποίησεν.

Pliny (*H. N.* xxxiv. 81) describes the self-criticism of a sculptor Apollodoros, contemporary with Silanion. There is, however, no reason for identifying him with

the present Apollodoros. The forms of the letters point to a date in the third-second century B.C. Cf. the facsimile of the artist's signature, given below.

ΑΠΟΛΛΟΔΩΡΟΣΙΗΝΩΝΟΣΦΩΚΑΙΕΥΣΕΡΟΙΗΣΕΝ

MXX.

SMYRNA.

1020. Tablet of bluish marble, with a piece broken out on the right. The inscription is intact, with large letters. Ht. 2 ft. 2 in.; width 2 ft. 9½ in.; thickness 3¼ in. *C. I. G.* ii. 3311; Kaibel, *Epigr. Gr.* 305; Gossen in Pauly-Wissowa, s.v. *Hermogenes* (23), col. 877. 'Smyrnae, prope lacum Alcobonar [Chalkabunar], litteris circa pollicem altis.' Presented by John Cropp, Esq., 1850.

ΕΡΜΟΓΕΝΗΣ ΧΑΡΙΔΗΜΟΥ ΙΗΤΡΕΙΗΝΑΝΑΓΡΑΨΑΣ
ΕΠΤΑΕΠΙΕΒΔΟΜΗΚΟΝ ΞΙΝΚΑΛΙΣΑΙΣ ΕΠΙΒΥΒΛΟΙΣ

ΣΥΝΕΓΡΑΨΕ ΔΕ ΒΥΒΛΙΑ· ΙΑΤΡΙΚΑ Μ'ΕΝ· ἌΒ·
5 ΙΣΤΟΡΙΚΑ ΔΕ· ΠΕΡΙ ΖΜΥΡΝΗΣ· ἈΒ·
ΠΕΡΙ ΤΙΣΣΟΜΗΣ· ΟΥΣΟΦΙΑΣ· Α· ΚΑΙ ΠΑΤΡΙΔΟΣ· Α·
ΑΣΙΑ· ΤΙΣ ΕΩΝ· ἈΒ· ΕΥΡΩΠΗΣ ΚΤΙΣΕΩΝ· ΑΒΓΔ· ΝΗΣΣΩΝ· Α·
ΑΣΙΑΣ· ΣΤ· Α· ΜΩΝ· Α· ΚΑΙ ΕΥΡΩΠΗΣ· Α·
ΣΤΡΑΤΗΓ· ἈΤΩΝ· ἈΒ·
10 ΠΙΝΑΞ ΡΩΜΑΙΩΝ· ΚΑΙ ΖΜΥΡΝΑΙΩΝ ΔΙΑΔΟΧΗ· ΚΑΤΑ ΧΡΟΝΟΥΣ

'Ερμογένης Χαριδήμου ιητρείην ἀναγράφας
ἐπὶ ἐπὶ ἐβδομήκοντα ἔτ(ε)σιν καὶ ἴσαις ἐπὶ βύβλοις

[One line obliterated]

[Space of two lines left blank]

συνέγραψε δὲ βυβλία—ιατρικὰ (μ'έν—αβ—
5 ιστορικὰ δὲ—περὶ Ζμύρνης(s)—αβ—
περὶ τῆς 'Ομ(ήρ)ου σοφίας—α—καὶ πατρίδος(s)—α—
'Ασίας κτίσεων—αβ—Εὐρώπης κτίσεων[—]αβγδ—νήσων—α
'Ασίας στ(αδιασ)μῶν—α—καὶ Εὐρώπης—α—
στρατηγ(ημ)άτων—αβ—
10 πίναξ 'Ρωμ(αί)ων] καὶ Ζμυρναίων, διαδοχὴ κατὰ χρόνους.

ll. 1, 2. These two lines are meant to be in hexameter metre, the remainder is in prose.

l. 3. A complete line has been erased which contained the verb in agreement with 'Ερμογένης, perhaps stating the fact of Hermogenes' death. The expression *ιητρείην ἀναγράφας* probably means 'having written a general history of medicine', the verb being clearly placed in contrast with the *συνέγραψε* of l. 4. There is nothing surprising in Hermogenes having written a history of medicine in 77 books, when Varro, for example, devoted 150 books to his Menippean Satires, and must have compiled over 600 volumes in his lifetime (Pauly, s.v. *Terenlius*, p. 1689).

l. 4. We now come to a special list of Hermogenes' works, over and above his history of medicine. Boeckh read in this line ὀβ = 72, and was puzzled that the total of books—88 including the *πίναξ*—did not correspond to the 77 books of the opening couplet. He accordingly proposed to read οβ for ὀβ—without any justification except the desire to make the number of medical works tally. An examination of the stone makes it quite clear that the reading is αβ, though the stone-cutter has first written ὀβ and then erased the ὀ. Besides his great general work on medicine, Hermogenes also wrote two special works on the subject.

l. 8. *σταδιασμών*. These are survey-measurements. Cf. Strabo, i, ch. 3, 47: *σχεδόν τι καὶ τρισχιλίοις σταδίοις*

ἑωθινωτέρου ὄντος καὶ κατ' αὐτὸν ἐκ τοῦ σταδιασμοῦ οὐ φησι.

l. 10. A chronological table of Roman and local magistrates in succession.

We know nothing of Hermogenes the son of Charidemos, nor of the age in which he lived, except in so far as information is afforded by the character of the lettering, which is ornate with apices. Upon the whole this style of writing points to a date in the first century A.D. Cf. Gardner, *Greek Epigraphy*, ii, p. xvi f.; Larfeld, *Handbuch*, ii, p. 485. The possibility of an earlier date is not, however, excluded. I cannot see that the passages quoted by Gossen at all necessarily apply to the present Hermogenes, though they may of course do so.

It is quite likely that medicine was traditional in the family of Hermogenes of Smyrna. Cf. *C. I. G.* 3350 (also from Smyrna): *Μελιτ[ί]νην Δημητρίου, 'Ερμογέν[ι]ους] ἱατροῦ δὲ γυναικα*. The name, however, was a very common one in Smyrna. Cf. Pape-Benseler, s. v.

For a similarly learned medical author of the time of Tiberius and Claudius, cf. *C. I. G.* 6607 from Rome = *I. G.* xiv. 1759:

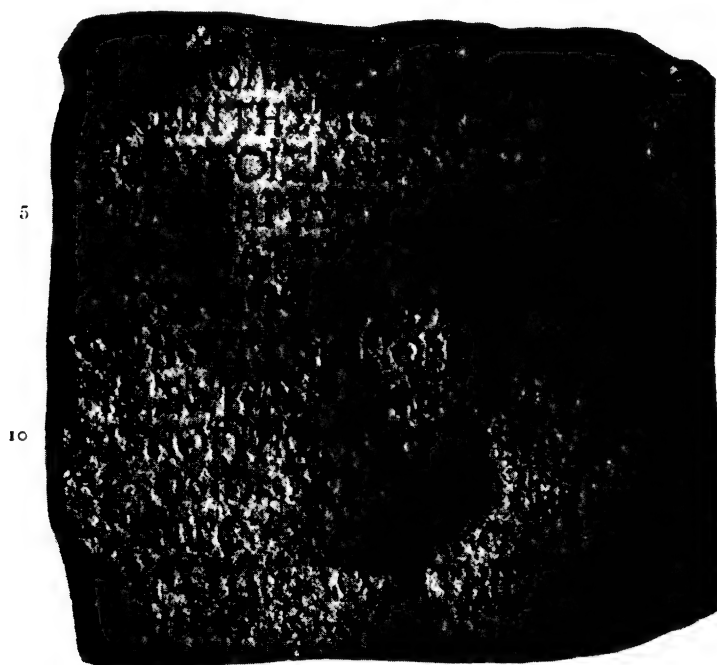
Τιβερίῳ Κλαυδίῳ Κουίρειᾳ Μενεκράτει, ἱατρῷ Καισάρων, καὶ ἰδίας λογικῆς ἐναργοῦς ἱατρικῆς κτίστη ἐν βυβλίοις ρνς (156), δι' ὧν ἐτειμήθη ὑπὸ τῶν ἐνλογίμων πόλεων. . . .

Cf. also *C. I. G.* 4315 n. Add., where Herakleitos of Rhodiapolis is called *Ὀμηρος ἱατρικῶν ποιημάτων*.

MXXI.

SMYRNA.

1021. Slab of white marble, broken away above and below. Ht. 1 ft. 3 in.; width 1 ft. 2½ in.; thickness 3-2 in. Lebas-Waddington, iii. 4; Bailie, *Inscr. Gr.* No. 140; Dittenberger, *Sylloge*², ii, No. 871. Found in 1833 in digging the foundations of a house for the Greek Patriarch at Smyrna. Acquired at the Borrell Sale, August 26, 1852.



ἸΗΕΙΙ ΔΙ
 Ο ΣΠΟΛΛΟΝΣΚΩ, ΙΟΥΣΙ
 ΝΩΝΕΙΝΤΗΣΠΟΡΘΜΕΙΑΣΠΡΟ
 ΔΕΤΟΥΤΟΙΣΑΝΤΙΔΥΟΒΟΛΟ
 ΔΥΟΑΣΣΑΡΙΑΠΕΠΟΙΗΚΑΣΙ
 5 ΝΑΥΛΟΝΔΙΑΝΤΟΤΟΥΤΟΚΑΙΣ
 ΕΣΤΗΚΟΤΕΣΚΑΙΚΩΛΥΟΝΤΕ
 ΤΟΝΒΟΥΛΟΜΕΝΟΝΠΟΡΘΜΕΥΓ
 ΠΩΣΕΠΑΝ' ΓΚΕΣΑΝΤΟΙΣΟΙ
 10 ΜΕΝΟΙΤΗΣΠΟΡΕ ΪΕΙΑΣΧΡΩ
 ΓΑΙ' ΟΜΟΙΩΣΔΕΚ ΠΕΡΙΤΑΣΑ
 ΑΣΠΟΡΘΜΕΙΑΣΚΑΚΟΥΡΓΟΥΣ
 ΤΑΤΑΥΤΑΕΔΟΞΕΤΗΒΟΥΛΗΚ
 ΣΙΔΗΜΩΙΚΑΘΑΕΙΣΗΓΗ

... τη(ι)ε ι (δια) -----
 (τ)ους πολλους κω(λύ)ουσι (κ)οι-
 (ν)ωνείν τῆς πορθμείας, πρ(θ)ῆς]
 δὲ τούτοις ἀντὶ δύο ὀβολ[ῶν]
 5 δύο ἀσσάρια πεποιήκασι τ[ὸν]
 ναῦλον, δι' αὐτὸ τοῦτο καὶ σ[υ]ν-
 εστηκότες καὶ κωλύοντε[ς]
 τὸν βουλόμενον πορθμεύ[ειν],
 [δ]πως ἐπ' ἀν(α)γκας αὐτοῖς οἱ (δ)ε-
 10 (δ)μενοι τῆς πορθ[θ]μείας χρῶν-
 (τ)αι· ὁμοίως δὲ κ[αὶ] περὶ τὰς ἀ[λ]-
 [λ]ας πορθμείας κακουργούσ[ι] κ-
 [α]τὰ ταῦτά· ἔδοξε τῇ βουλῇ κ[αὶ]
 [τ]ῶι δήμῳ, καθὰ εἰσηγήσατο]
 15

There are just faint traces of a fifteenth line.

Dittenberger, *loc. cit.*, is probably right in supposing that the inscription refers to a company of wealthy men who have created a 'trust' with regard to the ferry to the opposite shore of the Hermos. This interpretation seems necessary because two *assaria* are less in value than two obols, so that the action is a rate-cutting one. Thus in Lebas-Waddington, No. 1213, the Rhodian drachma was at Kibyra worth ten *assaria*, the obol accordingly 1½ *assaria*. Again, on bronze coins of Chios of the Antonine period we find inscribed ΟΒΟΛΟΣ and ΑΣΣΑΡΙΑ ΔΥΩ (B. M. *Coins of Ionia*, p. 340 ff.). There is a great variety

of weight, the obols weighing 162, 146, and 111 grains respectively, the two-*assaria*-pieces 142.5, 138, 77, and 76 grains, but as a general principle the obol is heavier than the *assarion*. If we had not this evidence (and it must be admitted that there is considerable uncertainty as to the respective values; see Pauly-Wissowa, s. v. 'Assáριον', col. 1743), we should be disposed to regard the present inscription as an example of a strike, parallel, e. g., to the strike of bakers at Magnesia ad Maeandr. in *Μουσ. καὶ Βιβλ.* 1885, p. 72 (= B. C. H. vii, p. 504 ff.) or that of builders at Sardes (Lebas-Waddington, iii. 528; C. I. G. 3467). The lettering of the present inscrip-

tion points to a date in the second century A.D.

An interesting passage in Lucian, *De Electro*, § 3, confirms the statement of this inscription that the average ferry-charge was two obols: *εἰ δὲ ἦν τι τοιοῦτον* (i. e. if we could pick up amber for the asking), *οἷε* *ἡμᾶς δυοῖν ὀβολοῖν ἕνεκα ἐρέττειν ἂν ἢ ἔλκειν τὰ πλοῖα πρὸς*

ἐναντίον τὸ ὕδωρ, οἷς ἐξῆν πλουτεῖν ἀναλέγοντας τῶν αἰγείρων τὰ δάκρυα;

A somewhat analogous settlement of an industrial dispute is furnished in the rescript to the Pergamenes about small change (*κόλλυβος*) in Dittenberger, *Or. Gr. Inscr.* ii, No. 484.

MXII.

SMYRNA.

1022. Stele of white marble, with relief representing a seated man clasping the hand of a standing woman, who holds a spindle. In the l.-hand corner is the small figure of a boy, in the r. that of a girl who holds a casket. At the back is a stele surmounted by two cornucopiae, and an incense-burner. Ht. 2 ft. 6 in.; width 1 ft. $\frac{1}{2}$ in. (at top), 1 ft. 5 in. (at bottom); thickness $3\frac{1}{2}$ in. Smith, *B. M. Cat. of Sculpt.* i, No. 704; *Mus. Marbles.* x. Pl. 43; *Jahrb. d. Arch. Inst.* xx, pp. 56, 63, Fig. 12; *C. I. G.* 3232; Ellis, *Townley Gallery*, ii, p. 165; Friederichs-Wolters, *Gipsabgüsse*, No. 1806; cf. *Arch. Zeit.* 1875, p. 47. Townley Collection.



ὁ δῆ-

μος

(in wreath)

Ἐξακέστην

Ἀνδροβούλου.

ὁ δῆ-

μος

(in wreath)

Μητρεῖν Ἑρμίππου

Ἐξακέστου δὲ γυναῖκα.

For the name *Μητρεῖς*, cf. *C. I. G.* 3258, with Boeckh's note. The crowns had been bestowed by the city. Cf. G. Hirschfeld in *Arch. Zeit.* 1875, p. 47. Second-first century B.C.

MXIII.

SMYRNA.

1023. Stele of white marble, with relief of a priestess of Isis, holding temple-key and situla. The top is in the form of a pediment with a rosette. Ht. 4 ft. 2½ in.; width 1 ft. 11 in. below, 1 ft. 9 in. above; thickness ca. 4 in. Smith, *B. M. Cat. of Sculpt.* i. 639, with references there given; *C. I. G.* 3234; P. Lucas, *Voyage* (1724), i, Pl. opp. p. 213. Presented by M. Duane and T. Tyrwhitt, Esqs., 1772.



Inscribed below the pediment and above the relief:

ὁ δῆ-

μος

(within a wreath)

Ἰσιάδα Μητροδώρου Λαοδικίδα.

For the name *Isias*, cf. *C. I. G.* 718; 2240, l. 6 (from Chios); 2411 (from Paros). *Laodicea* is probably the Phrygian *Laodicea ad Lycum*. For a *Laodicean* in Smyrna, cf. *C. I. G.* 3142, l. 35, &c. The name of the priestess is evidently to be closely connected with her profession. Perhaps the office was hereditary in her family. *Ἰσιάς*, however, is fairly common.

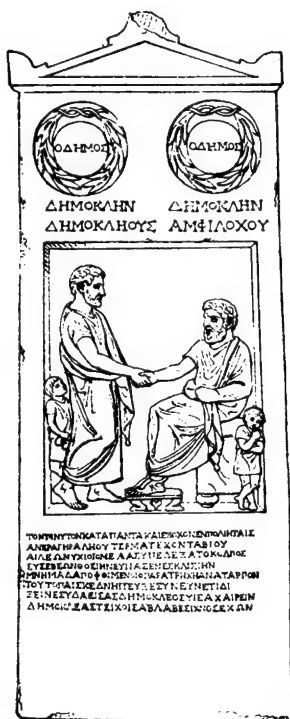
For a series of reliefs of a similar character, in which the priestess has a name connected with *Isis*, see Conze, *Grabreliefs*, Nos. 1954 ff. In all these the priestess holds a *sistrum* in her r. hand. There is no doubt in the present example that the object is not a *sistrum*, but a key.

Second-first century B.C.

MXXIV.

SMYRNA.

1024. Stele of white marble, with relief of two bearded men, one seated, the other standing. In each corner a standing boy. Ht. 4 ft. 5½ in.; width 1 ft. 8½ in.; thickness 4½ in. *C. I. G.* 3256; *Archaeologia*, iii, Pl. xi, Fig. 2; Montfaucon, *Ant. Expl.* Suppl. v, p. 25; Smith, *B. M. Cat. of Sculpt.* i. 703; Kaibel, *Epigr. Gr.* 237; Ellis, *Townley Gall.* ii, p. 162; P. Lucas, *Voyage* (1724), i, Pl. opp. p. 213. Presented by M. Duane and T. Tyrwhitt, Esqs., 1772.



Above the relief is inscribed :

ὁ δῆμος (in wreath)	ὁ δῆμος (in wreath)
Δημοκλῆν	Δημοκλῆν
Δημοκλήους	Ἀμφιλόχου

Below the relief :

τὸν πινυτὸν κατὰ πάντα καὶ ἔξοχον ἐν πολιήταις
 ἀνέρα, γηραλήου τέρματ' ἔχοντα βίου,
 Ἄιδεω νυχίοιο μέλας ὑπεδέξατο κόλπος,
 εὐσεβέων θ' ὁσίην εὐνασεν ἐς κλισίην.
 5 μνήμα δ' ἀποφθιμένοιο παρὰ τρηχῆαν ἀταρπὸν
 τοῦτο πᾶσι κεδνῇ τεύξε σὺν εὐνέτιδι.
 ξεῖνε, σὺ δ' αἰέσας Δημοκλέος νύεα χαίρειν
 Δημοκλέα στείχοις ἀβλαβὲς ἵχνος ἔχων.

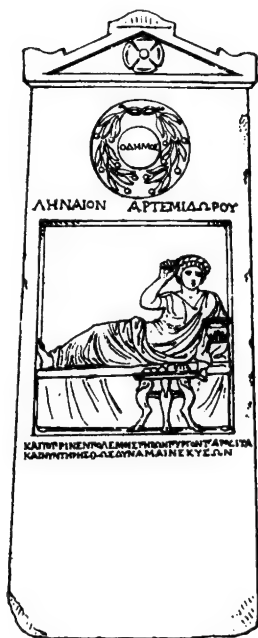
1. 6. πᾶσι. This probably refers to Demokles son of Demokles, whose epitaph we have here. He and his wife had erected the monument to his father, Demokles the son of Amphilochos.

Second-first century B. C.

MXXV.

SMYRNA (?).

1025. White marble stele, with relief representing a man reclining on a couch before a three-legged table with food upon it. His r. hand is raised to his head and holds a wreath, his l. hand holds a bowl. Ht. 3 ft. 11½ in.; width 1 ft. 6 in. (at top), 1 ft. 7 in. (at bottom). Smith, *B. M. Cat. of Sculpt.* i. 723; Welcker in *Rhein. Mus.* N. F. vi, p. 82; Kaibel, *Epigr. Gr.* 111; Ellis, *Townley Gall.* ii, p. 172; *Jahrb. d. Arch. Inst.* xx, p. 143. Acquired 1835.



Within an olive-wreath above :

ὁ δῆμος

Below the wreath :

Λήναιον Ἀρτεμιδώρου

Below the relief :

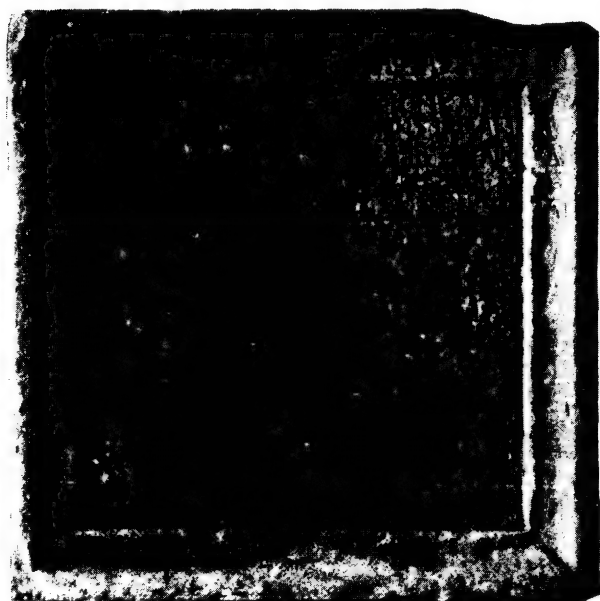
καὶ τὸ πρὶν ἐν πολέμοις τηρῶν πύργον, παροδίτα,
 καὶ νῦν τηρήσω ὡς δύναμαι, νέκυς ὤν.

The form of the stele points to an origin in Asia Minor (Smyrna?). It can hardly be Attic, as Kaibel (*loc. cit.*) and Wilamowitz (*ibid.*) suppose. The name Λήναιος is found in an inscription from Smyrna (*C. I. G.* 3330).

MXXVI.

SMYRNA.

1026. Tablet of white marble, with a moulded frame. Ht. 1 ft. 7½ in.; width 1 ft. 7½ in.; thickness ca. 3 in. Lebas-Waddington, iii. 25; Bailie, *Inscr. Gr.* ii, No. 151. Seen by Bailie on the road to Magnesia, four miles from Smyrna. Borrell Sale, 26th August, 1852.



Αὐρ. Φιλικίστιμα ἀγοράσασα τοῦτο

τὸ ἡρώων καὶ τὸ θωρακείον καὶ ἐφ' αὐ-
τῷ ἐποῦσαν σορὸν Προκονησίαν ἀν' ἀ-
γλυφον καὶ σόρια παρ' ἐκάτερα καὶ μ(ύ)λι-
5 νον (σορόν), προσκατασ(κ)εύασα ἑαυτῇ
τὴν καμάραν καὶ τῷ ἀνδρὶ Ἑπικτ(ή) τῷ
καὶ τέκνοις καὶ ἐγόνοις, μηδενὸς
ἔχοντος ἐξουσίαν κηδεῦσαι(ν) ἐ- (sic)
ν αὐτοῖς μὴ προσήκοντα τῷ γένει·
10 εἰ δέ τις τολμήσι θάψαι μὴ δια-
φέροντα ἢ μὴ ὄντα ἐκ τοῦ γένους,
εἰσοίσει ἐς τὸ ἐράριον δήμου
'Ρωμαίων * Β Φ· ταύτης τῆς ἐ-
πιγραφῆς ἐ(κ)σφράγισμα ἀπετέ-
15 θη ἐς τὸ ἀρχίον πρὸς ἐ' καλαν-
δῶν Εἰουνίων· μὴ(νὸς) Ἑκα-
τονβεῶνος· δ'.

The letters are badly formed and much worn away, especially on the left-hand side. The peculiarities of writing seem due rather to vulgar pronunciation than to errors. The words and letters outside the line are inscribed on the frame.

l. 1. Φιλικίστιμα = Felicissima. Cf. Suidas, *s. v.* Φιλικήσιμος· ἄρχων ἐπὶ Αὐρηλιανοῦ βασιλέως.

l. 2. θωρακείον. The ordinary meaning of this word is 'parapet'. Here apparently, as in other inscriptions from Smyrna, it refers to some sort of platform. Cf. *C. I. G.* 3278 with Boeckh's note. On this platform stood (in this case) the sculptured chest or urn (σορός) made of Prokonnesian marble, and smaller chests (σόρια) on either side; also a chest of millstone. In addition, Felicissima had prepared for herself the chamber (probably under the platform), doubtless to hold other urns in niches. For Προκον(ν)ησία σορός cf. *C. I. G.* 3915, l. 17 f.: ἐπ[ε]θηκέ[ν] τῷ βωμῷ σορὸν [Δ]ο[κ]ιμ[η]νήν.

l. 5. προσκατασ(κ)εύασα is miswritten for προσκατεσκεύασεν.

l. 7. ἐγόνους for ἐγ(γ)όνους. Cf. above Προκονησίαν for Προκον(ν)ησίαν. It might possibly be for ἐ(κ)γόνους.

l. 8. κηδευσαι (sic) for κηδεῦσαι, 'to bury'.

l. 10 f. μὴ διαφέροντα. 'Not belonging.' Cf. Herwerden, *Lex. Suppl.*, *s. v.*, where τὴν διαφέρουσαν ἡμῖν οἰκίαν (= *quae nostra est*) is quoted from a papyrus of Byzantine date.

l. 12. The payment to the *aerarium* is unusual. Generally it is made to the *fiscus*, as in Nos. 1027-8. See Hirschfeld, *Die griech. Grabschriften, welche Geldstrafen anordnen* (Königsberger hist.-phil. Stud. i (1887), pp. 85-144), p. 94, No. 142; also p. 113 f.

l. 13. The amount of the penalty is 2,500 denarii, which is a middle sum, the extremes at Smyrna being

5,000 and 200 denarii respectively. In Lycia the extremes were 20,000 and 250 denarii (Arkwright in *Journ. Hell. Stud.* xxxi, p. 269, n. 5).

l. 14. ἐ(κ)σφράγισμα. A sealed copy of this inscription. Cf. *C. I. G.* 2222, l. 12. ἀντισφράγισμα = 'a sealed copy'.

l. 15. For the date (28th May, 4th Hekatombaeon) cf. *C. I. G.* 2007 *g* (add.), 2007 *m* (add.).

Arkwright, in the article above quoted, has some interesting remarks on the development of the remedies against tomb-trespass in Lycia in Hellenistic and Roman times. In the earlier inscriptions the offence is (chiefly) *religious*, and is accordingly left to the punishment of divine vengeance. Under the Romans the sin becomes a crime and is punished accordingly.

Parallel with this class of remedy is another, where the offence is regarded as an injury to private property. This is the aspect under which the offence is regarded in these inscriptions from Smyrna here published. Originally the builder or his heirs or an informer could claim the damages; later, as in the present inscriptions, the claim is left to a corporation, e.g. to the Roman Government (payment to the *aerarium* or *fiscus*).

Bruno Keil (in *Hermes*, xliii, p. 577) remarks that the Romans borrowed these tomb penalties from the Greeks, and that it is in the second century after Christ especially that these inscriptions become common in the Roman world—particularly about the time of Antoninus Pius. Keil-Premmerstein, *Reise*, ii. 24; cf. H. Stemler, *Die griech. Grabschriften Kleinasiens*, Halle, 1909 (Dissertation).

Probably second century A.D.

MXXVII.

SMYRNA.

1027. White marble relief with inscription. Between columns which support a pediment are a man and woman reclining on a couch, the woman holding a wreath over another woman seated on a stool; before the couch are two children. Ht. 2 ft. 9 in.; width 1 ft. 8 in.; thickness $3\frac{1}{2}$ –3 in. Smith, *B. M. Cat. of Sculpt.* 737; *Archaeologia*, iii, Pl. xi, Fig. 3; Pervanoglu, *Familienmahl*, p. 45, No. 180; *C. I. G.* 3265; Ellis, *Townley Gall.* ii, p. 164. Presented by M. Duane and T. Tyrwhitt, Esqs., 1772.



Ἀλέξανδρος · Ἀλεξάνδρον · Βειθυνι(ε)ῦς]
καὶ · Νεικομηδὺς · ζῶν ἐαυτῷ κατεσκεύασ[ε]
τὸ μνημεῖον · καὶ τῇ μητρὶ μου · καὶ τῇ συμβί(φ)
Φιλίπια Ποντιανοῦ.

5 καὶ βούλομε μετὰ τὸ τεθῆναι ἡμᾶς εἰς τὴν
καμάραν μηδένα ἕτερον ἀνοῖξε· εἰ δὲ παρὰ
ταῦτα ποιήσει, δώσει ἰς τὸν φύσκον *ΒΦ
καὶ ἰς τὴν πόλιν · *ΒΦ · χαίρετε.

ll. 2, 3. The sudden change from the third to the first person is noteworthy. Possibly in l. 2 κατεσκεύασ[ε] should be read. Cf. No. 1026, l. 5.

l. 4. The name was originally omitted and inserted later. Φιλίπια is probably a slip for Φιλίπ(π)α.

l. 6. καμάραν. Cf. No. 1026, l. 6.

l. 7 f. For the fine of 2,500 denarii, here to be paid both to the Emperor's treasury and to the city, cf. No. 1026. The mistakes in orthography, βούλομε, ἀνοῖξε, and ἰς are probably due to the prevailing pronunciation.

The free use of ligatures is noteworthy.

Second-third century A.D.

MXXVIII.

SMYRNA.

1028. Slab of bluish marble, broken at the top and at the right-hand corner. Ht. 10 in.; width 1 ft. 1 in.; thickness 1 in. *C. I. G.* 3400; G. Hirschfeld, *Die griech. Grabschriften* (Königsberger hist.-phil. Stud. i (1887), p. 93, No. 124).



[Ὁ δεῖνα κατεσκεύασεν ἐαν-]
(τῷ καὶ γυναικὶ καὶ) [τέκν-]
οις καὶ θρέμμασι, μηδὲ[νδ-]
ς ἔχοντος ἐξουσίαν μί[η-]
τε πωλῆσαι μήτε ἀπαλλ(ο)-
5 τριῶσαι· εἰ δὲ τις ἀπαλλο-
τριώσῃ, δώσει τῷ φύσκῳ *ΒΦ.
ταύτης τῆς ἐπιγραφῆς
ἀπόκειται ἀντίγραφον
ἰς τὸ ἀρχεῖον τὸ ἐν Σμύρνῃ.

l. 2. θρέμμασι. 'Slaves' (*vernac*). Cf. *C. I. G.* 1709 b, l. 14; *ibid.* 3113, &c.

l. 9. For the ἀρχεῖον at Smyrna cf. *Μουσείον* καὶ *Βιβλ.* ii (1876–8), p. 37: ταύτης τῆς ἀντιγραφῆς ἀντίγραφόν ἐστι· ἐν τῷ ἐν Σμύρνῃ ἀρχεῖῳ τῷ | καλοῦ|μένῳ *Μουσείῳ*, and for other parallels cf. *B. C. H.* iii, p. 328:

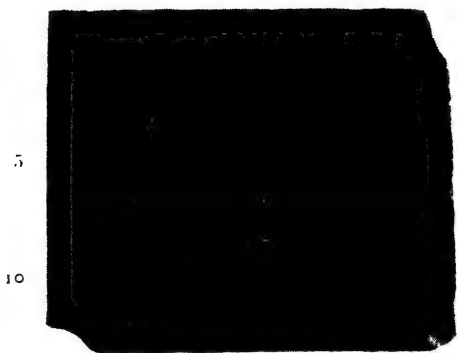
εἴ | τίς τοι μετάθοι με ἢ ἐν τεύθεν μετενέγκῃ, δώσει Μητρὶ θεῶν Σμυρναϊκῇ τελέτῳ χρυσοῦς κβ'. Also *Μουσείον*, iii, 1878–80, p. 176: ἐὰν δὲ τίς | τολμήσῃ πωλῆσαι τὸ μνημεῖον | ἢ ἕτερον πτώμα θείναι, ἀποδώσει | Ὀμηρεῖ - - -

Probably second century A.D.

MXXIX.

SMYRNA.

1029. Tablet of grey marble. Ht. 1 ft. $3\frac{1}{2}$ in.; width 1 ft. $6\frac{1}{2}$ in. Excavated near the citadel. *C. I. G.* 3264, with references there cited.



Ἀκτιακὸς Ἑρμογένους
φυλῆς Ἀμμωνίδος, ἀγοράσας
τὸ ἐνσώριον τὸ ὑπὸ τὴν ἐ-
πιγραφὴν διὰ τῶν ἐν Σμύρνῃ
5 ἀρχείων, προκατεσκεύασε,
καὶ τὸ ἕτερον τὸ συνεzeugmé-
νον, ἑαυτῷ καὶ Εὐτυχίᾳ τῇ αὐ-
τοῦ γυναικὶ καὶ Σηίᾳ Παύλῃ
τῇ φύσει θυγατρὶ καὶ τέκν-
10 οῖς αὐτῆς Καπίτωνι καὶ Σύλ-
λᾳ καὶ ἐγγόνιοις καὶ ἀπελευθ(ἐ)-
ροῖς ἑαυτοῦ τε καὶ τούτων ς.

1. 1. For Ἀκτιακός cf. the name of a γραμματεὺς on a coin of Magnesia ad Meandr. of the time of Maximinus (Imhoof-Blumer, *Monn. grecques*, 292, 92) and Pape-Benseler, *s. v.*

1. 2. For Ἀμμωνίς see *ibid.*, whence it appears that elsewhere it is only used as an adjective = 'Libyan', e.g. Eur. *Electra*, 734 f.

ξηραὶ τ' Ἀμμωνίδες ἔδραι
φθίνουσ' ἀπειρόδροσοι.

1. 3. For ἐνσώριον cf. Lebas-Waddington, iii, p. 15, n. 1; *C. I. G.* 3278. It appears to have been a funeral chest or sarcophagus. It may possibly be a *loculus*. Cf. No. 1026.

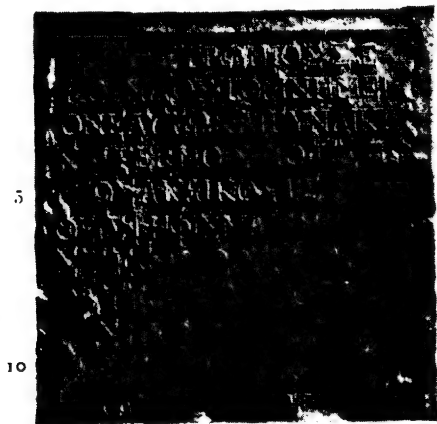
1. 5. ἀρχείων. Ἀρχεῖα apparently = ἄρχοντες, as in No. 1043. Cf. Laum, *Stiftungen*, p. 129.

Probably second century A. D.

MXXX.

SMYRNA.

1030. Marble tablet with projecting moulding above, slightly expanding towards bottom, where it is broken off. Ht. 1 ft. $4\frac{1}{2}$ in.; width 1 ft. $2\frac{3}{4}$ in. (top), 1 ft. 3 in. (bottom). The inscription was copied at Smyrna by Dr. Sherard in 1701 (Harl. MSS. 7509, p. 72 (40 b)). *C. I. G.* 3376. Found in excavations at Vauxhall, October, 1901. Presented by the Directors of the London and South-Western Railway Company, 1902.



Πόπλιος Πετρώνιος Σε-
κούνδος τὸ μνημεῖ-
ον ἑαυτῷ καὶ γυναικὶ
καὶ τέκνοισι Πόπλιος Πετρώ-
5 νιος Ἀχαϊκὸς τειμη-
θεὶς ψηφίσμασιν καὶ
στεφανωθείς χρυσέ-
ῳ στεφάνῳ ὑπὸ γερου-
σίας, νέων Μιμνερμείου,
10 παιδευτῶν συνόδου.
Ἀχαϊκὲ χαῖρε.

1. 4. As Boeckh (*C. I. G.*, *loc. cit.*) remarks, P. Petronius Achaicus, the subject of this inscription, was evidently the son of P. Petronius Secundus.

1. 8. An inscription from Miletus (Kern in *Ath.*

Mitt. xviii, p. 268) makes it probable that the γερουσία was some senior gymnastic club. The inscription runs: Ἰάσονα Δημητρίου γυμνασιαρχήσαντα τῆς γερουσίας καὶ τῶν νέων --- ἐπὶ τε τούτοις τιμηθέντα ὑπὸ τῆς βουλῆς καὶ τοῦ δήμου ἀνδριάσι καὶ εἰκόσι χρυσαῖς ---

Cf. Liebenam, *Städteverwaltung im röm. Kaiserreiche*, p. 565 f.

l. 9. νέων Μιμνερμείου. 'Youths of the gymnasium named after Mimnermos'—no doubt the elegiac poet, whose birthplace was disputed between Kolophon, Smyrna, and Astypalaea.

l. 10. Σύνοδος. On the meaning of these σύνοδοι see especially Poland, *Gesch. d. griech. Vereinswesens*, p. 158 ff. They appear to have been primarily social or commercial associations, not

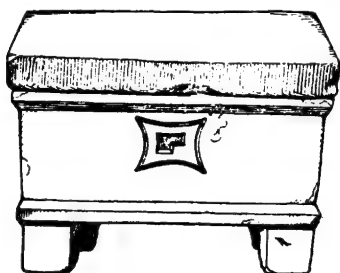
religious. The name, ordinarily not common in Asia Minor, occurs with comparative frequency in Smyrna. Poland, *op. cit.* p. 163, thinks that generally, when σύνοδος occurs alone, it applies to a guild of workmen or an association of athletes. It is probable that in the present inscription an association of instructors is intended. Cf. *Μουσείον καὶ Βιβλ.* iii (1880), p. 144, No. 187: ἡ σύνοδος τῶν νέων.

About the first century A. D.

MXXXI.

SARDES.

1031. Sepulchral chest of marble, standing on four low feet. On the front is sculptured a lock-plate. On the movable cover (on the front slope) is the inscription. Ht. 9½ in.; l. 16 in. Said to have been found in the ruins of the temple of Kybele at Sardes. *Journ. Hell. Stud.* xxix, p. 155. Acquired 1906.



Ε ΠΙ Π Ε Ρ Ε Ω Σ Π Α Ν Φ Ι Λ Ο Υ Μ Η Τ Ρ Ο Δ Ω
Ρ Ο Σ Α Ρ Τ Ε Μ Ι Δ Ω Ρ Ο Υ Π Ε Ρ Ι Ρ Α Ν Τ Η Σ

Ἐπὶ ἱερέως Πανφίλου, Μητρόδωρος Ἀρτεμιδώρου περιραντής.

The funeral chest of Metrodoros, son of Artemidoros, a 'sprinkler', dated in the priesthood of Panphilos.

The word περιραντής does not seem to be known from any other source, but περιραντήριον, in the sense of a vessel used for lustral purposes, occurs in inscriptions from Delphi (*B. C. H.* xxi, p. 483, &c.).

For temple-sprinkling cf. Theophr. *Char.* xvi; Eur. *Ion*, ll. 102 ff. The lettering of the inscription indicates a date in the first century B. C.

Funeral chests of this kind and of approximately the same date are known from other towns in Asia Minor. Cf., for example, *B. M. Inscr.* DCXL, from Ephesus.

MXXXII.

TEOS.

1032. Stele of white marble, with pediment and acroteria above. In the middle of the pediment is a rosette. Complete, except for a certain amount of breaking away at the bottom. Ht. 3 ft. 8 in.; width (greatest) 1 ft. 7½ in.; depth (greatest) 9½ in. Presented by the Society of Dilettanti, 1870.

The surface of the marble is much corroded. The letters, which are very shallow, show an extraordinary unevenness of cutting, so much so, indeed, as to suggest that the work has been done by more than one hand. This supposition is supported by the varying forms of the same letter, Ε and Ε, Σ and Σ; the use of iota adscript is very uncertain. At the start the letters are very small, but increase in size towards the middle. At the end they become smaller again. Thus l. 1 contains 59 letters, l. 19 approximately 45. The loss at the end of the inscription is probably slight.

This unfortunately very fragmentary inscription evidently relates to a resolution passed by the members of a religious society (θίασος), probably Dionysiastae (cf. ll. 2, 19, 50, &c.). Its main tenor is a laudation of a priestess named Hediste, daughter of Kleitos (l. 34), who had given certain funds to the

society (l. 21, &c.). The inscription was found at Teos, and is dated in the prytany of Perigenes in the month Anthesterion. The latter part of the decree seems to deal with the administration of the funds left by Hediste.

A list of the θίασοι known at Teos is given by Ziebarth, *Das griech. Vereinswesen*, p. 52; cf. also Poland, *Gesch. d. griech. Vereinswesens*, pp. 528, 568. It is highly probable that the θίασος to which the present inscription relates is the κοινὸν τῶν Διονυσιαστῶν mentioned in *C. I. G.* 3073.

Parallels to the present inscription are furnished by *C. I. G.* 3069 (= Dittenberger, *Or. Gr. Inscr.* ii, No. 326), also from Teos, a decree passed by the Society of the Attalistae in honour of Kraton, a priest of the society, who had benefited the society in many ways during his life (he presented to the society buildings, including τὸ Ἀττάλειον τὸ πρὸς τῷ

ΑΓΑΘΗ ΤΥΧΗ ΕΠΙ ΠΡΥΤΑΝΕΩΣ ΠΕΡΙΓΕΝΟΥΣ ΑΝΘΕΣΤΗΡΙΩΝΟΣ ΕΔΟΞΕΝ ΤΗ

Τ Υ ΔΙΟΝΥ
 ΔΟΤΩ ΕΠ Ν ΕΠΙΤΕΛΟΥΣΑ ΤΑ ΝΟΜΙ
 5 ΑΤΑ Π ΔΕΚΑΤΟΝ Ε
 ΕΡΟΝ ΑΓΑΘ
 Κ ΝΑ ΠΡΟ Υ ΕΝΔΕ ΥΣ ΑΚΑΤΑΔΥΝΑΜ ΤΟΙ
 Γ ΟΣΙΟΝ ΤΟΙΣ ΔΙΟΝΥΣΙ Δ ΕΤΗ ΑΤΑ ΤΕ ΤΩΙΑ ΔΡΑΧΜΑΣ ΑΡ
 ΔΙΣ ΕΡΑΝΕ ΠΩΝΤΙ Σ (ΗΜΕΡΑΝ ΟΙΝΟΠΟΣΙΑΝ ΜΕΧΡΙΣ ΖΗ ΔΕΔΟ
 10 ΣΑΙ ΓΕΤ ΝΙΕΡΕΙΔΗ ΔΙΣ ΤΗΝ ΚΑΙ ΠΡΟΣΤΑΣ ΠΡΟΤΟΝ ΠΑΡΧ
 ΥΚΙ ΙΣΚΑΛΑ Σ Α ΝΔΟ ΞΙΣΚΑΙ ΔΙΣ ΤΟΥ
 ΤΟΥΟΙΑΣΟΥ ΗΔΙΣΤ ΔΣΟΑΙ ΛΑ ΔΙΣ
 ΟΥΤΟΝΘΙΑ ΣΟΝΕΛ ΧΑΡΙΤΟΣ ΑΠΟΔΟΣΕΙΜΗΛΕ ΣΟΑΙ ΔΙΣ
 ΔΕΔΟ ΕΝΟΝ Π ΛΙΑΓΕΙΝ
 15 ΗΜΕΡΑΝ ΠΡΟΣΑΓΟΡΕΥ ΗΔΙΣΤ ΑΝ Ι
 ΑΝΘΕΣΤΗΡΙΩΝΟΣ Ν ΙΙ ΙΔΕΙ ΑΤΗΚΑΙ
 ΨΚΑΛ ΟΥΣΩΝ ΠΡΟΣ
 ΔΕΔΟΜΕ ΑΦΟΡΟΥΣ ΤΕΛΕΙ ΚΑ
 20 ΑΙΟΡΓΙΑ ΤΟΣΙΕΡΟ ΤΟΥΔΙΟΝΥΣΟΥ ΚΑΤΟΙΧΟΜΕΝΟΥ ΕΤΣ
 ΨΝ ΤΑΚΟΥΣ ΔΙΣ ΕΠ ΤΑ ΤΩΤΕ ΚΟΙΝΩΤΟΥΟ
 ΣΡΕΙΑ ΗΔΙΣΤΗ Λ ΑΤΑΥΠΟΗΔΙΣΤ
 ΑΓΑΣΑΠ ΨΝ ΠΡ ΜΗΔΕΝΙ ΤΩΝΟΙΑΣ
 ΕΣΩΤΑΤΑ
 ΑΧΡΙ ΜΑΤΑ Ω ΤΣΤΡΕΙ
 25 Τ ΠΑΡΕΥ ΣΤΑΤΑΣΚΑΙΤΑ
 ΙΤΗΚΙ Κ ΔΙΑΠΟΛΛ
 ΙΕ ΛΟ Α
 ΤΑ
 30 Τ ΟΑ
 ΜΕΤΑΚΑ
 Δ ΟΙ ΣΟΣ ΔΙ ΣΤΕΦΑΝΟΙ ΗΔΙΣΤΗΝ ΚΛΕΙΤΟΥ
 35 ΗΣ ΕΝΚΑΙΕΥΣΕ ΙΑΣΤΗΣ ΠΡΟΣΤΟΥΣ ΕΟΕΟΥΣ ΚΑΙ ΤΗ
 Τ ΙΔΑΠΑ ΙΑΣΤΥΧΗ ΤΗ ΑΓΑΘΗ ΜΕΝ ΔΕ
 ΝΟΙ ΠΡΟΣΤΑΤΑΙ ΜΗ ΕΠΙΤΕΛΕΣΩΣΙ ΨΝΕΠΣ
 ΗΣΗΜΕ Α ΑΤΑΤ ΓΕΓΡ ΜΕΝΑΔΙ ΚΑΣΧΟΘΑΥ
 Α ΑΧΜΩΝΗ ΚΑΙ ΠΑΛΙΝ ΠΡΟΣΤΑ
 40 ΜΙ ΠΙ ΠΤΟΝ ΤΩΝ ΤΩΝ ΤΟ ΚΩΝ
 Α ΙΙ ΤΑΤΟΙ ΧΡΕΟΦΕΙ ΕΤΑΙΣ ΕΣΤΩ ΤΑ ΕΠΙΔΕ
 ΤΗ ΣΤΕΝ ΔΙΣ ΤΗ ΣΤΗ Κ ΡΟΝΟΜΩΝ ΔΥΤΗ ΚΑΙ
 ΤΑ Χ ΗΜΑΤΑ ΤΑΥΤΑ ΚΑΙ ΠΡ ΔΟΙΑΤ
 45 ΟΗ ΠΑΡΑΤΑ ΓΕΓΡΑΜΜΕΝΑ ΔΗΜΗΓΕΝΗΤ
 ΨΗΦΙ ΜΑΤΙΚΑΤΑ ΓΕΓΡΑΜΜΕΝΩΝ ΗΓ ΝΗΤΑΙ ΤΙΠ
 ΟΝΟΜΟΙ ΣΣΣ ΤΑ ΕΠΙΔΕ ΔΟΜΕΝΑ ΧΡΗΜΑΤΑ ΚΑΙ Α
 ΠΡ ΣΟΔΟΙ ΗΔΙΣΤΗ ΣΤΗ ΤΗ ΚΛΗΡΟΝΟΜΩΝ ΑΥΤΗΣ ΙΝΔΑ
 Δ ΣΙΛΑΓΑ ΟΙΔΑ ΚΑΤΑ ΤΟΥΟΙΑ ΑΥΑΝ
 ΙΓ ΟΜΕΝΟΙ ΣΓΙΝΗΤΑΙ ΥΠΑΡΧΗ ΔΕΚΑΙ ΤΑ ΕΥ
 50 ΝΑ ΙΒΕΒΑΙ ΔΕΙΣΑ Υ ΑΣΟΔΙΟΝΥΣΑΣ
 Υ ΣΕΙΘΕ ΟΓΕΙ Ι ΔΑΤΩ ΤΩΤΕ ΤΟ ΨΗΦΙΣ
 ΝΗΝ ΑΠΟΔΕ ΟΙΤΙΝΕ ΣΤΡ ΓΡΑ
 Α ΟΥΓΝ ΤΑΙ ΕΡΑ Ι
 Ν ΣΤΗΛΗΝ ΕΣΑΠ Δ ΣΑΝΔΙΟΝΥ Α
 55 ΓΕΝΕ ΟΝΥΣΙ ΥΜΣ ΛΕ
 ΝΤ ΓΟΡΓ ΔΟΣ

Ἀγαθῇ τύχῃ· ἐπὶ πρυτάνεως Περιγένου, μηνὸς Ἀνθεστηριῶνος, ἔδοξεν τῇ
 [συνόδῳ] (?) -- τ. (ν) ----- [τοῦ Διονύσου] (?) -----
 .. δότω . επ ----- ν ----- ἐπιτελοῦσα τὰ νόμιμα -----
 ----- δέκατον .. ε -----
 5 ----- ατα π -----
 ----- ερον ἀγαθ -----
 ----- κ . να ----- προ ----- ν . . . ἐνδε[ικν]ύσα κατὰ δύναμ[ιν] τὸ [συμ-]
 πύσιον τοῦ θιάσου (δρ. α. ετη ----- ατα τε τῷ θιά[σῳ] δραχμὰς ἀργυρίου]
 - αἱς ἱερὰν ἐπωνυ[μ] . . . σ -- κα[θ'] ἡμέραν οἰνοποσίαν μέχρις ζῆ, δεδ[ό]χθαι -
 10 ----- ἐπην[η]σθαί γε τ[ῆ]ν ἱέριαν Ἡδίστην καὶ πρὸς τὰς προὔπαρχ[ού]σας]
 ----- θ[υ]σι[α]ἱς καλα[ῖ]ς [κ]α[ῖ] ἐνδόξοις καὶ ἀξίαις τοῦ -
 ----- τοῦ θιάσου . . . Ἡδίστ ----- ασθαι ----- λα -----
 [τ]οῦ τὸν θιάσον ἐ[ν] χάριτος ἀποδόσει μὴ λε[ί]πε[σθαι] δι[δ] (?) -----
 ----- δεδο[γμ]ένον . π ----- (δ)ιάγειν -----
 15 ----- ἡμέραν προσαγορευ ----- Ἡδίστ ----- αν -----
 ----- Ἀνθεστηριῶνος . . ν ----- ι [ἡμέρα]ι δεκάτῃ καὶ -----

----- ως καλ ----- ουσῶν προσ -----
 ----- δεδομένους] ἀφόρους [ἀ]τελεί[ς] . . . κα -----
 καὶ ὄργια [παν]τὸς ἱεροῦ] τοῦ Διονύσου κατοικομένου ἔτο[υς]
 20 . . ων ----- ταῖς θυσι[ῖ]αις ἐπ . τ(α) . . . τῷ τε κοινῷ τοῦ θ[ι]άσου]
 ----- ἰέρεια Ἑδίστη ----- [χρήμ]ατα ὑπὸ Ἑδιστ[ης]
 ἀπασα π . . . ων πρ ----- μηδενὶ τῶν θιασ[ω]των]
 ----- ἐσθω ταῦτα
 [τ]ὰ χρ[ή]ματ(α) ----- ω . . . τ(ε)πρε . . .
 25 . . τ . παρευ ----- στάτας καὶ τα --
 Ἑ[δ]ίστης η ----- (κ)αὶ Ἀπόλλ[ων]-
 ----- ι ----- λο . α -----
 ----- σθ[ω]
 ----- τα -----
 30 -----
 ----- τ . οα -----

 ----- μετακα -----
 ----- δ[ε] δ[ὲ] θί[α]σος [κ]αὶ ----- στεφανοὶ Ἑδίστην Κλείτου -----
 35 [ἀρετ]ῆς [ἐνεκ]εν καὶ εὐσε[β]είας τῆς πρὸς τοὺς θεοὺς καὶ τῇ[ν] -
 ----- τ[ῇ]ν πατρ[ί]δα π[ά]ν(τ)ας· τύχη τῇ ἀγαθῇ μὲν δε-
 [δό]χθαι ----- ἐὰν οἱ προστάται μὴ ἐπιτελέσωσι[ν τῇ]ν επο --
 ----- τ[ῆς] ἡμέρ[α]ς κ[α]τὰ τ[ὰ] προ[γε]γραμ[μέ]να, δικασάσθ[ω]ν αὐ[τοῖς](?)
 ----- α ----- [δρ]αχμῶν ἥ καὶ πάλιν πρὸς τ(α) --
 40 ----- μ(ῇ) πιπτόντων, τῶν τόκων -----
 ----- α . (ῇ)τατοι χρεοφει[λ]έταις, ἔστω τὰ ἐπιδε-
 [δο]μένα χρήματα τῆς τε Ἑδίστης ἢ τ[ῶ]ν κ[λη]ρονόμων αὐτῆς καὶ . .
 ----- τὰ χρ[ή]ματα ταῦτα καὶ πρ[ό]σοδοι ατ --
 ----- θηι παρὰ τὰ γεγραμ[μέ]να ἢ μὴ γένητ[αι]
 45 ----- ψηφί[σ]ματι καταγεγραμμένων ἢ γ[ί]νηται τι π . .
 ----- ον, ὁμοί[ω]ς ἔσ[τω] τὰ ἐπιδεδομένα χρήματα καὶ α . . .
 ----- πρ[ό]σοδοι Ἑδίστης ἢ τῶν κληρονόμων αὐτῆς ἵνα δ[ε]ῖ)
 ----- δ s (φ)ιλαγαθία κατὰ τοῦ θι[ά]σου ----- αψαν .
 ----- ἐπιγ[ν]ομένοις γίνηται, ὑπάρχει δὲ καὶ τὰ ἐψ[η]φισμέ-
 50 να[] ----- βέβαια εἰσα[] ----- υ [τοῦ θι[ά]σου Διονυσ[ί]ας τῶν]
 ----- υσει Θεογ[έν]ης ----- [ἀναγρ]αψάτω τόδε τὸ ψήφισ[μα]
 [εἰς στήλην λιθίν]ην, ἀποδεικνύσθων δὲ -- οἵτινες πρ[ο]γράψουσιν
 ----- α ----- ου ἐν τῷ ἱερῷ -----
 ----- ι ----- υσινίων ἐν -----
 55 ----- στήλην οἵτιν]ες ἀπ[ε]δ[ί]ειχθ[η]σαν Διονυσ[ί]α-
 [σταί](?) ----- ἐγένετο Διονυσί[ο]ν μελε --
 ----- ν ----- ντ ----- Γορ[π]ιαίου --
 ----- ----- δος -----

θεάτρῳ and a συνοικία, as well as a sum of 10,500 drachmas, from the revenue of which θυσίας τε καὶ συνόδους [πε]ποιήμεθα, καθὼς ἐν τῇ νομοθεσίᾳ περὶ ἐκάστων δια[τέ]ταχεν): and by Lebas-Waddington, 1213 = C. I. G. 4380 a, where Quintus Veranius Philagros, a gymnasiarch, leaves 400,000 Rhodian drachmas to Kibyra, from the interest of which the gymnasiarch is to be paid.

Examples of income derived by societies from interest on property left them are given by Ziebarth, *op. cit.* p. 160 ff. Cf. in general B. Laum, *Stiftungen in der griech. u. röm. Antike*. See also the inscription quoted in note to l. 10 below.

l. 1. *πρυτάνεως*. This title is common at Teos for the head of religious associations. Subsidiary officers are called *παρπρυτάνεις*. See Poland, *op. cit.* p. 37.

l. 2. As τῇ at the end of l. 1 seems fairly certain, ἐκκλησία or συνὸς may be suggested for the word

following. On the titles of these assemblies of θίασοι, cf. Poland, *Gesch. d. griech. Vereinswesens*, p. 332.

l. 9. *οἰνοποσίαν*. An *οἰνοποσίαρχος* is mentioned in an inscription from Bithynia (*B. C. H.* 1900, p. 386). Presumably the *οἰνοποσία* was given in honour of the deity (here Dionysos) to whom the θίασος was dedicated. Cf. Poland, *op. cit.* pp. 263, 512; *Journ. Hell. Stud.* iv, p. 385, No. 8; and No. 1006 above.

l. 10. *ἰέρειαν Ἑδίστην*. Cf. a relief from Lesbos, with representation of a sacrifice offered to the deities of a θίασος (Foucart, *Assoc. Rel.* p. 238). The inscription there runs: οἱ θιασίται καὶ θιασίτιδες | [ἐ]στεφάνωσαν Στρατονίκην Μενεκρά[α]του ἱερατεύσασαν ἐν τῷ ἢ καὶ ὁ καὶ ρ' | [ἐ]τει Μητρί Κυβέλη καὶ Ἀπόλλωνι στεφά[ν]ων γραπτῶι ἐν στήλῃ καὶ κηρυκῶι σὺν ται[ν]ί[α]ι καὶ ἄλλωι στεφάνω κηρυκῶι σὺν τα[ι]νί[α]ι ἐν τῇ τοῦ Διὸς συναγωγῇ φ[ι]λαγαθήσασαν. This inscription also affords a parallel to our present inscription.

l. 13. For the phrase *ἐν χάριτος ἀποδόσει μὴ λείπεισθαι* see Wilhelm, *Griech. Inschriftenkunde*, p. 194, where a list of similar phrases is given.

l. 34. *στεφανοί*. Cf. the inscription from Lesbos cited under l. 10. It was a common custom for a *θίασος* to bestow an honorary crown upon its members. See Ziebarth, *op. cit.* p. 164; Poland, *Gesch. d. griech. Vereinswesens*, p. 427.

l. 35. Cf. No. 946, l. 9 ff.: *ὅτι καὶ | εἰς τοὺς θεοὺς εὐσεβοῦμεν καὶ εἰς τοὺς φίλους*: also *B. S. A.* x, p. 181, No. 3.

l. 37. *προστάται*. The *προστάτης* is frequently mentioned as an officer of Greek societies. We find him at Athens (Rules of the Iobacchi, *Ath. Mitt.* xix (1894), p. 257 ff., l. 12); at Alopeke (Synod of the Eranistae, *I. G.* iii. 23); Pirot in Serbia (dedication *θεῷ ἐπηκόφ ὑψίστῳ* by a *κοινόν, διὰ ἱερέως Ἑρμογένους καὶ προστάτου Αὐγουστανῶ*); Satis in Egypt (Basiliastae); Arsinoë in Egypt (Society of Bakers); Malaca (*τὸ Σύρων τε καὶ Ἀσιανῶν κοινόν*). See Poland, *Gesch. d. griech. Vereinswesens*, Index II.

These are sometimes the presidents of the societies, but their rank and powers vary (Ziebarth, *op. cit.* p. 150). Cf. Poland, *Gesch. d. griech. Vereinswesens*, p. 363 ff.

l. 38 f. Here we have provision made for the punishment of officials (in this case the *προστάται*) who fail in their duty. Ziebarth, *op. cit.* p. 172 f., gives a list of similar penalties.

I had at first read the amount of the fine as M , but Mr. Smith rightly reads M = 2000. See Keil, *apud* Rubensohn, *Eleph. Pap.* p. 84, where it is shown that the sign M , first correctly interpreted by Haus-soullier, is derived from *Sampi* (= 900), and that it

is used with superposed letters A to O to indicate 1000 to 9000. In *B. M. Inscr.* No. 897, l. 6, the correct reading is, as Keil points out, M = 3000. Cf. *Inscr. v. Priene*, No. 108; Wilhelm, *Gr. Inschriftenkunde*, p. 282, n. 10.

l. 40. *μὴ πιπτόντων τῶν τόκων*. This can only mean 'if the interest does not come in', i.e. if those to whom money has been lent do not pay the interest.

l. 41. *χρεοφειλέταις*. Debts played an important part in the affairs of the Greek *θίασοι* and societies. See Ziebarth, p. 175 ff., for the method of exacting them.

l. 48. *φιλαγαθία* here seems purely to denote 'benevolence'. Cf. the *φιλαγαθήσασαν* in the inscription from Lesbos quoted above, l. 10. There the term probably denotes a certain grade reached in the society. Ziebarth, p. 155, says that the term *φιλάγαθος* denotes an office, and is confined to the north coast of Asia Minor and the Pontus district.

l. 57. *Γορ(π)χίου*? Cf. No. 970, l. 18.

With regard to the date of the inscription, we have

(1) Forms of letters A, E and E, N and N, Ξ, Π and Π, Σ and C, Z, Υ, Ω. These point distinctly to an epoch of transition. This period appears to fall in the latter part of the first century B. C. or in the first century A. D. See Larfeld, *Handbuch*, ii, p. 485; Reinach, *Épigraphie grecque*, p. 208 (cf. p. 204, Table 2).

(2) Grammatical forms. We have *η* (not *ει*) in *ἀγαθῇ, τύχη*, &c. This favours a date later than the third or second century B. C., but is, of course, not conclusive. See Meisterhans-Schwyzer, p. 39. As far as it goes, it supports negatively a date in the first century B. C. or first century A. D.

MXXXII A.

EPHESOS.

1032 a. Marble sarcophagus. On the front, two gorgoneia, connected by festoons with rams' heads at the angles, a rosette above each festoon. The back is similar with ox-heads in place of gorgoneia. The inscription is inserted in the intervals of the design. Ht. 1 ft. 9 in.; l. 4 ft. 1½ in. Smith, *B. M. Cat. of Sculpture*, ii, No. 1282. Excavated by J. T. Wood at Ephesos, 1874.

Α·ΙΟΥΛΙΟΥ ΖΩΞΥΛΟΥ ΤΟΥΚΑΤΟΙ
ΧΟ ΜΕ
ΝΟΥ
ΚΑΙ·ΙΟΥΛΙ ΑΞ·ΖΩ ΗΞ·ΖΗΙ
5 ΚΑΙ Α·ΙΟΥΛΙΟΥ·Α·ΥΙΟΥ·ΞΚΑ·ΤΕΡΤΥΛΛΕΙ
ΝΟΥ·ΖΗΙ

Α(ουκίου)· Ἰουλίον Ζωσύλον τοῦ κατοιχομέ|νου
καὶ· Ἰουλίας· Ζωῆς· ζῆι. |
5 καὶ Α(ουκίου)· Ἰουλίον· Α(ουκίου)· υἱοῦ· Σκα(πρία)· Τερτυλλεί|νον· ζῆι.

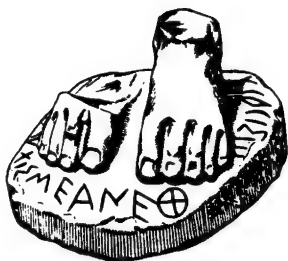
l. 4. For this use of *ζῆι* to express 'still living', cf. *Journ. Hell. Stud.* viii, p. 233, No. 13.

l. 5. *Σκα(πρία)* = *Scaptia tribu*.

MXXXIII.

KNIDOS.

1033. Limestone base of a statuette, roughly circular, with the feet remaining. Found with the upper part of a limestone statuette of the 'Apollo' type, to which it very likely belongs. Diam. ca. $3\frac{1}{2}$ in.; ht. ca. 2 in. Collitz-Bechtel, *Griech. Dialektinschr.* iii (2), No. 5788. The letters have been painted red. Acquired 1893.



ΕΥΑΡΧΟΣ ΜΕΑΜΕΘ Θ ΗΙΙΙΙΙΙΙ
ΘΚΕΤΙΙΙΙΙΙΙΙ

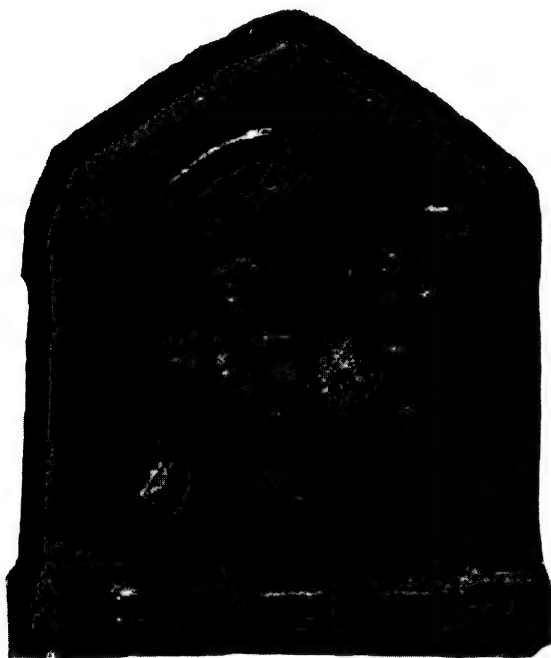
Εὐαρχὸς με ἀνέθηκε τοῖσι Διοσκούροισιν.

For the alphabet, see three short inscriptions in the Melian alphabet discovered at Naukratis in the excavations of 1885. See Roberts, *Greek Epigraphy*, p. 35. We have $\zeta = \sigma$, $\square = \eta$ distinctive of this alphabet. These forms and the Θ , Λ , Ξ would all tend to show that this inscription is to be placed rather early in the sixth century. The stage seems almost the same as that of Roberts, *Greek Epigraphy*, p. 35, 8 bis a.

MXXXIV.

TRALLES.

1034. White marble stele, with pediment. Below the pediment is a horseman to r., holding circular object in r. hand. Ht. 1 ft. $1\frac{1}{2}$ in.; width $11\frac{3}{4}$ in. Acquired 1912.



Inscribed below the relief is:

Ἀπόλλωνι ἐπηκόφ Μάρκος
Σάλουῖος Δουίσκος.

For ἐπήκοος cf. No. 1131, and see O. Weinreich in *Ath. Mitt.* xxxvii, p. 1 ff.

About the second century A. D.

MXXXV.

AMYZON IN CARIA.

1035. Slab of white marble, surface worn and stained with red; broken away on the l. side and slightly on the r. Two fragments have been let in below on the l. side. The upper edge has been polished, but the whole has been let into a wall. Ht. 1 ft. 8½ in.; l. 3 ft. 1½ in.; depth 4 in. Leake, *Journ. of a Tour in Asia Minor*, p. 238; *C. I. G.* 2899 (only a few words). Excavated by J. T. Wood, 1874.

ΜΛΙΧΑΙΡΕΙΝΗΜΕΙΣΚΑΙΤΟΥΣΑΛΛΟΥΣΜΕΝΙΓΑΝΤΑΣ
ΥΤΟΥΣΤΕ ΤΕΥΣΑΝΤΕΣΗΜΙΝΕΝΕΧΕΙΡΙΑΝΤΗΝΤΑΣΑΝΑΥ
ΔΟΜΕΝΟΝΤΑΣΕΓΓΙΤΑΝΙΔΙΩΝΕΝΤΗΓΑΣΗΕΝΑΝ
ΔΕΓΓΡΟΚΕΙΤΑΙΗΜΙΝΚΑΙΥΠΕΡΥΜΛΝΦΡΟΝΤΙΕΙΝ
5 ΝΤΑΥΜΙΝΤΑΤΕΑΛΛΑΑΚΑΙΕΝΤΗΓΓΟΛΕΜΑΙΟΥ
ΤΟΗΣΕΤΕΟΝΤΕΣΕΥΟΥΜΟΙΚΑΙΓΙΝΟΜΕΝΟΙΤΡΟΣΤΟΥ
ΤΑΝΙΔΙΩΝΔΙΑΦΥΛΑΣΣΟΥΣΙΓΑΡΥΜΙΝΤΗΝΕΙΣΤΥΟΣ
ΑΡΕΚΕΙΝΛΝΚΑΙΓΑΡΗΜΛΝΓΑΝΤΑΣΥΓΚΑΤΑΣΚΕΥ
ΛΙΠΟΛΥΛΡΙΑΝΑΝΗΚΟΤΑΓΕΓΡΑΦΑΜΕΝΔΕΚΑΙ
10 ΛΣΑΝΤΙΛΑΜΒΑΝΟΝΤΑΙΤΕΥΜΛΝ
ΝΟΧΛΕΙΝΥΜΑΣ ΕΡΡΩΣΘΕΟΡ ΔΑΣΙΟΥΙΕ

[Βασιλεὺς Ἀντίοχος Ἀμυζονίων τῇ βουλῇ καὶ τῷ δῆμῳ χαίρειν· ἡμεῖς καὶ τοὺς ἄλλους μὲν πάντας
αὐτοὺς πιστεύσαντες ἡμῖν ἐνεχείρισαν τὴν πᾶσαν αὐ-
] (δ)όμενον τὰς ἐπὶ τῶν ιδίων ἐν τῇ πάσῃ ἐναν-
] (δ)ε πρόκειται ἡμῖν καὶ ὑπὲρ ὑμῶν φροντίζειν
τία
] ντα ὑμῖν τὰ τε ἄλλα ἃ καὶ ἐν τῇ Πτολεμαίου
5] (π)οῆσετε ὄντες εὐθυμοὶ καὶ γινόμενοι πρὸς τοῦς (?)
] τῶν ιδίων· διαφυλάσσουσι γὰρ ὑμῖν τὴν εἰς ΤΥΟΣ
π(α)ρ' ἐκείνων καὶ παρ' ἡμῶν πάντα συγκατασκευ-
] καὶ πολυωρίαν ἀνηκότα, γεγράφαμεν δὲ καὶ
10 ὅπως ἀντιλαμβάνονται τε ὑμῶν
τὸ μηθεὶ ἐνοχλεῖν ὑμᾶς. Ἐρρωσθε· θρ'. Δασίου ιε'.

l. 1. The inscription is a royal letter to the people of (probably) Amyzon in Caria. If the restoration given in l. 1 is approximately correct, the number of letters to a line would be about eighty. The few words given in *C. I. G.*, *loc. cit.*, were copied by Hamilton (see Leake, *loc. cit.*). They must have belonged mainly to the missing l.-hand portion and are as follows:

ΑΜΥΤΟΝΕΛΝΧΑΙΡΕΙΝ
ΤΟΙΕΡΟΝΑΣΥΛΟΝ
ΒΑΣΙΛΕΛΣΕΥΝΟΙΑΝ

ΤΟΜΗΟΕΝΙΕΝΟΧΛΕΙΝΥΜΑΣΕΡΡΩΣΘΕ

In l. 1 the copying was evidently defective. The last line supplies two missing words before ἐνοχλεῖν.

l. 6. The stone-cutter seems to have first written ΤΛ at the end of the line and then altered Λ to Ο. Υ seems to me to be certain, though Prof. Hirschfeld read ΤΛΙ.

l. 7. After εἰς the reading ΤΥΟΣ seems fairly certain, though the ο is much damaged. Probably it is a slip for τοὺς.

l. 9. πολυωρίαν ἀνηκότα. Cf. Dittenberger, *Or. Gr. Inscr.* i, No. 221, l. 61 (letter of King Antiochos Soter): βουλόμεθα πολυωρεῖν τὰνθρώπων.

l. 11. μηθεὶ ἐνοχλεῖν. Cf. Lebas-Waddington, iii. 588 (Letter of Manlius to Herakleia Latmos), where he sends one L. Orbius τὸν ἐπιμελησόμενον τῆς [πόλεως καὶ] τῆς χώρας ὅπως μηδεὶς ὑμᾶς παρενοχλή. Ἐρρωσθε. Also *B. C. H.* vi, p. 171 f. (Letter of Philip V of Macedon to

Abae): διὰ τὸν θεὸν οὖν καὶ ὑμῖν βουλόμενος χαρίεσθαι γέγρα[φ]α τῷ Ἡρακλείδῃ μὴ ἐνο[χ]λεῖν ὑμᾶς. Ἐρρωσθε· [ἐ]τους ε' καὶ ι', Ὑπερβερεταί[ου μηνός].

l. 11. Δασίου ιε'. The 15th of the month Dasios. This is the (originally) Macedonian month Daisios, which was adopted largely in the Hellenized East. O.P. Year 109. Of the town (?) (Hirschfeld). The era may, however, be Seleucid, in which case the date will be 204-203 B.C. In that case the writer of the letter would probably be Antiochos III or Philip V of Macedon, and the Ptolemy, Ptolemy V, Epiphanes (205-181 B.C.), who lost all his Eastern possessions to Antiochos, whose daughter Cleopatra he subsequently married.

Let us compare the style of the inscription with that of the Rosetta stone (196 B.C.), which is nearly contemporary, if the assumption that the era is Seleucid be correct. See No. 1065.

The Rosetta stone has Α, Π, small ο, Ν, Σ, Λ.

The present stone has Α, Π, small ο, Ν, Σ, Λ.

The letters of the two inscriptions thus correspond, except that the present fragment has Π (an earlier form) instead of Π and the simpler Λ for λ. The date 204-203 B.C. is thus a probable one.

Assuming that the date 204-203 B.C. is admissible, let us examine the historical conditions at that time. In 205 B.C. Ptolemy V, a minor, came to the throne in Egypt. Antiochos III immediately made alliance with Philip V of Macedon against Egypt. It was

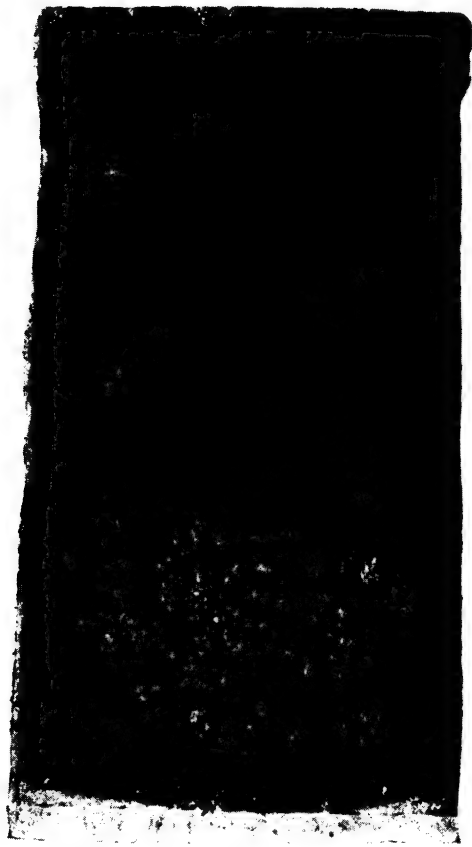
agreed that Philip was to have the Egyptian possessions in the Aegean Sea, Caria and Samos, while Antiochos was to take Coele-Syria and Phoenicia (Polyb. iii. 2. 8; xv. 20. 1 ff.; Liv. xxxi. 14. 5; Just. xxx. 2. 8; Trog. 30). We have then some explanation of a royal letter to the otherwise obscure Amyzon at this juncture. We can see that its tenor is a promise of assistance and protection, and the mention of the name of Ptolemy, of whose possessions Caria formed a portion, leads us to suppose that we have here a promise of support on the part of either Philip V or Antiochos III in the case of a revolt. It is of course not impossible that the writer is Ptolemy V, but the general tenor, and

especially the way in which Ptolemy is named, makes this unlikely. Philip V, in a letter to Abae (*B. C. II.* vi, p. 171 ff.), dates by the years of his reign, not by the Seleucid era. We are therefore left with Antiochos III as the most likely, though we know that Philip V, in the course of his operations in the Aegean, attacked the cities of Caria (Polyb. xvi. 11). Another fragmentary letter from King Antiochos was found by Hula and Szanto (*Bericht von einer Reise in Karien*, p. 2, Wien, 1894) at Amyzon. A corrected reading is given in *Journ. Hell. Stud.* xvi, p. 231, No. 34. The letter, which is addressed to 'the generals, the hipparchs, and leaders of the infantry' is not improbably from Antiochos III.

MXXXVI.

AMYZON IN CARIA.

1036. White marble stele, with projecting moulding above. Ht. 1 ft. 11½ in.; width 1 ft. 1 in.; depth 3½ in. The inscription is at the bottom of the stone. Above it is a plain space of some 1 ft. 2½ in., on which are faint traces of painting. The letters are rough and careless.



ΔΗΜΗΤΡΙΟΣ ΠΑΓΚΡΑΤΟΥ
ΠΑΣΙΝΔΑΚΡΥΤΟΣΔΗΜΗΤΡΙΟΣΟΓΓΛΥΚΥΣΥΠΝΟΣ
ΕΙΧΕΝΚΑΙΒΡΟΜΙΟΥΝΕΚΤΑΡΕΑΙΠΡΟΠΟΣΕΙΣ
ΔΟΥΛΟΥΔΕΚΧΕΙΡΩΝ ΦΑΓΙΔΑΣΟΕΙΣΚΑΙΠΥΡΙΠΟΛΛΩ
5 ΦΛΕΧΘΕΙΣΣΥΜΜΕΛΑΘΡΟΙΣΗΛΥΘΟΝΕΙΣΑΙΔΗΝ
ΟΦΡΑΠΑΤΗΡΚΑΙΟΜΑΙΟΜΟΙΕΜΟΙΚΑΙΠΡΕΣΒΕΑΜΗΤΗΡ
ΔΕΞΑΝΤΕΙΣΚΟΛΠΟΥΣΟΣΤΕΑΚΑΙΣΠΟΔΙΗΝ
ΑΛΛΑΠΟΛΙΤΑΙΕΜΟΙΤΟΝΕΜΕΡΕΞΑΝΤΑΤΟΙΑΥΤΑ
ΟΗΡΣΙΚΑΙΟΙΣΝΟΥΣΙΣΤΟΝΑΝΕΚΡΕΜΑΣΑΝ

Δημήτριος Παγκράτου.

Πᾶσιν δακρυτὸς Δημήτριος, δὲ γλυκὺς ὕπνος
εἶχεν καὶ Βρομίου νεκτάρει προπόσεις,
δούλου δ' ἐκ χειρῶν) [σφαγιασθεὶς καὶ πυρὶ πολλῶι
5 φλεχθεὶς, σὺν μελάνθοις ἤλυθον εἰς Αἶδην,
ὄφρα πατὴρ καὶ ὄμαιμοι ἐμοὶ καὶ πρέσβεια μήτηρ
δέξαντ' εἰς κόλπους ὅστω καὶ σποδίην.
ἀλλὰ πολῖται ἐμοὶ τὸν ἐμὲ βέξαντα τοιαῦτα
θηροὶ καὶ οἰωνοὶς ζῶν ἀνεκρέμασαν.

Below are very indistinct remains of letters, probably (*Δημήτριε χαίρε*).

1. 5. φλεχθείς. Cf. *Μουσ. καὶ Βιβλ.* 1878, p. 53, No. 123: οὔτε νόσος στυγερὴ με διώλεσεν οὔτε μ' ἀνείλε] γήραος ἐχθεινοῦ πνεῦμ' ἀλεγεινὸν ἀέν,] [ἀλ' ὑπὸ ληιστοῦ πυρὸς ἔφθιμαι, ἀργαλέω τε [λοιγῶ, πυρκαϊῇν τ' ἐνπεσόν ἀρπαλέην] ἤλυθον εἰς Αἶδην. Cf. *C. I. G.* 2237.

1. 9. Hanging as a punishment for slaves is rarely mentioned. In Alciphron *Ep.* iii. 21, a certain mercenary is threatened with hanging: εἰ δὲ μάθοι, κρεμήσεται μὲν ἐκ τῆς πλησίον πίτυος ὁ μισθωτός. Plato (*Leges*,

ix, p. 872 B) mentions flogging at the tomb of the dead man as the punishment of a slave murderer.

For the form of monument, with the blank space probably once filled with a painting, cf. *Studia Pontica*, iii, p. 117, and No. 1107.

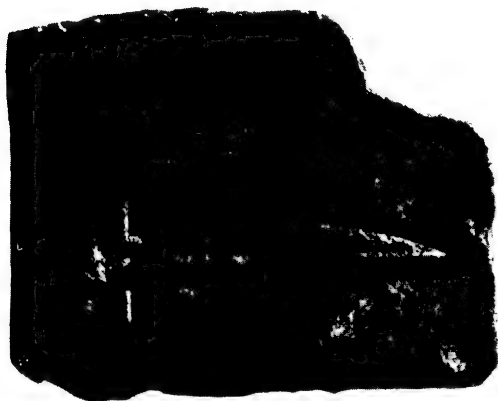
Mr. Hill points out that four different coins of Amyzon of the first century B. C. are signed ΔΗΜΗΤΡΙΟΣ (*Zeit. f. Num.* xxiv, p. 130).

Probably second-first century B. C.

MXXXVII.

AMYZON IN CARIA.

1037. Part of a base of white marble, broken away above. Below the inscription is a spear-head, with a pin passed through the socket. Ht. 1 ft. 5½ in.; width 1 ft. 10 in.; greatest depth 4 in. Smith, *B. M. Cat. of Sculpt.* iii. 2622. Obtained by J. T. Wood.



Ἰάσων Ἱερωνύμ[ου]
Βάλαγρον Ἑκατονύμου
τὸν πρὸς μητρὸς θεῖον.

Presumably the base supported a statue erected by Jason son of Hieronymos in honour of Balagros, son of Hekatonymos, his maternal uncle.

1. 2. *Βάλαγρος*. A variant of the name is *Βάλακρος*. The name occurs on an inscription (also from Amyzon) published in *Journ. Hell. Stud.* xvi, p. 231 f., while *Βαλα* . . . (as Mr. Hill points out) is the name of a magistrate of Amyzon of the time of Antoninus Pius (Babelon, *Invent. Waddington*, 2139).

The spear-head is a symbol of Zeus Stratios (see *Journ. Hell. Stud.* xvi, pp. 211, 213), but in the present instance it seems more likely to be connected with some personal pursuit of Balagros, such as the chase. Instances of the introduction of city-arms upon *stelai* are given by Wilhelm, *Griech. Inschriftenkunde*, p. 11 f. Cf. the ships on Nos. 1009, 1010.

Letters of about the first century B.C.

MXXXVII A.

HALIKARNASSOS.

1037 a. Marble vase with reliefs representing Poseidon, Hygieia, Asklepios, and Telesphoros. Also sunk reliefs of a ship and a nude running figure. The inscriptions accompany the last two reliefs. Ht. 12½ in.; diam. 2 ft. 2 in. Smith, *B. M. Cat. of Sculpt.* iii. 2160. Presented by W. R. Paton, Esq., 1901.

(α) ΣΥΠΛΟΙΑΣΟΙ
ΕΥΤΥΧΗ
ΘΕΟΔΟΥΛΕ

(Ε)ὐπλοια σοι
εὐτυχῇ (εἰς)
Θεόδουλε.

(β) ΠΙ-ΙΔΙΟΥ
ΨΥΧΑΡΙΟΥ
ΤΩ ΣΤΟΛΩ
ΑΝΕΘΗΚΑ

Πηδίου
Ψ(υ)χαρίου
τῷ στόλῳ
ἀνέθηκα.

The dedication seems to be a later addition, dating from Christian times. Though the name Θεόδουλος seems to point to a date in the Christian period, the dedication is pagan in character. It is for the successful voyage of two persons, viz. Theodoulos and Pedios Psycharios. The locality,

Halikarnassos, points clearly to *Euploia* being Aphrodite Euploia of the neighbouring Knidos (cf. Paus. i. 1. 3). It was Aphrodite Euploia of Knidos that the famous Knidian Aphrodite of Praxiteles represented.

MXXXVIII.

BARGYLIA.

1038. Upper part of a block of white marble, with a moulded frame in front. It slopes away at the back, and the lower part of the block has been cut clean away. Ht. 8 in.; width 2 ft. 5½ in.; depth 9 in. Lebas-Waddington, iii. 497; Hirschfeld, *Die griech. Grabschriften* (Königsberger hist.-phil. Studien, i, p. 95, No. 168), p. 115. The inscription is cut on the upper part of the frame. It seems that another part of the inscription must have been cut on a separate block above.

1. 1. Artemis Kindyas derived her name from Kindya, a place mentioned by Herodotus (v. 118); by Strabo's time it seems to have been absorbed by Bargylia. See Strabo, xiv, p. 658: πλησίον δέ ἐστι τῶν Βαργυλίων τὸ τῆς Ἀρτέμιδος ἱερὸν τῆς Κινδυάδος,

δὲ πεπιστεύκασι περιέσθαι· ἣν δέ ποτε καὶ χωρίον Κινδύη. So, too, Polyb. xvi. 12. 3: καταπεφήμεσται δὲ καὶ πεπίστευται παρὰ μὲν τοῖς Βαργυλιήταις, διότι τὸ τῆς Κινδυάδος Ἀρτέμιδος ἄγαλμα, καίπερ ὃν ὑπαίθριον, οὔτε νίφεται τὸ παράπαν οὔτε βρέχεται. In the fifth century B.C. we

ΘΗCΙΑΡΤΕΛΛΙΔΙΚΙΝΔΥΑΔΙΧΦ
 ΤΟΥΤΟΥΚΙΤΕΑΝΤΙΓΡΑΦΟΝΙCΤΑΡΧΙΑ



Θήσι 'Αρτέμιδι Κινδυάδι Χ Φ.
 τούτου κίτε αντίγραφον ἐς τὰ ἀρχία.

find Kindya paying to Athena 100 dr. as a sixtieth of the tribute, Bargylia 16 dr. 4 obols (Boeckh-Fränkell, *Staatshaushaltung*³, ii, pp. 430, 453).

The head of Artemis Kindyas appears on coins of Bargylia of about the first century B. C. See *B. M. Coins of Caria*, pp. 71, 72.

Here the fine is 500 denarii, as in an inscription published by Paton in *Class. Rev.* viii (1894), p. 217 (found at Myndos): ἐὰν δέ τις παρὰ ταῦτα ποιήσῃ, ἀποτεῖσει 'Αρτέμιδι Κινδυάδι Χ Φ.

Probably second century A. D.

ΜXXXIX.

BARGYLIA.

1039. Block of marble originally white. It is complete on the top and on the l. side, except that above there are remains of two dowel-holes, and that on the l. side at the back a piece has been sawn out. The bottom and r. side are broken. Probably the base of a statue. Ht. 1 ft. 6 in.; width 1 ft. 4½ in.; depth 1 ft. 4½ in. Inscribed on the front in letters about 1½ in. high. Acquired 1865.

Μ Ε Λ Α Σ
 ΕΡΜΑΙΣΚΟΥ

Μέλας
 'Ερμαῖσκου.

For the name 'Ερμαῖσκος cf. *C. I. G.* 3831 a¹⁵ (Aezani in Phrygia).

MXL.

LORYMA.

1040. Base of bluish marble, beneath a statuette of Artemis in white marble. The base is broken in two pieces, and the middle part is missing. L. 10½ in.; depth 6½ in.; ht. 3½ in. Total ht., with statuette, 25 in. The second line of the inscription has been coloured red. Cf. No. 1005 from Cyzicus. From a Greek cemetery above the harbour of Loryma. Smith, *B. M. Cat. of Sculpt.* iii. 1559; Farnell, *Cults of the Greek States*, ii, Pl. 32 a; Reinach, *Répertoire*, ii, p. 316, Fig. 10. Acquired through Messrs. Salzmann and Biliotti 1864.



'Αρίστο(μ)ένης
 Σωτήραι Β)ακχίαι.

The letters are of the fourth-third century B. C.

l. 2. Artemis Soteira. The epithet Soteira is constantly applied to Artemis. See *Anth. Pal.* vi. 267, and cf. the list given in Pauly-Wissowa, s. v. *Artemis*, col. 1399.

Βακχία as an epithet of Artemis does not appear to be known elsewhere, but in *Orph. Hymn.* xxxvi. 2 she is called Βρομή: Διὸς πολυώνυμε κούρη | Τιτηνὶς Βρομή.

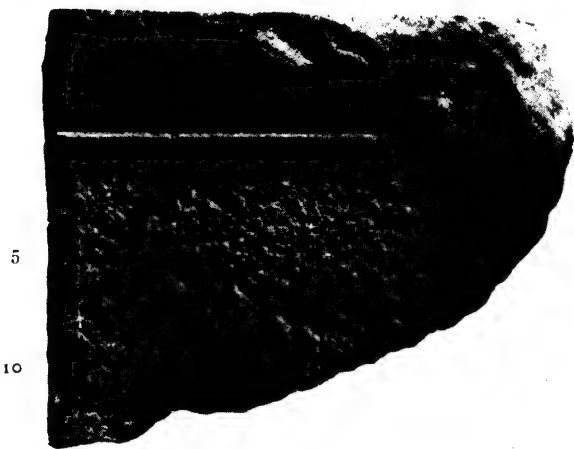
For the colouring of alternate lines of an inscription cf. Larfeld, *Handbuch*, i, p. 207. Possibly here, as also in No. 1005, the blue from the alternate line has faded away.

MXLI.

XANTHOS.

1041. Block of limestone, with the remains of a moulded cornice above. The stone is broken away irregularly on the r. side and also below. Inscribed on one side in Lycian characters, on the other in Greek. On the cornice there seem to be faintly incised letters, K I N · A. L. 1 ft. 10½ in.; greatest depth 1 ft. 5 in.; width 10½ in. Published by Kalinka in *Tituli Asiae Minoris*, i, No. 45, where full references to previous publications are given.

ΕΔΣ' ΞΝΡΙΞΩΔΑΡΟΣΞΝ Λ
 ΝΟΙΣ ΙΤΛΛΙ·ΟΙΞ ΠΙΝΑΡΕΟΙΣ
 ΥΖ' ΣΙΣ' ΑΕ' ΑΤΗΝΤΥ ΓΥΠΟ
 5 ΓΡΟΙ ΓΖ' Κ ΟΙΞ Τ
 ΚΙΞΕΝ Ν' Α ΓΟΙΗ
 ΧΙ ΝΤ' ΝΣ
 ΚΔ ΠΛ' ΝΣ
 ΝΟΥ ΣΤΑΣ ΟΙΚ ΠΙΝΑ ΤΩ
 10 ΕΟΙΞΑΝΔΡΑΣΙΝΚΔΙ·
 ΙΠΙΞΩΔΑΡΟΥΚΑ
 ΔΡΟΥΡΩΜ
 ΔΣΤ



l. 1. The number of letters in this line is not absolutely certain, but it is highly probable that they are as restored.

Pixodaros was satrap of Caria 340–334 B. C. He was the youngest son of Hekatomnos and brother of

Ἐδ(ωκε)ν Πιξώδαρος Ἐκα(τρί)μου Ξα-
 νθείοις Τλω(τ)οις Πιναρέοις [Κανδα-]
 ῥ(δέο)ις (δεκ(α)την τῆ[ς] (ἐμ)π(ο) ---
 ου[ς]ης ἐ(ν) εα . . . σ(η) ---
 5 (ἐ)πο(λ)ησα[ν] κ οισ . . . τ ---
 κισεν . . . ν --- (π)οιη ---
 χ(ο)ντ(ω) --- (ν)ωσ ---
 Κ(α)ν(ν)ίω(ν) --- τω --- [Ξα-]
 ν(θ)ί(ο)ις Τλω(τ)οις Πιναρ(ρ)έοις Κανδαῦδ-
 10 έοις ἀνδράσιν καὶ (γ)ῡναιξίν ---
 ι Πιξωδάρου κ(α) ---
 άρου (β)ωμ ---
 (α)στ ---

Mausollos. For the name cf. *B. C. H.* xxvi, p. 280, l. 5, from Delphi, and for his coins see *B. M. Coins of Caria*, Pl. xxviii. 9 ff., p. lxxxiii f.; Head, *Hist. Num.*, p. 630. For his succession to the throne, after the expulsion of his sister Ada, see Diod. xvi. 74. Cf. the relief from Tegea, No. 950.

l. 2. Xanthos, Tlos, Pinara, and Ka(n)dyanda. These are four towns in the Xanthos valley, which appear to have been in friendly relations with Pixodaros. Kalinka explains Kandyda as an older form of Kandyanda. Mr. Hill suggests ΚΑΝΔΥΒΕΟΙΣ, but a Δ seems certainly indicated as the second letter in l. 3. There is also a probable reference to the Carian town Kaunos in l. 8. Kalinka, *loc. cit.*, suggests that Pixodaros was in alliance with the four Lycian towns named against Kaunos. Cf. No. 969.

l. 11 f. It is possible that the end of l. 10 should be restored [Διὸς Παν-], as Imbert suggests, but this cannot be regarded as certain.

Imbert (*Le Muséon*, ix, p. 494) says: 'Le texte lycien dit sans doute la même chose que le grec'.

MXLII.

XANTHOS.

1042. Marble stele, with two mouldings, narrow and broad, above. A piece has been broken away from the top, where there is a small cramp-hole with a shallow groove leading to the back. This was probably used for a metal attachment for fastening the stele. Ht. 1 ft. 9 in.; width 7¾ in.; depth 3½ in. The letters increase in size towards the bottom. It does not appear that anything is missing from below.

The letters are long and thin and are certainly of a fairly late date (second–third century A. D.). Cf. A, Σ alternating with Ϝ and Ϛ, Ζ. The only explanation of this, when we compare it with the contents of

the inscription, is that we have here a later copy of an earlier inscription. This view is consistent with the varying ways in which Σ is represented.

ll. 1–5. The inscription is a decree dated in the

ΒΑΣΙΛΕΥΟΝΤΟΣ
ΠΤΟΛΕΜΑΙΟΥ
ΤΟΥ ΠΤΟΛΕΜΑΙΟΥ
ΕΩΤΗΡΟΣ ΕΤΟΥΣ (Θ
5 ΚΑΙ ΜΗΝΟΣ ΛΩΟΥ)
ΚΛΗΕΙΑ ΕΓΕΝΟΜΕ
ΝΗΣ ΕΔΟΞΕΖΑΝ
ΘΙΩΝΤΗ ΠΟΛΕΙ ΚΑΙ
ΤΟΙΣ ΑΡΧΟΥΣΙ ΤΙΣ
10 ΤΟΥΣ ΤΑ ΜΙΑΣ

ΜΕΝΟΥ ΑΤΕΛΗ

29th year of King Ptolemy II Philadelphos, i. e. 257-256 B. C.

l. 5. Λώου. Cf. Plut. *Alex.* 3: ἐγεννήθη δ' οὖν Ἀλέξανδρος ἰσταμένου μηνὸς Ἑκατομβαιῶνος, ὃν Μακεδόνες Λῶον καλοῦσιν, ἔκτη. Demosth. p. 280 (letter of Philip): τοῦ ἐνεστῶτος μηνὸς Λῶου, ὡς ἡμεῖς ἄγομεν, ὡς δὲ Ἀθηναῖοι, Βοηδρομιῶνος, ὡς δὲ Κορίνθιοι, Πανήμιον.

Βασιλ(ε)ύοντος
Πτολεμαίου
τοῦ Πτολεμαίου
Σωτήρος ἔτους θ
5 (κ)αὶ κ μηνὸς Λώου,
(ἐ)κκλησίας γενομέ-
νης, ἔδοξε Ξαν-
θίων τῇ πόλει καὶ
τοῖς ἀρχουσι τ(ε)ῖς-
10 [αι] (τοὺς τα)μίας)?
- - - - -
μένου ἀτελῇ.

The month Λῶος is of Macedonian origin, corresponding roughly to July or August. It is, however, frequently mentioned in inscriptions from various parts.

The interpretation of the decree is difficult. The dating by the years of the reign of Ptolemy Philadelphos shows the close relations existing between Lycia and Egypt in his reign (see Beloch, *Griech. Gesch.* iii (1), p. 604; iii (2), p. 265). Beloch, in the last passage referred to, mentions other inscriptions from Lissa dated by the years of the reign of Ptolemy Philadelphos (Dittenberger, *Or. Gr. Inscr.* i, Nos. 57, 58). The decree seems to be an order to the treasurers to pay certain sums of money.

MXLIII.

LYCIA.

1043. Slab of white marble, with a projecting cornice above; on the slope of the bevel are cut the first two lines of the inscription. From Uslann (Oeslen), Lycia. L. 3 ft. $\frac{1}{4}$ in.; ht. 1 ft. $5\frac{1}{2}$ in.; depth $6\frac{1}{2}$ in. See Benndorf and Niemann, *Reisen in S.-W. Kleinasien*, i, p. 125; Vaux, *Handbook to the British Museum*, p. 162, No. 176. Presented by Lieutenant Harvey, R.N., 1844.



ΑΥΡΗΛΙΟΜΑΩΝΔΙΣΑΛΑΙΜΙΟΚΑΙΧΡΥΣΙΟΝ
ΕΛΕΥΘΕΡΟΥΣΑΝΘΙΟΙΕΩΝΗCΑΜΕΘΑΔΙΚΑΙ
ΟΝΑΥΡΗ· CΥΜΦΕΡΟΝΤΟCΔΑΜΟΧΛΑΡΕΩC
5 ΣΑΝΘΙΟΥΔΙΑΤΩΝΑΡΧΕΙΩΝΑΡΧΙΕΡΕΩC
ΚΑΛΛΙCΤΡΑΤΟΥΑΡΤΕΜΕΙCΙΟΥΙΓ
ΕΠΙΤΩΤΕΘΗΝΑΙΕΝΤΩΗΡΩΗΜΑCΤΕ
ΚΑΙΟΥCΑΝΒΟΥΛΗΘΩΜΕΝΚΑΙΤΟΥC
ΕΞΗΜΩΝΓΕΝΟΜΕΝΟΥCΥΙΟΥC

Αὐρήλιοι· Ἰάσων δις Ἀλαίμιος καὶ Χρῦσιον
Ἐλευθέρου Ξάνθιοι ἰωνησάμεθα δίκαι-
ον Αὐρη· Συμφέροντες Δαμοχ(ά)ρεωC
Ξανθίου διὰ τῶν ἀρχέων, ἀρχιερέωC
5 Καλλιστράτου, Ἀρτεμεισίου ιγ,
ἐπὶ τῷ τεθῆναι ἐν τῷ ἡρώ(φ) ἡμᾶC τε
καὶ οὖC ἀν βουλευθῶμεν καὶ τοὺC
ἐξ ἡμῶν γενομένους υἱούς.

For the general form of this inscription cf. *C. I. G.* 4268, and for the heading Dittenberger, *Or. Gr. Inscr.* ii, No. 565.

l. 1. 'Αλαίμιος. For these masculine names in -ις, which are especially common in Lycia, cf. *C. I. G.* 4269 d, add. p. 1124. The *δς* signifies that Jason was the second of that name, i.e. he bore the same name as his father. Alaimis was his grandfather. The inscriptions more usually have *β* following the name to indicate this fact, as in No. 1046. 'Απολλώνιον β τοῦ Ἑρμογένους. Cf. Ramsay in *Class. Rev.* xiv, p. 82 ff. and No. 966.

ll. 2, 3. δίκαιον Αὔρη. This can hardly mean any-

thing but 'as the lawful property of the Aurelii'.

Taking *Συμφέροντος* as a proper name, the meaning probably is 'we bought the property of Aurelius Sympheron son of Damocharis of Xanthos through the officials, &c.' For the meaning of *ἀρχεῖα*, cf. No. 1029, l. 5.

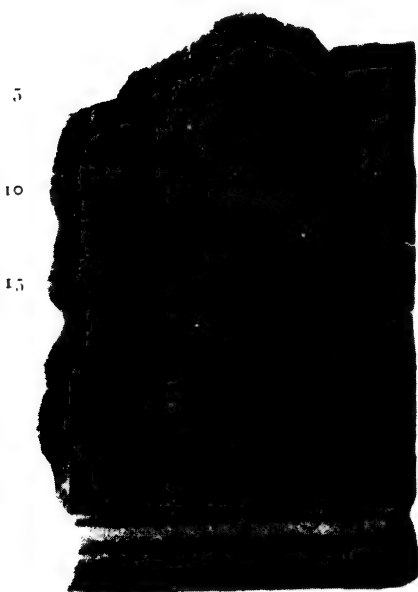
l. 6. ἐπὶ τῷ τεθῆναι... Cf. *C. I. G.* 4278: Αὐρήλιος Ἑρμακώτας Γλαύκου ἐωνήσατο τὸ ἡρώειον ἐπὶ τῷ τεθῆναι αὐτόν τε καὶ τὴν γυναῖκα κ.τ.λ.

Second or perhaps third century A. D.; the name Aurelius becomes common after the bestowal of citizenship on the Roman world by Caracalla (cf. Dittenberger, *Syllloge*², ii, No. 740, l. 32).

MXLIV.

ATTALEIA (?).

1044. White marble stele, broken away above and on the left-hand side. Below is a moulded base. Ht. 1 ft. 6 in.; width (greatest) 1 ft. From the Collection of Colonel Rooke. In a manuscript list of marbles, it is stated that this inscription comes from Attaleia. Presented by A. F. Impey, Esq., 1825.



(ο)

η τουτ(ο)

προνοοῦντε(ς) τῶν

[ἐς τὴν εὐκ(ο)μίαν ἀνηκόντων καὶ λόγῳι
5 [καὶ πράξει] (φ)ανεράς τὰς ἀποδείξεις ἐν πᾶ-
[σιν ἐπ]οήσαντο ἀξίως τῆς πατρίδος.
[ἀγ(α)θῇ τύχῃ δεδοχθαι τῇ βουλῇ κ.α.ι]
[τ(ω)μὶ δῆμῳ ἐπηνῆσθαι αὐτοὺς ἐπὶ τε το-
[ύτ(ο)ις καὶ ἐπὶ τῷ ἅπαντος τοῦ δικαίου ἀρ-
10 [χεσθ]αὶ καὶ στεφανῶσαι αὐτοὺς στεφάνῳι
[χρ]υσῶι ἀρετῆς ἕνεκεν· ἵνα δὲ καὶ οἱ ἄλλοι
[ἐ]πὶ τὸν αὐτὸν τόπον προχειρίζομενοι
[ἀγ]ορανόμοι εἰδότες τὸν δῆμον ἀπομνη-
[μ]ονεύοντα τοῖς καλῶς προϊσταμένοις
15 [ἐγ(ε)ίρωνται ἀμιλλᾶσθαι πρὸς φιλοδοξί-]
[ἐ]ν, ἀναγραφῆναι τόδε τὸ ψήφισμα
[ἐς] (σ)τήλην λιθίνην καὶ ἀνατεθῆναι
[ἐν] τῷ τῶν Ὁρῶν περιβόλῳ κατὰ
[τ]ὸν ἐπιφανέστατον τόπον.

This inscription, though it came into the Museum in 1825, appears to have been overlooked by Boeckh and other editors of the Corpus. It is a decree in honour of certain *ἀγορανόμοι*. The lettering points to a late Greek or early Roman date, say in the first century B. C. Note the presence of both *π* and *ϖ*.

l. 18. Ὁραί. No temple of the Horai is known at

Attaleia, but their worship was widespread. We find it at Athens (Pausanias ix. 35. 2; Athenaeus xiv, p. 656 a); Argos (Paus. ii. 20. 4); Olympia (Paus. v. 15. 3); probably also at Corinth and Kamarina. See Krause, *Die Musen und Grazien*, p. 123; Stengel in Pauly-Wissowa, s. v. *Horai*.

MXLV.

DORYLAEON.

1045. Bearded bust of hard limestone, with inscription below. Rough style. Ht. 2 ft. 2½ in. *C. I. G.* 3817 b (add.): Smith. *B. M. Cat. of Sculpt.* iii, 1521; *Arch. Zeit.* 1848, p. 107*. Acquired 1848.

Zeus 'the Thunderer' was worshipped in Phrygia in several places in the Roman period; Dorylaeon,

however, has yielded the largest number of inscriptions in his honour. Nakoleia has also supplied



ΔΙΙΒΡΟΝΤΩΝΤΙ
ΑΓΗΣΙΛΑΟΣΚΑ
ΤΑΕΠΙΤΑΓΗΝ

Διὶ Βροντῶντι
Ἀγησίλαος κα-
τὰ ἐπιταγήν.

several (see Ramsay in *Journ. Hell. Stud.* iii, p. 123 f.; v, p. 258 f.). Ramsay considers him an old Phrygian god, whose worship was introduced into Rome in Imperial times (*C. I. L.* vi. 432). Inscriptions to Zeus Bronton are collected by Cumont in Pauly-Wissowa, s. v. *Bronton*. To these should be added a series published by A. Koerte in *Ath. Mitt.* xxv, p. 416 ff., as the result of his journeys in Phrygia. Among these we find one beneath a bust of Zeus

which reads: ἀγαθὴ τύχη | Δι[ι] Βροντῶντι Μέν[ης] | [ἔ]στησεν κατὰ κέλευ[σιν] τοῦ θεοῦ (*loc. cit.* p. 416). On this inscription we have the crescent, bearing out his combined chthonic and celestial character. Cf. an inscription θεοῖς καταχθονίοις καὶ Διὶ Βροντῶντι (Ramsay, *loc. cit.* p. 124). The expression κατὰ ἐπιταγήν occurs on some of the inscriptions read by Koerte (*loc. cit.* p. 418). Cf. also *Ath. Mitt.* xix, p. 311.

MXLVI.

ASIA MINOR.

1046. Base of white marble, moulded above and below. Above are sinkings corresponding to the feet of a statue. Ht. 4 ft. 8 in.; width 2 ft. $\frac{3}{4}$ in.; depth 1 ft. 10 in. The inscription is mentioned by Arundell, *Discoveries in Asia Minor*, ii, p. 293, who gives the first six lines of it. 'We visited the Greek school at Menimen. . . In the corner of the school are several marbles with inscriptions, one of which on a square pedestal commenced thus . . .'; *C. I. G.* 3526 (after Arundell's copy); *C. I. G.* 6883.



ΑΠΟΛΛΩΝΙΟΝ·Β·ΤΟΥ
ΕΡΜΟΓΕΝΟΥΣ·ΤΟΝ ΕΠΙ
ΚΑΛΟΥΜΕΝΟΝ·ΛΕΥΚΑ
ΚΑΝΟΝ·ΤΟΝ ΠΑΤΕΡΑ·ΠΕ
5 ΡΑΙΑΣ·ΤΗΣ ΜΗΤΡΟΣ·
ΤΗΣ Σ(Ω)ΚΡΑΤΟΥΣ·ΝΕΙ
ΣΑΝΤΑ·ΤΟ ΑΘΑΥΤΟΝ
ΝΕΑΝΙ Σ·ΠΑΝΤΑΣ
ΠΑΝΚΡΑΤΙΟΝ·ΣΩΚΡΑΤΗ·
10 ΟΑΛΉ ΠΤΟΣ·ΑΘΛΗΤΗΣ
ΤΟΝ ΙΔΙΟΝ·ΠΑΠΠΟΝ·

Ἀπολλώνιον·β·τοῦ
Ἑρμογένους·τὸν ἐπι-
καλούμενον·Λευκα-
(κα)νὸν·τὸν πατέρα·Πε-
5 ραίας·τῆς μητρὸς·
τῆς Σ(ω)κράτους·νει[κή-]
σαντα·τοῦς κ]αθ' αὐτὸν
νεανί[σκου]ς·πάντας
πανκρά(τι)ον·Σωκράτη(ς)
10 ὁ ἀλ(ε)ῖπτος·ἀθλητῆς
τὸν ἴδιον·πάππον·

l. 1. The *stemma* (as is shown also by the next inscription) is:

Hermogenes
|
Apollonius
|
Apollonius Lucanus
|
Peraea
|
Socrates

l. 1. β = the second of that name, i.e. bearing the same name as his father. Cf. No. 1043 from Lycia, where we find 'Ιάσων δις 'Αλαίμιος written out fully.

l. 10. ἀλειπτος = ἀήττητος. Cf. Lebas-Waddington, iii. 598: πύκτης ἀλειπτος: also C. I. G. 5909, 5912, 5913.

MXLVII.

ASIA MINOR.

1047. Base of white marble, corresponding to the foregoing. Sinkings for feet as before. Ht. 3 ft. 11½ in.; width 1 ft. 10 in.; depth 1 ft. 11½ in. C. I. G. 6884.

ΠΕΡΑΙΑΣ-ΠΑΡΘΕΝΙΚΟΝ
ΑΝΔΡΙΑΝΤΑ-ΘΥΓΑΤΡΟΣ
ΑΠΟΛΛΩΝΙΟΥ-Β-ΤΟΥ ΕΡ-
ΜΟΓΕΝΟΥΣ-ΣΩΚΡΑΤΗΣ
5 Ο ΑΛΕΙΠΤΟΣ-ΑΘΛΗΤΗΣ-
ΤΗΣ ΙΔΙΑΣ-ΜΗΤΡΟΣ ξ

Περαίας · παρθενικόν
ἀνδριάντα · θυγατρὸς
'Απολλωνίου · β · τοῦ 'Ερ-
μογένους · Σωκράτης
5 ὁ ἀλειπτος · ἀθλητῆς ·
τῆς ἰδίας · μητρός ·

Socrates, the unvanquished athlete, thus dedicated two statues—one of his grandfather Apollonius Lucanus, the other of his mother Peraea. Peraea was portrayed as a maiden.
First-second century A. D.

VI.—SYRIA AND THE EAST.

Nos. 1048—1052.

MXLVIII.

ANTIOCH IN SYRIA (?).

1048. White marble relief, showing two men reclining on a couch and a woman seated by them. Below is the inscription. Ht. 1 ft. 8 in.; width 1 ft. 3 in.; depth 6 in. Smith, *B. M. Cat. of Sculpt.* i. 738; C. I. G. 4466; Kaibel, *Epigr. Gr.* 431; Drummond, *Travels* (1754), Pl. facing p. 229, Fig. 15.



Νυμφιδίου θαλ[ά]μοιο λιπὼν δυσπενθέα κόσμον
καὶ γονέων οἰκ(τ)ρῶν δακ(ρ)ρύνεντα δόμον,
κείμει ἐς [αὐχ]μηροὺς καὶ ἀλαμπέας Ἀΐδος εὐνὰς
εἴκοσι (τ)έσσαρ' ἔχων Κασσιόδωρος ἔτη.
5 ἀπ[ροῖ]δῆς νοῦσ[ό]ς με συνήρπασε· μουν[ο]έτι[ν] δέ[ν]
[νῆ]πίαχον κούρην λίπω ὑπ' ἥελιον.

The inscription, which is carefully engraved and may be as early as the first century B. C., has no obvious relationship to the relief above.

l. 5. μουν[ο]έτι[ν] δέ[ν]. So Kaibel.

MXLVIII A.

SAMOSATA.

- 1048 a. Slab of black basalt, broken away on the l. side, above and below. On the front of the slab is the upper part of a figure of Apollo to l., wearing radiated crown and clasping the hand of a figure (probably Antiochos), now for the most part broken away. The inscription starts on the r. edge and runs over to the back. Ht. 2 ft. 7 in.; width 1 ft. 2 in.; depth 9 in. *Journ. Hell. Stud.* xviii, p. 312 ff.; Dittenberger, *Or. Gr. Inscr.* i, No. 404. Found on the banks of the Euphrates near Samosata. Bequeathed by H. F. B. Lynch, Esq., 1914.

ΒΑΣΙΛΕΥΣ
ΟΕΔΙΚΜΙΟΣΕΤΙΦΑΝΗ
5 ΦΙΛΕΛΛΗΝΟΕΚΒΑΣΙΛΕΩ
ΝΙΚΟΥΚΑΙΒΑΣΙΛΙΣΣΗΣΛΑ
ΛΦΟΥΤΗΣΕΚΒΑΣΙΛΕΩΣΑΝΤ
ΜΗΤΟΡΟΣΚΑΛΙΝΙΚΟΥΤΟΥΤ
ΙΗΣΝΟΜΟΝΤΕΚΟΙΝΗΣΕΥΣΕΒ
ΑΠΑΝΤΑΠΡΟΝΟΙΑΙΔΑΙΜΟΝΩ
ΞΕΝΙΕΡΑΙΣ ΕΓΩΠΑΝΤΩΝΑΓΓ
10 ΕΙΝΒΕΒΑΙΟΤΑΤΗΝΑΛΛΑΚ
ΜΗΝΟΡΟΙΛΕΝΟΜΙΣΑΤΙ
ΤΕΚΡΙΣΙΝΚΑΙΔΥΝΑΜΕΩΣΕ
ΚΑΙΡΙΣΤΗΣΑΙΤΙΑΝΕΣΧΟΝΤΑΙ
ΦΟΗΝΑΠΑΣΙΒΑΣΙΛΕΙΑΣΕΜΙ
15 ΤΗΝΚΑΙΤΕΡΨΙΝΑΜΕΙΜΗΤΟΝ
ΤΗΤΑΔΙΑΚΑΙΚΙΝΔΥΝΟΥΣΜΕ
ΔΙΕΦΥΓΟΝΚΑΙΤΡΑΞΕΩΝΔΥΣ
ΕΠΕΚΡΑΤΗΣΑΚΑΙΒΙΟΥΠΟΛΥΕΤΟ
ΡΩΟΗΝ ΕΓΩΠΑΤΡΩΙΑΝΒΑΣΙΛΕ
20 ΔΙΟΣΤΕΩΡΟΜΑΣΔΟΥΚΑΙΠΟΛ
ΜΟΥΚΑΙΑΡΤΑΓΝΟΥΗΡΑΚΛΕΟΥΣ
ΜΕΝΟΣΠΑΛΑΙΑΣΔΥΝΑΜΕΩΣ
ΜΗΧΛΙΚΙΩΤΙΝΘΕΩΝΜΕΓΑΛΩ
ΕΝΙΕΡΑΙΤΕΛΙΘΕΙΑΙΜΙΑΣΠΕΡΙ
25 ΝΙΟΙΣΧΑΡΑΚΤΗΡΜΟΡΦΗΣΕΜΗΣ
ΝΕΙΣΔΕΞΙΑΣΠΑΡΕΣΤΗΣΑΜΕ
ΩΝΑΘΑΝΑΤΟΥΦΡΟΝΤΙΔΟΣ
ΑΓΩΓΩΝ(?)

Βασιλεὺς [μέγας Ἀντίοχος]
[θε]ὸς Δίκ[α]μος Ἐ[πι]φαν[ή]ς Φιλορωμαῖος καὶ
(Φ)λέλλην ὁ ἐκ βασιλείως Μιθραδάτου Κα-
[λι]νίκου καὶ βασιλίσσης Λα[ο]δίκης θεᾶς Φιλ-
5 [αδ]έλφου τῆς ἐκ βασιλείως Ἀντ[ιόχ]ου τοῦ Φι-
[λ]ομήτορος Καλινίκου· τοῦτο, χάριτι γνώ-
(μ)ης νόμον τε κοινῆς εὐσεβείας σεβόμενος, τ-
(ἀ) πάν(τ)α προνοαίαι δαιμό(ν)ων, [λι]θείαις ἀπέδει-
ξ' ἐν ἱεραῖς· Ἐγὼ πάντων ἀγαθῶν οὐ μόνον κτῆ-
10 σιν βεβαιοτάτην ἀλλὰ καὶ ἀπόλαυσιν ἡδίστην
(ἀνθρώποις ἐνόνι)σα (τ)ήν [εὐ]σέβειαν, τὴν αὐτήν
τε κρίσιν καὶ δυνάμειος εὐτυχῶς καὶ χρήσεως μα-
(κα)ρίστης αἰτίαν ἔσχον, π(αρ) [ὅ]λον τε τὸν βίον ὥ-
φθην ἀπᾶσι βασιλείας ἐμ(ῆς) [καὶ] φύλακα πιστοτά-
15 τήν καὶ (τ)έρψιν ἀμείμνητον [ἡ]γούμενος τὴν ὁσί-
τητα. Δι' αὐτὴν καὶ κινδύνους μεγάλους παραδόξως
διέφυγον καὶ πράξεων δυσ(ε)λπίστων εὐμηχάνως
ἐπεκράτησα καὶ βίου πολυετοῦς μακαρίστως ἐπλη-
ρώθην. Ἐγὼ πατρῴαν βασιλείαν παραλαβὼν ἀπὸ
20 Διὸς τε Ὠρομάσδου καὶ Ἀπόλλωνος Μίθρου Ἡλίου Ἐρ-
μοῦ καὶ Ἀρτάγου Ἡρακλέους (Ἀ)ρεως, καὶ ποιησά-
(μ)ενος παλαιᾶς δυνάμειος [καὶ] τύχης νέας τῆς ἐ-
(μ)ῆς ἡλικιώτιν θεῶν μεγάλ(ω)ν τὴν ἀρχαίαν τιμὴν
ἐν ἱεραῖ τε λιθείαις μᾶς περιῶδον δαίμοσιν οὐρα-
25 νίοις χαρακτῆρ[α] μορφῆς ἐμῆς [ἐ]πηκόοις σύνθρονο-
ν εἰς δεξιὰς παρ(έ)στησα, μείμνημα δίκαιον φυλάσ-
σων ἀθανάτου φροντίδος - - - - -
(ἀγώ)γων(?) - - - - -

The restorations are in the main those given by V. W. Yorke in *Journ. Hell. Stud.*, *loc. cit.* In l. 6 f. the space does not permit of the restoration $\tau\omicron\upsilon\tau\tau\omicron\epsilon\upsilon\sigma\epsilon\beta\epsilon\acute{\iota}\alpha\iota\ \gamma\nu\acute{\omega}\mu\eta\varsigma\ |\ \epsilon\mu\eta\varsigma$ suggested by Mr. Yorke. At the most only 11 letters are missing from the end of the line. I suggest therefore $\tau\omicron\upsilon\tau\tau\omicron\ \chi\acute{\alpha}\rho\iota\tau\iota\ \gamma\nu\acute{\omega}\mu\eta\varsigma$. With the exception of ll. 6-9 and l. 27 f., all the lines can be restored with certainty from Dittenberger, *Or. Gr. Inscr.* i, No. 383. It will be noticed that the arrangement of the lines as here given does not correspond in all cases to that given by Mr. Yorke; considerations of space available will, I think, be found to justify the alterations. In l. 1 it is clear that $\beta\alpha\sigma\iota\lambda\epsilon\upsilon\varsigma\ [\mu\acute{\epsilon}\gamma\alpha\varsigma\ \text{'}\text{Αντίοχος}]$ stood by itself in larger letters than the rest approximately in the middle of the inscription. The letters of the lower part of the inscription are closer together than those of the upper.

The inscription presumably belongs to a series set up by King Antiochos I of Commagene in the neighbourhood of Samosata, the series being a duplicate or nearly a duplicate of that discovered on the Nemroud Dagh, a mountain in the Taurus range. See Dittenberger, *op. cit.* i, Nos. 383 ff. On the Nemroud Dagh Antiochos was represented in conjunction with his ancestral deities, Zeus-Oromasdes, Apollo-Mithras-Helios-Hermes, Artagnes-Herakles-Ares, and an image of his Kingdom Commagene. There were two sets of these statues, one on the East, the other on the West, of the central tumulus. The terrace before each set of statues supported two low walls, in which were inserted slabs somewhat similar to the one on which is the present inscription.

See Humann and Puchstein, *Reisen in Kleinasien*, p. 298 ff., Pls. xxxv-xxxix.

l. 1. Antiochos I of Commagene was, through his mother Laodike, a grandson of King Antiochos VIII Grypos of Syria (cf. No. 970). His reign extended from about 69 B.C. to a little before 31 B.C. (see Wilcken in Pauly-Wissowa, s.v. *Antiochos*, cols. 2487 ff., No. 37; Wroth, *B. M. Coins of Galatia*, p. xlv).

l. 4. Laodike. Daughter of King Antiochos VIII Grypos. See Dittenberger, *op. cit.* p. 594, n. 3.

l. 9. Previous editors read $\epsilon\pi'\ \iota\epsilon\rho\alpha\acute{\iota}\varsigma$ or $\epsilon\pi\iota\ (\delta)\epsilon\rho\alpha\acute{\iota}\varsigma$. N is certain.

l. 24. $\pi\epsilon\rho\iota\acute{\omicron}\delta\omicron\upsilon$ is the restoration proposed by Mr. G. F. Hill. The meaning must be that the statues were surrounded by a single pathway from which they could be viewed.

l. 26. I take the meaning of $\epsilon\iota\varsigma\ \delta\epsilon\chi\acute{\iota}\alpha\varsigma$ to be 'on the right', going closely with $\epsilon\pi\eta\kappa\acute{o}\iota\varsigma\ \sigma\acute{\upsilon}\nu\theta\rho\omicron\nu\omicron\nu$. 'I set up my image seated on a throne adjoining my gracious deities on my right.' On the Nemroud Dagh Antiochos was seated on the extreme left with Commagene and the deities on his right. The construction is not of the clearest, but there is no need to adopt Dittenberger's $\epsilon(\kappa)\ \delta\epsilon\chi\acute{\iota}\alpha\varsigma$.

l. 27 f. The language no doubt followed closely that of the Nemroud Dagh inscription (Dittenberger, *op. cit.* p. 599, ll. 64 ff.): $\mu\acute{\iota}\mu\eta\mu\alpha\ \delta\acute{\iota}\kappa\alpha\iota\omicron\nu\ \phi\upsilon\lambda\acute{\alpha}\sigma\sigma\omega\nu\ \acute{\alpha}\theta\alpha\nu\acute{\alpha}\tau\omicron\upsilon\ \phi\rho\omicron\nu\tau\acute{\iota}\delta\omicron\varsigma$, $\eta\ \pi\omicron\lambda\lambda\acute{\alpha}\kappa\iota\varsigma\ \epsilon\mu\omicron\iota\ \pi\alpha\rho\alpha\sigma\tau\acute{\alpha}\tau\iota\varsigma\ \epsilon\pi\iota\phi\alpha\eta\varsigma\ \epsilon\iota\varsigma\ \beta\omicron\theta\eta\tau\epsilon\iota\alpha\nu\ \acute{\alpha}\gamma\omega\omega\nu\ \beta\alpha\sigma\iota\lambda\iota\kappa\acute{\omega}\nu\ \epsilon\upsilon\mu\epsilon\nu\eta\varsigma\ |\ \epsilon\omega\rho\acute{\alpha}\tau\omicron$, but the space available between $\phi\rho\omicron\nu\tau\acute{\iota}\delta\omicron\varsigma$ and $(\acute{\alpha}\gamma\omega\omega)\nu$ (if the latter is correctly restored) shows that there must have been some variation.

MXLVIII B.

NINEVEH (KOUYUNJIK).

1048 b. Limestone statuette of Herakles seated. Probably a representation of Herakles Epitrapezios. Ht. 1 ft. 9 in. *Journ. Hell. Stud.* iii, p. 240, Pl. 25; Smith, *B. M. Cat. of Sculpt.* iii, No. 1726 with ref.; Robert in Pauly-Wissowa, s.v. *Diogenes*, No. 54. Found at Nineveh among the ruins of the palace of Sennacherib, 1880.

There are two inscriptions on the plinth, viz.—

(a) on the left side:

ΔΙΟΓΕΝΗΣ ΕΠΟΙΕΙ

Διογένης ἐποίηι.

(b) on the front:

ΣΑΡΑΠΤΙΔΩΡΟΣ ΑΡΤΕΜΙΔΩΡΟΥ ΚΑΤΕΥΧΗΝ

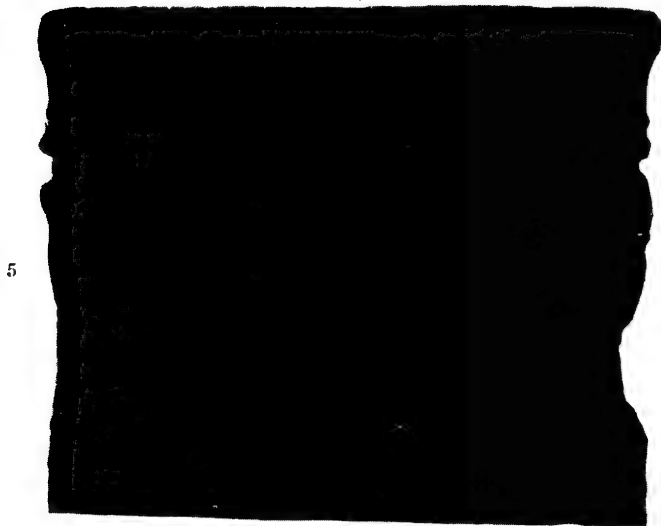
Σαραπίδωρος Ἀρτεμιδώρου κατ' εὐχήν.

Lettering of about the second century A.D. There are traces of red in the letters.

MXLIX.

NORTHERN SYRIA.

1049. Limestone front from tomb of altar form, with a ram's head at either corner and a garland suspended between them. Above the garland is a tablet with the inscription. Ht. 2 ft. 3½ in.; width 2 ft. 9 in. For the form of tomb cf. Altmann, *Die römischen Grabaltäre d. Kaiserzeit*, p. 68 ff. Acquired 1909.



Κλεοπάτρα Σάμου
τοῦ Ἀσπασίου, γυνή
Διονυσίου Διονυσίου
τοῦ καὶ Θεοδώρου,
5 ζήσασα ἔτη λβ̄ μῆνας Ὡ̄.

The name Samos occurs in *C. I. G.* 2328 b, p. 1051. There also we have a connexion with Syria through the town Arethusa:
Ἀμμία Ἀνδρομαχίδου Ἀρεθουσία χρηστὴ καὶ ἄλυπε χαῖρε.

Βόηθε Σάμου Ἀρεθούσιε χρηστὴ καὶ ἄλυπε χαῖρε.

Probably of the first half of the first century A. D. (cf. Altmann, *op. cit.* p. 9).

ML.

SEBASTE.

1050. Limestone tablet, with inscription within ornamental moulded frame. Rough at back. Practically complete, except for a portion broken away at lower l. corner. L. 3 ft. ¾ in.; ht. 1 ft. 9½ in.; depth 6 in. Acquired 1878.



Μ. Λικίνιος Ἀλέ-
ξανδρος, ὁ καὶ Γυ-
μνάσις, υἱὸς Κου-
αρτείνου, τῇ κυρία
5 πατρίδι τῶν ἰδίων.

l. 2 f. *Γυμνάσις*. Apparently for *Γυμνάσιος*, as *Καλ-
ποῦρνις* for *Καλπούρνιος* in *C. I. G.* 4423, 6674; *Καλ-
πόρνις*, *ibid.* 4366 α, l. 9; *Κλαῦδις* for *Κλαύδιος*, *ibid.* 5198.

l. 3 f. *Κουαρτείνου* = Quartini. See *C. I. G.* 4614, from the amphitheatre at Kanawât (ancient Canatha), an inscription which is in other respects analogous to the present. *Μάρκος*; *Οὔλιος Λυσίας* - - - ἐφιλο-

*τιμήσα[τ]ο [τ]ῇ γλυκυτάτῃ πατρίδι, [δαπανήσας ἐκ] τῶν
ἰδίων κ.τ.λ.*

l. 4 f. *τῇ κυρία πατρίδι*. Cf. *C. I. G.* 3673, 4647.

l. 5. *ἐκ* has been omitted before *τῶν ἰδίων*.

The stone evidently comes from some building erected by M. Licinius Alexandros (alias Gymnasios) at his own expense from patriotic motives.

Probably third century A. D.

MLI.

PALESTINE (MOUNT HERMON).

1051. Pillar of rough grey stone, broken into two pieces, which fit together. Ht. 3 ft. 6 in.; width 1 ft. 7 in. Warren, Palestine Exploration Fund, *Quarterly Statement*, 1870, p. 328; Clermont-Ganneau, *ibid.* 1903, pp. 135 ff. and 231 ff.; Cumont in Pauly-Wissowa, s. v. *Hermon* (3), col. 893. Found on the summit of Mt. Hermon, 1870.

ΚΑΤΑ
ΛΕΥCIN
ΘΕΟΥ
ΙCΤΟΥ
ΑΤΙΟΥ
ΥΟΜΝΥ
ΤΕCΕΝΤ
ΘΕΝ

Κατὰ κέ- 5 . ατίου,
λευσιν [ὁ] ὁ μνύον-
θεοῦ με- τες ἐντεῦ-
γίστου Β. - θεν.

Letters large and very rough. Lines slope downwards to the right.

Cumont, *loc. cit.*, reads (after Clermont-Ganneau): κατὰ κέλευσιν | θεοῦ μέγιστου κ[αὶ] | ἀγίου | δ (ῥ) ὁ μνύον | τες, ἐντεῦθεν.

In the Old Testament the god of Mount Hermon is called Ba'al Hermon (*Judges* 3. 3). The reading of the end of l. 4 and the beginning of l. 5 is doubtful. It may be said with confidence that καὶ ἀγίου cannot be right. The incisions suggest Β. ο β. ατίου.

The inscription forbidding strangers to enter the inner precinct of the temple at Jerusalem may be compared with the present (Dittenberger, *Or. Gr. Inscr.* ii, No. 598): μηθένα ἀλλογενῆ εἰσπορεύεσθαι ἐντὸς τοῦ περὶ τὸ ἱερὸν τρυφάκτου καὶ περιβόλου. ὃς δ' ἂν ληφθῇ, ἐαυτῷ αἰτίος ἔσται διὰ τὸ ἐξακολουθεῖν θάνατον.

Letters of about the third century A. D.

MLII.

BABYLONIA.

1052. Rectangular fragment of limestone (?), probably broken on all sides except at the top. It has the remains of seven lines of inscription, separated from one another by fine incised lines. The letters of the first line are practically obliterated, though traces of them can be seen. L. 5 in.; ht. 5½ in.; depth 2½ in. Haussoullier in *Klio*, ix, p. 353 f.; cf. Minns in *Journ. Hell. Stud.* xxxv, p. 33 ff. Acquired 1879.

ΤΟΣ ΜΕΓΑΛΟΥ ΑΡΣΑΚΟΥ
ΣΦΙΛΕΛΛΗΝΟΣ ΕΤΟΥ
ΛΣΟΒΑΣΙΛΕΥΣΤ
5 ΙΕΡΟΝ ΑΡ ΚΑΙ Ρ
Ρ ΟΣ Ι

[Βασιλεύου]τος μεγάλου Ἀρσάκου
[Ἐπιφανοῦ]ς Φιλέλληνης ἔτου[s]
ὡς ὁ βασιλεὺς ἄγ[ει]
5 [κατὰ νόμον] ἱερὸν ΑΡ καὶ Ρ.
[ὡς ἡ πόλις] Ι [Κ]
[καὶ] Ρ, [μην]ὸς -----

The restorations are those of M. Bernard Haussoullier in the article quoted above.

l. 1. There can be no doubt that this line was originally inscribed, though the letters cannot now be made out.

l. 2. This king, as the date below indicates, must be Arsakes IX, Mithradates II (ca. 123-88 B.C.). The title Φιλέλλην does not occur ordinarily upon the coins of Mithradates II, but it is found upon those of Mithradates I (171-138 B.C.) and Artabanos I (128-123 B.C.), while Wroth assigns tentatively to Mithradates II four coins of unusual style which have the title Φιλέλλην. See *B. M. Coins of Parthia*, pp. 12-15 and pp. 21 and 35.

l. 4. The space before ὡς ὁ βασιλεὺς is left blank on the stone. There is little doubt that M. Haussoullier is right in reading ἄγ[ει], the Α which precedes the Γ being small as in l. 2. For the expression cf. Dittenberger, *Sylloge*², i, No. 288, l. 9: ὡς μὲν [βα]σιλεὺς Εὐμένης ἄγει ἔτους τετάρτου καὶ δεκάτου.

l. 5. ἱερὸν is doubtless right, as M. Haussoullier suggests. He restores [κατὰ νόμον] ἱερὸν. He points

out that the epithet ἱερὸν tends to become otiose, and that the adoption of the Seleucid era by the Arsakidae may have been ushered in by a law.

The year 191 (ΑΡΡ) of the Seleucid era is the year 122-121 B.C., the Seleucid era dating from 312-311 B.C.

l. 6 f. Haussoullier restores [ὡς ἡ πόλις] Ι [Κ καὶ] Ρ, i. e. the year 127 of the era of the Arsakidae. The era of the Arsakidae began in 247 B.C. Normally there is an interval of sixty-four years between the two eras as here, but in another inscription published by him the interval is one of sixty-five years. Haussoullier supposes that the reckoning was made from a different month in the respective cases.

l. 7. G. Hirschfeld read in this line ν (not ν) ὁ . λ . οο There is considerable doubt as to the Υ and Λ, and there is no doubt that Haussoullier is right in reading Ρ for Ὀ. There is, however, equally no doubt that the letters ΟΣ can be read after an interval of (probably) three letters after Ρ. Probably [μην]ὸς should be restored.

VII.—CYRENE.

Nos. 1053—1062.

MLIII.

CYRENE.

1053. Slab of white marble, broken above and on the l. side. Ht. 1 ft. 4½ in.; l. 1 ft. 3 in.; depth (greatest) 4 in. Smith and Porcher, *Discoveries at Cyrene*, pp. 71, 111, Pl. 79, No. 7; Collitz-Bechtel, *Griech. Dialektinschr.* iii (2), No. 4834. Found in the *pronaos* of the large temple near the *stadium*. Acquired 1861.

A.

B.

.ΝΙΠΠΙΟΥΣ:ΛΥΣΙΣΒΑΙΩ

ΠΟΛΥΑΡΧΟΣΠΑΥΣΑΝΙΑ

ΧΑΡΩΝΦΑΥΣΤΙΩ

ΙΕΥΞΙΣΑΙΤΑΧΙΝΩ

ΚΑΛΛΙΣΤΡΑΤΟΣΝΙΚΑΙΩ

ΕΛΙΚΑΝΛΕΝΤΙΧΩ

ΛΥΚΟΣΕΥΡΥΜΑΧΩ

ΝΙΚΙΠΠΟΣΕΥΦΡΟΝΙΩ

ΦΙΛΟΞΗΝΟΣΜΕΛΑΝΙΠΠΩ

ΤΕΛΕΣΑΡΧΟΣΚΡΗΣΙΛΑ

ΑΝΤΙΜΑΧΟΣΦΙΛΟΚΩΜΩ

ΑΝΤΙΦΙΛΟΣΑΥΣΑΝ

ΑΛΕΞΙΒΙΟΣΣΜΥΡΝΑΙΩ

ΑΜΜΩΝΙΟΣΞΗΝΙΟΣ

ΕΠΗΡΑΤΟΣΠΟΛΥΔΩΡΩ

ΑΛΕΞΙΣΑΥΓΑΝΤΟΣ

ΑΡΙΣΤΡΧΟΣΘΡΑΣΥΟΣ

ΟΙΔΑΣΛΥΣΑΝΟΡΟΣΑΝΑΞΑΝΔΡΟΣΣΧΙΔΑ

ΒΑΡΑΙΒΙΣΜΟΙΡΙΣΘΕΝΕΥΣ

ΕΞΑΚΕΣΤΑΣΑΡΙΣΤΙΠΠΩ

ΑΛΕΞΙΜΑΧΟΣΑΛΚΙΟΣ

ΠΡΟΚΛΗΣΙΛΣΟΝΟΣ

ΕΥΡΥΦΩΝΑΡΙΣΤΙΟΣ

ΛΥΚΩ

A.

----- Δ]αμο)κρίτω
[Φιλόξη]νος Μελανίππω
----- (Ε)ρυσίππω
----- (ρ)αχος 'Αρτύλα
5 ----- άτης 'Υπερόχω
----- [α]ρχος Ποδώκευς
----- κάρτης Θράσωνος
----- (χ)ος Φράσωνος
[Μελά]νιππος 'Αγήμονος
10 ----- Θάλωνος
----- ν Πρώρω
----- λας Εύκλειδα
----- αμος Μιζίστιος
----- της 'Ακέσωνος
15 [Δαμ]οτέλης Πράτιος
[Πολύ]αρχος Πανσανία

----- οίδας Λυσάνορος
- - - (ν) 'Αριστοβώλω
- - - ένης Χαιριείδευς
20 - - - (ω)ρ Πείσιος
- - - (ρ)ος Νέωνος
- - - (Δ)άμιος
- - - (λ)ύκω

B.

[Μελα]νίππος : Λυσισβάτω)
Πολύαρχος Πανσανία
Χάρων Φαυστίω
Ζεύξις Αίταχίννω
5 Καλλίστρατος Νικαίω

'Ελικάν Λεντίχω
Λύκος Εύρυμάχω
Νίκιππος Εύφρονίω
'Αρίστων Λύκων(ος)
10 Φιλόξηνος Μελανίππω
Τελέσαρχος Κρησίλα
'Αντίμαχος Φιλοκώ(μ)ω
'Αντίφιλος (Λ)υσαν(ία)?
'Αλεξίβιος Σμυρναίω
15 'Αμμώνιος Ξήνιος
'Επήρατος Πολυδώρω
'Αλεξίς Αύγαντος
'Αρίστ(α)ρχος Θράσωνος
'Ανάξανδρος Σχίδα
20 Βάραιβις Μοιρισθένης
'Εξακέστας 'Αριστίππω
'Αλεξίμαχος 'Αλκιος
Προκλῆς 'Ιάσονος
Εύρυφών 'Αρίστιος.

The inscription, a list of names, belongs probably to the third century B. C. Blass (*ap. Collitz-Bechtel*) draws attention to the name *Σμυρναῖος* (B. 14), which points to a date subsequent to the refounding of Smyrna by Antigonos and Lysimachos. The left-hand column is by a different hand from that on the right, and is more carefully incised. As regards forms of letters, Γ is consistently used, Ν and Ν are used varying, Ξ is general, but Ξ occurs once. Mistakes occur, e. g. B. 6 *Λεντίχω* for *Λεοντίχω*; B. 9 *Λύκων* for *Λύκωνος*; B. 13 *Αυσαν* for *Λυσαν(ία)* or the like; B. 18 *Ἀριστρχος* for *Ἀρίσταρχος*.

The names are in several instances curious, e. g. *Ποδώκης*, *Χαιριείδης*, *Αἰτάχιννος*, *Βάραιβις*, &c. Many of the names occur in other inscriptions from Cyrene, a fact which argues that they were largely of local use. Thus (of the rarer names)—

A. 1. 8. *Φράσων*. Cf. *C. I. G.* 5180 e.

1. 11. *Πρώρος* is mentioned as an Olympic victor from Cyrene (357 B. C.) by Paus. x. 2. 3.

1. 15. *Πράτις*. *C. I. G.* 5146, l. 11; *Am. Journ. Arch.* xvii, p. 178, No. 48.

1. 21. *Νέων*. *C. I. G.* 5148.

B. 1. 1. *Λυσισράτω*. Blass after Schulze.

1. 5. *Νίκαιος*. *C. I. G.* 5151.

1. 12. *Φιλόκωμος*. *C. I. G.* 5146, ll. 21, 28.

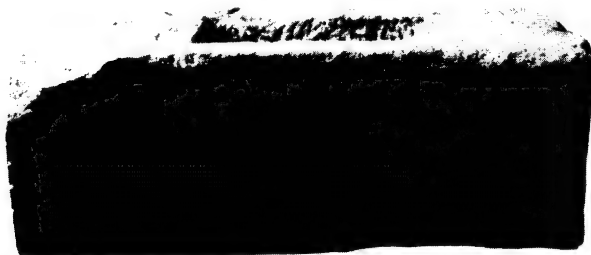
In l. 6 *Ἑλικάν* seems possibly a mistake for *Ἑλίκας* or *Ἑλικάων*. Cf., however, *C. I. G.* 5146, l. 13: *Ἑχ[θ]ατιὰν Αὐτοφίλω*.

Of other lists of names from Cyrene may be mentioned: *C. I. G.* 5143 (list of priestesses of Hera of Ptolemaic age); *C. I. G.* 5144–5 (lists of priests of Apollo); *C. I. G.* 5146 (apparently on the same lines as the present); *Am. Journ. Arch.* xvii, p. 168, No. 27. The exact purpose of the present list cannot be determined.

MLIV.

CYRENE.

1054. Rectangular block of white marble, with rectangular sinking in the middle (l. 1 ft. 1½ in.; width 11½ in.; ht. 3 in.). On the l. is a large semi-elliptical sinking, at the back a smaller but deep circular sinking, with cramp-sockets on each side. The block measures 2 ft. 6 in. l. x 1 ft. 7 in. w. x 10½ in. h. At the time of discovery it contained in the central sinking a square marble pedestal, 10 in. w. x 5 ft. h., bearing the portrait-head of a man in the prime of life, wearing a diadem. Smith and Porcher, pp. 42, 93, 109, Pls. 65, 77; Smith, *B. M. Cat. of Sculpt.* ii, No. 1383, with references there given; Münzer in Pauly-Wissowa, s. v. *Cornelius*, Nos. 228–9, col. 1389 f.; Dittenberger, *Sylloge*², i, No. 343; Cagnat, *I. G. ad r. Rom. pert.* i, No. 1040; Collitz-Bechtel, *Griech. Dialektinschr.* iii (2), No. 4853. From the temple of Apollo at Cyrene. Acquired 1861.



Γ[ρ]αῖον Κορνήλιον Λέντολον
Ποπλίω νίδν Μαρκελλίνον, πρεσ-
βευτάν, ἀντιστράταγον, τὸν
πάτρωνα καὶ σωτῆρα, Κύρ[ο]ναῖοι.

The career of Gnaeus Cornelius Lentulus Marcellinus, to whom the people of Cyrene erected a statue as their 'patron and saviour', and who is described as 'legatus and propraetor', was briefly as follows. He was ordinary moneyer at Rome and struck coins about 86 B. C. (Grueber, *B. M. Coins of the Roman Rep.* i, p. 309 f., Pl. xxxvii. 20–22). He also struck them about 76–72 B. C. as quaestor in Spain (*ibid.*). In 70 B. C. he appeared as *patronus* of the Sicilians at the trial of Verres (Cic. *div. in Caec.* 13; *in Verr.* ii. 103, iv. 53). He is called by Cicero on this occasion *clarissimus adolescens*. In 67 B. C. he was *legatus pro praetore* of Pompeius in the war against the pirates, and was stationed in Libyan waters (Florus, *Epit.* i. 41. 9; Appian, *Bell. Mithr.* 95). There can be little doubt that it was at this period that the people of Cyrene erected the statue to him for his services in ridding them of the pirates. He took part in the proceedings against Clodius in 61 B. C. (Val. Max. iv. 2. 5). In 60 B. C. he was praetor, and in the next two years he was engaged in operations against the Arabs as governor of Syria (App. *Syr.* 51). In 56 B. C. he was consul, and in that capacity was an ardent champion of Cicero, who

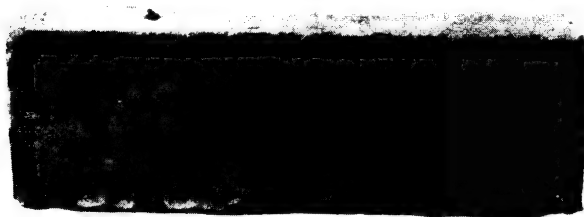
describes him (*Brutus*, 247) as *ne unquam indisertus et in consulatu pereloquens, non tardus sententiis, non inops verbis, voce canora, facetus satis*.

Does the head found with the base represent Lentulus? Bernoulli, *Röm. Ikon.* i. 182 ff., rejects the identification. There are several considerations which favour this view. The head, with its regal diadem, does not suit a Roman propraetor, nor are the features Roman. They are far more suitable to a Hellenistic monarch. The arrangement whereby the head was awkwardly fitted on a square pillar shows that it was not in its original position when found. The most decisive argument against the attribution lies, however, in the age. The head can hardly represent a man above 30 years of age, whereas Lentulus in 67 B. C. must have been at least 46, for about 86 B. C., when appointed moneyer, he could not have been less than 27. It is true that Cicero describes him in 70 B. C. as *adolescens*, but an oratorical expression of this kind cannot outweigh the evidence which points to Lentulus having been moneyer in or about 86 B. C. We must, therefore, conclude that the probabilities are against the head being identified with the Lentulus of the inscription.

MLV.

CYRENE.

1055. Rectangular block of white marble, cut away on the l. side, slightly broken below. Cramp-sinking on l. upper edge. The end of the first line of the inscription has been chiselled away. Traces of red in ll. 2 and 3. L. 1 ft. 7 in.; ht. 6½ in.; depth 4 in. Smith and Porcher, p. 110, Pl. 77, No. 5. Found under a mosaic pavement in the temple of Apollo at Cyrene. Acquired 1861.



ΑΤΗ ' Ν Ν

ΥΣΕΑΥΤΟΥ
ΑΠΟΛΛΩΝ

--- δεκ'άτη(ν)(?)....(ν). ν
 ----- ο]υς έαυτοῦ
 ----- 'Απόλλωνι.

Lettering of about the first century B.C.

MLVI.

CYRENE.

1056. Rectangular block of bluish marble, 2 ft. 3½ in. l. x 2 ft. 9½ in. deep x 12½ in. high. At the top are two sinkings, probably for the reception of the feet of a statue. In the front r.-hand corner a small circular sinking. Smith and Porcher, p. 113, Pl. 81, No. 12; Cagnat, *I. G. ad r. Rom. pert.* i, No. 1034. From ruins north of the temple of Apollo at Cyrene. Acquired 1861.



'Υπὲρ τῆς (Νέρων)ος Κλαυδίου
 Καίσαρος νίκης καὶ σωτηρίας
 καὶ τοῦ οἴκου αὐτοῦ παντὸς
 'Απόλλωνι 'Αποβατηρίῳ

5 Μ. 'Αντώνιος Γέμελλος ἐκ τῶν τοῦ
 ('Α)πόλλωνος.

The base probably supported a statue of Apollo, dedicated on behalf of the victory and safety of Nero and his family by M. Antonius Gemellus to Apollo 'of safe landing' out of the funds in the temple of Apollo.

l. 1. The word *Nέρωνος* is erased, but the letters can be traced. For another example of the erasure of Nero's name (of which there are numerous instances) see No. 1067 from Gizah.

l. 4. The epithet 'Αποβατήριος, 'protector of landing', is also found applied to Zeus. Alexander erected an altar to *Zeus Apobaterios* when he landed in the Troad (Arrian, *Anab.* i. 11. 7). The epithet is also applied to the goddess Apollonis. See Pauly-Wissowa, s. v. *Apobateria*, and Dittenberger, *Or. Gr. Inscr.* i, No. 309, n. 9.

Date between A.D. 54 and 68.

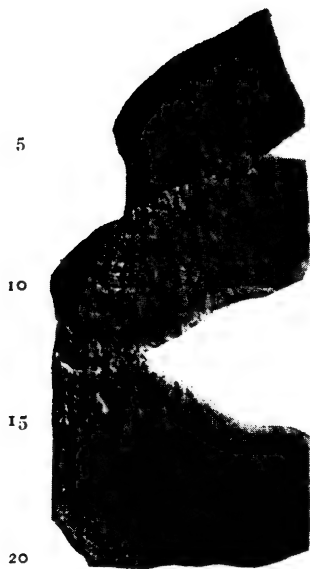
MLVII.

CYRENE.

1057. Slab of white marble in three fragments, which can be fitted together. Portions of the edge on each side are preserved. The l. side has remains of a large concave moulding. Broken away above and below. The slab appears (as will be seen from the following inscription) to have belonged to a series of inscribed slabs projecting from a background. Ht. 1 ft. 9½ in.; width of inscribed face 9½ in.; depth (greatest) 12 in. Smith and Porcher, pp. 75 and 112, Pl. 80, No. 8; Cagnat, *I. G. ad r. Rom. pert.* i, No. 1037. Acquired 1861.

The inscription records a feast given by Antonia Mego, priestess of Artemis, to maidens of Cyrene, on behalf of the victory and stability of Trajan, the Senate, and the Roman people. The inscription falls

between A.D. 102 (*Δακικός*) and A.D. 117, since no mention is made of Trajan's victory over the Parthians (absence of title *Παρθικός*). From the next fragment it seems likely that the date is 104.



[Ὑπὲρ τῆς τοῦ Α -]
[τοκράτορος Τρα-]
[ἱανοῦ Γ(ε)ρμ(α)λ(ν)-]
[ικοῦ] (Δ)ακικ(ο)ῦ]
[νίκη]ς) καὶ δια-
[μο]νῆς καὶ τοῦ
5 [σύ]ν)παντ(ος) [αὐ-]
[τοῦ] οἴκου καὶ
[τῆς] ἱερᾶς συν-
[κ]λήτου καὶ δῆ-
(μου) 'Ρωμαίων
10 'Αντωνία Μεγ(ώ),
Μ. 'Αντωνί(ου), [θύ-](?)
σαντος
.. (κ)αὶ
νίου Σω
15 καὶ 'Ηγισάν(δ)ρου](?)
τοῦ Βωλακλέος, ἰ-
έρεια 'Αρτίμιδος
ἀριστίει τὰς τὴν
(π)όλιν καὶ τὴν χώρα(ν)
20 [κα]τοικοῦσας π(α)ρ-
[θένους]

l. 7 f. [τῆς] ἱερᾶς συν[κ]λήτου. Cyrene was a senatorial province. In Asia the term is said to be met with only when the monument is from a senatorial province (cf. Lebas-Waddington, iii, Nos. 519-20, l. 3).

l. 10. Μεγ(ώ). Cf. *C. I. G.* 5143; *Mélanges d'Archéologie et d'Histoire*, xxxiv, p. 284 f., No. 15 (from Gigthis, Tunisia).

l. 11. The reading [ἱερατεύ]σαντος proposed by Smith and Porcher, *op. cit.*, seems quite impossible on account of the number of letters required, which is too great for the space available. [θύ]σαντος would

suit the space available, and we know moreover that in antiquity public feasts were closely associated with sacrifices of victims. The sacrifice usually took place in the morning before the midday ἀριστον (see Schömann-Lipsius, *Griech. Alterthümer*⁴, ii, p. 248).

l. 18. ἀριστίει (sic) for ἀριστίξει. See preceding note.

ll. 18 ff. For this phrase cf. Newton, *Disc. at Halic.* No. 101, p. 799 (7): τοῖς κατοικοῦσιν τὴν πόλιν καὶ τὴν χώραν.

For the form of the inscription cf. *C. I. G.* 2744, 3956 b, &c.

MLVIII.

CYRENE.

1058. Fragment of white marble, broken at the top, bottom, and r. side. On the l. side is a concave moulding, similar to, but smaller than, that of the preceding. There can be little doubt that it comes from the same monument, though not from the same slab. Ht. 8 in.; width 5 in.; depth 4½ in. Smith and Porcher, p. 112, Pl. 80, No. 9. Found in the ruins north of the temple of Apollo with the foregoing. Acquired 1861.

ΛΑΖ.
ΧΕΡΙΩΝ
ΜΟΙΗΑ/
ΤΙΒΚΤΟΥ
5 ΝΟΣΕΤΟ
ΚΑΙ ΗΑΥ-
ΝΕΡ

λα(σα) - - - - -
χεριω(ν) - - - - -
μοιηα(λ) - - - - -
Τιβ. (ε)κ τοῦ (μ) - - - - -
5 ιογ' ἔτα(ν) [ς ρλε' τοῦ]
καὶ (ῆ) Αὐ(τ)οκράτορος]
Νέρ(ου)α Καίσαρος]
(Τ)ραϊαν(οῦ) Σεβαστοῦ]
[Γερμανικοῦ Δακικοῦ].

l. 4. The reading is, I think, certain. The τ is small, with the contraction line over it. Presumably we have in this line the month and day of the month—the 25th of Tiberios. For this month cf. *C. I. G.* iv, Index p. 47; Dittenberger, *Sylloge*², ii, No. 868, n. 8.

l. 6. η is not quite certain, the stone being broken

here. If it is correct, the inscription is dated in the 8th year of Trajan (A.D. 105) and the date of the era of Cyrene, starting from Actium (31 B.C.) would be 136. For this system of dating at Cyrene cf. Cagnat, *I. G. ad res Rom. pert.* i, No. 1031: $\epsilon\tau\omicron\upsilon\varsigma \rho\omicron\iota\theta'$ τοῦ καὶ ια' Ἀυτοῦ[νείου] Καίσαρος.

MLIX.

CYRENE.

1059. Marble bust of a beardless man, in very high relief. The inscription is on the front of the base. Ht. 1 ft. $\frac{1}{2}$ in. Smith, *B. M. Cat. of Sculpt.* iii, No. 2273. Found in a tomb at Soliman, near Benghazi. Acquired 1861.



Πόπλιος
Καλλιμάχου
ΛΛΗ.

Portrait bust of Publius son of Callimachus, aged 38 years. No doubt a funerary monument. About the second century A.D.

MLX.

CYRENE.

1060. Marble bust of a girl with long hair. L. side of face broken away. The inscription is on a curved plinth below the bust. Ht. 9 $\frac{1}{2}$ in. Smith and Porcher, p. 107, No. 136; Smith, *B. M. Cat. of Sculpt.* ii, No. 1494. Acquired 1861.



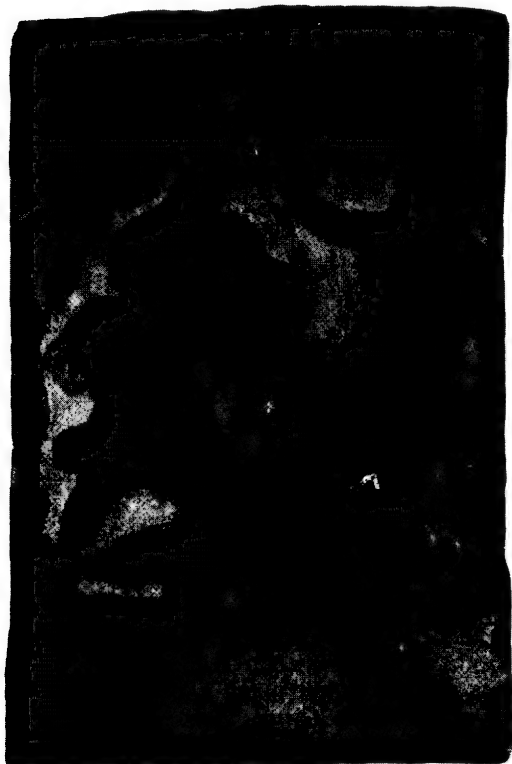
Νέμεσις
'Ωρίωνος ΛΙΣ.

Portrait bust of Nemesis, daughter of Orion, aged 16 years. A funerary monument, as the last. About the second century A.D.

MLXI.

CYRENE.

- 1061.** Marble relief representing Cyrene in the act of strangling a lion, crowned by Libya. Above the group are vine branches, with two birds pecking at bunches of grapes. Ht. 3 ft. 4 in.; width 2 ft. 3 in.; depth (greatest) $7\frac{1}{2}$ in. Smith and Porcher, p. 98, Pl. 76, and p. 114, Pl. 83, No. 19; Smith, *B. M. Cat. of Sculpt.* i, No. 790, with references there given; Roscher, *Lex. s. vv. Kyrene and Libya*, cols. 1726, 2037-8. Found on the site of the temple of Aphrodite, Cyrene. Acquired 1861.

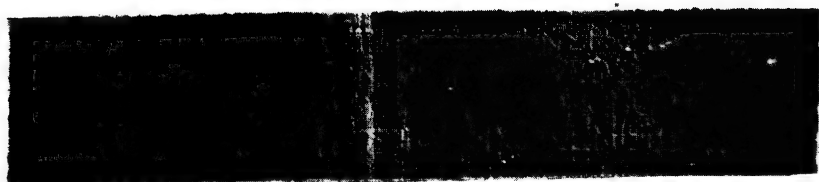


Κυρήνην πόλιων μητρόπολιν, ἣν στέφει αὐτὴ
 ἡπίρων Λιβύη τρισσὸν ἔχουσα κλέος,
 ἰνθάδ' ὑπὲρ μελάθροιο λεοντοφόνον θέτο Κάρπος)
 εὐξάμενος, μεγάλης σῆμα φιλοξενίης).

1. 3. The line implies that Karpos set the relief (in fulfilment of a vow) above the main-beam or architrave of the temple, as a thank-offering for the hospitality he had received from the people of Cyrene.

The legend, which this relief illustrates, is as follows (*Fr. Hist. Gr.* iv. 285. 2-6): Eurypylos, King of Libya, offered the lordship of the land to the one who would slay a lion which was ravaging the country. This prize was won by Cyrene.

Second-third century A. D.



MLXII.

CYRENE.

- 1062.** Lower part of a marble relief representing Apollo seated on rocks, with lyre, omphalos, and tripod. On the l. a seated gryphon and a bearded term. Ht. $8\frac{3}{4}$ in.; width $10\frac{1}{2}$ in. Smith and Porcher, p. 103, No. 72; Smith, *B. M. Cat. of Sculpt.* ii, No. 1438*, and Fig. 11. Acquired 1861.



Καθαρὸν δίκαιον πιστὸν ἀλαθὲς
 πνεῦμα θεοῦ σωτήρος Ἀπόλλωνος.

1. 1. For the doubling of the σ in πιστὸν, cf. No. 1010.

About the second century A. D.

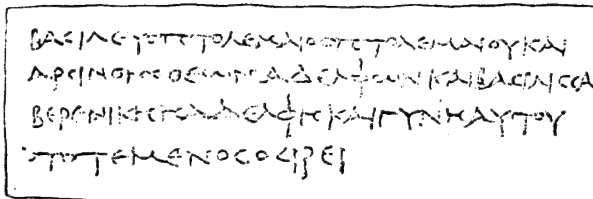
VIII.—EGYPT AND THE SUDAN.

Nos. 1063—1093.

MLXIII.

ABUKIR.

1063. Rectangular plaque of thin gold, with inscription in punctured letters. L. $6\frac{1}{2}$ in.; width $2\frac{1}{2}$ in.; wt. 803 grns. *C. I. G.* 4694; Letronne, *Inscr. grecques de l'Égypte*, i, p. 1 ff.; Strack, *Dynastie d. Ptolemäer*, p. 233; Michel, *Recueil*, 1234; Dittenberger, *Or. Gr. Inscr.* i, No. 60; *B. M. Cat. of Jewellery*, No. 2111; cf. Néroutos Bey, *L'ancienne Alexandrie*, p. 22. The plaque was found in 1818 on a foundation-stone, between two vitrified tiles, in the course of the construction by Mehemet Ali of two dykes between the lakes of Abukir and Mareotis and the sea; the site was a temple of Canopus. Presented by Mehemet Ali to Sir Sidney Smith. Acquired 1895.



Βασιλεὺς Πτολεμαῖος, Πτολεμαίου καὶ
'Αρσινόης, θεῶν Ἀδελφῶν, καὶ βασιλίσσα
Βερενίκη, ἡ ἀδελφή καὶ γυνὴ αὐτοῦ,
τὸ τέμενος Ὀσίρει.

The plaque evidently belongs to a foundation deposit of the temple of Osiris at Canopus. The dedicators are Ptolemy III Euergetes I (247–221 B.C.) and his wife Berenike.

1. 2. Arsinoe, the first wife of Ptolemy II Philadelphos and mother of Ptolemy III, was the daughter of Lysimachos. When Philadelphos married subsequently his sister Arsinoe, Ptolemy Euergetes was adopted by her. Hence he is called son of Ptolemy II and his sister Arsinoe in this inscription.

1. 3. Berenike. Daughter of Magas of Cyrene

and cousin to Ptolemy Euergetes (by courtesy called ἀδελφή).

A similar plaque was found in 1885 in the foundations of a temple in Alexandria. The plaque, inscribed in hieroglyphics and Greek, reads: ΣΑΡΑΠΙΔΟΣ ΚΑΙ ΙΣΙΔΟΣ ΚΑΙ ΒΑΣΙΛΕΥΣ ΠΤΟΛΕΜΑΙΟΥ ΚΑΙ ΒΑΣΙΛΙΣΣΗΣ ΑΡΣΙΝΟΗΣ ΘΕΩΝ ΦΙΛΟΠΑΤΟΡΩΝ. The king is Ptolemy IV Philopator, son of Ptolemy III Euergetes, 221–205 B.C. (Néroutos Bey, *loc. cit.*).

MLXIV.

EGYPT.

1064. Slab of white marble. Ht. 1 ft. $3\frac{1}{2}$ in.; width 1 ft. $7\frac{1}{2}$ in. Hall in *Class. Rev.* xii (1898), p. 274 ff.; Dittenberger, *Or. Gr. Inscr.* i, No. 86; Strack in *Archiv für Papyrusforschung*, i, p. 206. [Dept. No. 1207.]

ΥΠΕΡΒΑΣΙΛΕΩΣ ΠΤΟΛΕΜΑΙΟΥ ΚΑΙ ΒΑ
ΣΙΛΙΣΣΗΣ ΑΡΣΙΝΟΗΣ ΚΑΙ ΠΤΟΛΕΜΑΙΟΥ
ΤΟΥ ΥΙΟΥ ΘΕΩΝ ΦΙΛΟΠΑΤΟΡΩΝ ΤΩΝ
ΕΚ ΠΤΟΛΕΜΑΙΟΥ ΚΑΙ ΒΕΡΕΝΙΚΗΣ ΘΕ
5 ΩΝ ΕΥΕΡΓΕΤΩΝ ΑΡΗΙ ΝΙΚΗΦΩΡΙ ΕΥΔΑΓΩΙ
ΑΛΕΞΑΝΔΡΟΣ ΣΥΝΔΑΙΟΥ ΟΡΘΟΔΟΞΟΥ
ΟΣΥΝΑΠΟΤΑΛΕΙΣ ΔΙΑΔΟΧΟΣ
ΧΑΡΙΜΟΡΤΩΙ ΤΩΙ ΣΤΡΑΤΗΓΩΙ ΕΠΙ
ΤΗΝ ΘΗΡΑΝ ΤΩΝ ΕΛΕΦΑΝΤΩΝ ΚΑΙ
10 ΑΠΟΑΣΙΣ ΜΙΟΡΒΟΛΛΟΥ ΕΤΕΡΝΕΥΣ
ΗΓΕΜΩΝ ΚΑΙ ΟΙ ΥΠ' ΑΥΤΩΝ ΤΕΤΑ
ΓΜΕΝΟΙ ΣΤΡΑΤΙΩΤΑΙ

Ὑπὲρ βασιλέως Πτολεμαίου καὶ βα-
σιλίσσης Ἀρσινόης καὶ Πτολεμαίου
τοῦ υἱοῦ, θεῶν Φιλοπατόρων, τῶν
ἐκ Πτολεμαίου καὶ Βερενίκης θε-
5 ῶν Εὐεργετῶν, Ἀρηί Νικηφόρῳ Εὐάγρῳ
'Αλέξανδρῳ Συνδαίου Ὀρθοδόξῳ,
ὁ συναποσταλεῖς διάδοχος
Χαριμόρτῳ τῷ στρατηγῷ ἐπὶ
τὴν θήραν τῶν ἐλεφάντων καὶ
10 Ἀποᾶσις Μιορβόλλου Ἐτερνεὺς
ἡγεμῶν καὶ οἱ ὑπ' αὐτὸν τετα-
γμένοι στρατιῶται.

1. 1. The inscription is a dedication to Ares on behalf of Ptolemy IV Philopator (221–205 B.C.), his wife Arsinoe and their son, who afterwards reigned as Ptolemy V Epiphanes. Since Ptolemy Epiphanes

was born in 209, this dedication must, as Dittenberger remarks, fall between that date and 205 B.C.

l. 5. *Εὐαγρος*. 'God of successful hunting.' The epithet is also applied to Pan (Lepsius, *Denkmäler aus Aegypten*, xii, Pl. 81, No. 131, quoted by D.).

l. 6. *Ὀροαννεύς* for *Ὀροανδεύς*, a native of Oroanda in Pisidia.

l. 7. 'Sent out with the general Charimortos as vice-commander.' Dittenberger is no doubt right in interpreting *διάδοχος* as *vicarius*. Should Charimortos die or be incapacitated, Alexander was to succeed him.

l. 9. The hunting of elephants (no doubt for use in war) is mentioned in other Ptolemaic inscriptions, e.g. the Adulis inscription of Ptolemy III (Dittenberger, *op. cit.* No. 54, l. 10): *καὶ ἐλεφάντων Τρωγλοδυτικῶν καὶ Αἰθιοπικῶν, οὓς ὁ τε πατήρ αὐτοῦ καὶ αὐτὸς πρῶτο(ι) ἐκ τῶν χωρῶν τούτων ἐθήρευσαν καὶ καταγαγόντες εἰς Αἴγυπτον κατεσκεύασαν πρὸς τὴν πολεμικὴν χρεῖαν*, and *ibid.* No. 82 (a dedication similar to the present); cf. *Rev. Épigrr.* i, p. 153 (De Ricci), and see Diodorus,

iii. 36. 3. The scene of hunting operations was the Red Sea coast and Somaliland (Hall, *Class. Rev.*, *loc. cit.* p. 275).

l. 10. *Ἐτεννεύς*. A native of Etenna in Pisidia. Cf. the coins of that place with the inscription *ΕΤΕΝΝΕΩΝ* (Hill, *B. M. Coins of Lycia*, p. cxix). Apoasis was in subordinate command of the soldiers (*ἡγεμών*) under Charimortos and Alexander.

The presence of soldiers from Pisidia in the service of the Ptolemies is interesting. Mercenaries from Pisidia were freely engaged in the Mediterranean world (Hall, *loc. cit.* p. 278).

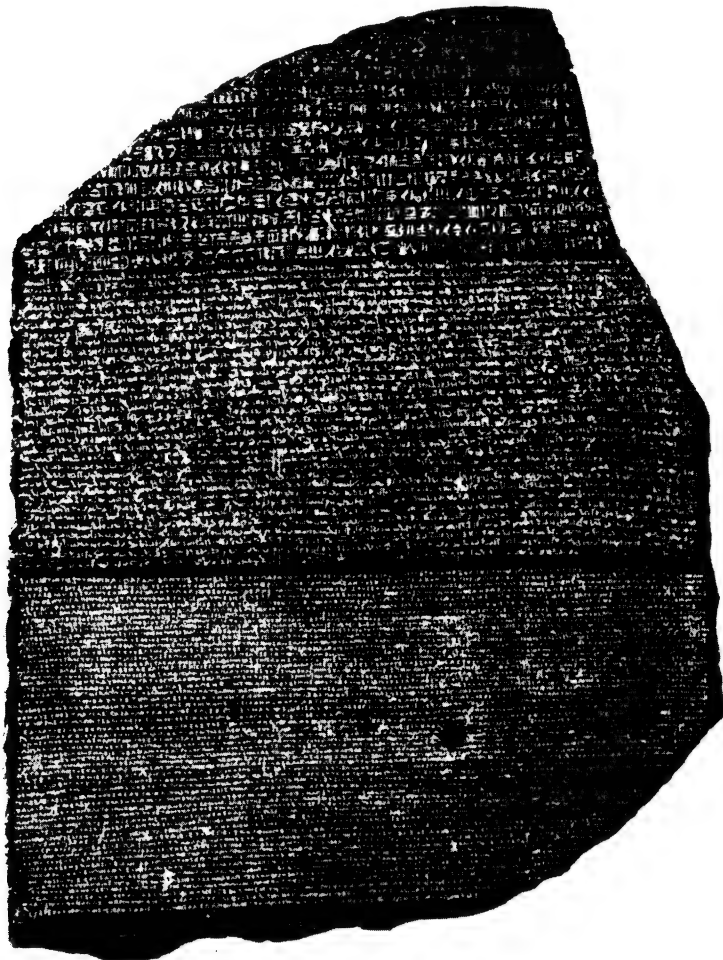
In general cf. Strabo, xvi. 15, c. 774: *εἰσὶ καὶ στήλαι καὶ βωμοὶ Πυθολάου καὶ Λίχα καὶ Πυθαγγέλου καὶ Λέοντος καὶ Χαριμόρτου κατὰ τὴν γνῶριμον παραλίαν τὴν ἀπὸ Δειρῆς μέχρι Νότου κέρως*.

Wilhelm (*Class. Rev.* xiii, p. 79) notes that a son of Apoasis is mentioned in an inscription given in Néroutsos Bey, *L'ancienne Alexandrie*, p. 115: *Ῥώϊς Αποάσιος Ἐτεννεύς*.

MLXV.

ROSETTA.

1065. Slab of black basalt, broken away at the top r. and l., and bottom r., corners. The top was probably rounded and sculptured with a figure of heaven, disk of Horos, and two pendant uraei. The stone was found (as it is said) in 1799 by a French officer of Engineers a few miles north of the Arab town of Rashid (Rosetta). It was surrendered to the British on the capitulation of Alexandria in 1801. Ht. 3 ft. 9 in.; width 2 ft. 4½ in.; depth 11 in. *C. I. G.* 4697; Dittenberger, *Or. Gr. Inscr.* i, No. 90, where the previous literature is given; Budge, *Decrees of Memphis and Canopus*, vols. i and ii; *The Rosetta Stone*, 1904; Mahaffy, *Hist. of Egypt under the Ptolemaic Dyn.*, p. 152 ff. The stone is inscribed in hieroglyphics, demotic, and Greek, the last of which alone is given here. [Dept. No. 24.]



[illegible]

The inscription is a decree passed by the Council of Egyptian priests at Memphis on the 4th day of the month Xandikos in the ninth year of the reign of Ptolemy V Epiphanes. This makes the date of the decree 196 B.C. (March).

l. 1. τοῦ νέου. Ptolemy came to the throne in 205 B.C. and was born in 209 B.C. (see preceding inscription). He was therefore 12 to 13 years of age at the time when this decree was passed. Hence the epithet 'young' applied to him.

κυρίου βασιλειῶν. This would naturally refer to the various lands under the rule of Ptolemy. See on l. 43.

κατασθησάμενον. This probably refers to the peace renewed with Antiochos III of Syria, the repression of the rebellion of Skopas and that of Lykopolis (Dittenberger after Drumann).

l. 2. κυρίου τριακονταετηρίδων. No satisfactory explanation of these 'periods of thirty years' has yet been given (Dittenberger). Mr. Hall, however, informs me that the Egyptian text reads 'lord of the Sed-festivals like Ptah', and that the thirty-year periods are those of the Sed-festivals.

"Ηφαιστος. This is the Greek equivalent of the Egyptian Ptah. Cf. Suidas, s. v. Φθαῖς ὁ "Ηφαιστος παρὰ Μεμφίταις.

l. 4. ἔτους ἐνάτου. Oct. 197–Oct. 196 B.C. See above on l. 1.

l. 5. ἀθλοφόρου. This was a special priestess of Berenike Euergetis, mentioned also in various papyri, e. g. *Amh. pap.* ii. 42. 3. 25. See Herwerden, *Lcx. Suppl.*² s. v. Details as to the duties of this 'prize-bearer' are unknown. Berenike Euergetis was the wife of Ptolemy III Euergetes I, daughter of Magas of Cyrene (see No. 1063), and the priesthood seems to have been established in the reign of Ptolemy Philopator her son and murderer in 211–210 B.C. For the evidence, which is furnished by demotic papyri, see Wilcken in Pauly-Wissowa, s. v. *Berenike*, col. 286.

κανηφόρου Ἀρσινόης Φιλαδέλφου. This priesthood is mentioned in a demotic papyrus as existing in 267–266 B.C. (Dittenberger, *Or. Gr. Inscr.* i, p. 93, n. 6).

Ἀρσινόης Φιλοπάτορος. Daughter of Ptolemy Euergetes and Berenike (see No. 1064).

l. 6. Ξανδικός. More commonly Ξανθικός. Macedonian month corresponding to Attic Elaphebolion, roughly our March. The Egyptian month Μεχείρ was a movable month, but it is calculated that the 18th Mecheir in the year 197/6 (which began on the 11th October) corresponds to March 27, 196.

προφήται. Interpreters of the oracles and sacred writings (Dittenberger, *Or. Gr. Inscr.* i, No. 56, n. 11).

πρὸς τὸν στολισμόν. Cf. the term [ἀρχι]στολιστ[ή]ς in Dittenberger, *op. cit.* No. 111, n. 13. There were special officers for the adorning of the statues of the gods and goddesses.

l. 7. περοφόροι. Cf. the Canopic monument (Dittenberger, *Or. Gr. Inscr.* i. 56, n. 13). Hesych. περοφόροι τέλος τι στρατιωτικόν, ἢ ὡς διὰ τὴν ἐν τοῖς λόφοις πτέρωσιν. καλοῦνται δὲ οὕτως καὶ τῶν ἐν Αἰγύπτῳ ἱερέων τινές. Cf. Diod. i. 87. 8. It appears probable

that this class of priests was so called from the feather worn by them. Drumann (*Inscr. v. Rosetta*) preferred the explanation that περόν represented a shrine (cf. Hesych. περόν σκηνή. καλύβη σκηνή. παστάς), and that περοφόροι are equivalent to παστοφόροι.

πρὸς τὴν πανήγυριν τῆς παραλήψεως τῆς βασιλείας. This is probably the ceremony at which Ptolemy Epiphanes, a minor when he ascended the throne, celebrated (fictitiously) his coming of age. It appears that it is the ἀνακλητήρια mentioned by Polybius (xviii. 55. 3): ἐπειδὴ δὲ τὰ κατὰ τοὺς Αἰτωλοὺς ἔθεντο καλῶς οἱ περὶ τὴν αὐλήν, εὐθὺς ἐγίνοντο περὶ τὸ ποιεῖν ἀνακλητήρια τοῦ βασιλέως, οὐδέπω μὲν τῆς ἡλικίας κατεπειγούσης, νομίζοντες δὲ λήψεσθαι τινα τὰ πράγματα κατὰστασιν καὶ πάλιν ἀρχὴν τῆς ἐπὶ τὸ βέλτιον προκοπῆς, δόξαντος αὐτοκράτορος ἤδη γεγενῆσθαι τοῦ βασιλέως.

l. 12. φορολογίων. These are the various taxes paid by the people. We get the word in the papyri in the general sense of revenue from taxes, e. g. *Tebt. Pap.* i. 24, l. 55: ἵνα . . . ὑπὸ διασκορπισμὸν τὰ τῆς φορολογίας ἀγάγωσιν. *Ibid.* i. 27, l. 46: τὴν τῆς φορολογίας ἐπαύξηνσιν, &c.

ὅ τε λαὸς καὶ οἱ ἄλλοι πάντες κ.τ.λ. The artisans as contrasted with the official and priestly classes.

l. 15. ἀπομοίρας τοῖς θεοῖς κ.τ.λ. This was a sixth portion of the produce of the vineyards and gardens paid originally to the Egyptian gods generally, but afterwards (since 264–263 B.C.) to the deified Arsinoe Philadelphos and (subsequently) to the θεοὶ Φιλοπάτορες (Wilcken, *Gr. Ostr.* i, p. 158, n. 3).

The threefold division of temple-receipts here mentioned is found in a decree of Ptolemy VIII Euergetes II (118 B.C.: *Tebt. Pap.* i. 5, l. 51). They are the ἱερὰ πρόσοδοι, the ἀπόμοιρα, and the συντάξεις. Grenfell, Hunt, and Smyly (*Tebt. Pap.* p. 37) discuss the bearing of the statements in this decree upon that of the Rosetta stone. If, they say, the Rosetta stone implies that the whole of the proceeds from the gardens and vineyards were paid to the temples in the reigns of Ptolemy Philopator and Epiphanes, this statement is open to grave suspicion. τὰς καθηκούσας ἀπομοίρας, however, certainly does not require this interpretation. It naturally means that only a portion of the proceeds was remitted to the temples, the rest being retained by the king. This portion was probably abrogated subsequently and restored by Euergetes II (*Tebt. Pap.*, loc. cit.).

The παράδεισοι were gardens with various fruit-trees.

l. 16. εἰς τὸ τελεστικόν. This must have been a tax paid by the priest to the king's treasury upon his entry into office. This is proved by the corresponding expression in the demotic version, which signifies 'the sum paid with a view to being made priest'. See Dittenberger, loc. cit.

ἕως τοῦ πρώτου ἔτους ἐπὶ τοῦ πατρὸς αὐτοῦ. Dittenberger would interpret 'throughout the reign of Philopator up to the first year of Epiphanes'. It seems, however, far more natural to explain 'up to the first year in the reign of his father' (Philopator).

l. 16 f. τοὺς ἐκ τῶν ἱερῶν ἐθνῶν . . . κατάπλου. This expression probably refers to different grades of

priests, who had previously been sent on missions to Alexandria. The occasion referred to must remain uncertain, but Dittenberger suggests that it may have been the king's birthday (cf. *id. Or. Gr. Inscr.* i. 56, l. 5).

τὴν σύλληψιν τῶν εἰς τὴν ναυτείαν. 'The capture of men for naval-service.' 'The press-gang.' This is almost certainly the meaning of the phrase, as Dittenberger points out.

συντελούντων ἐν τοῖς ἱεροῖς βυσσίνων ὀθονίων. Ordinarily the manufacture of linen in Egypt was a royal monopoly, but the priests made a certain amount for their own use, and from this paid a certain proportion to the royal treasury by way of tax. Two-thirds of this tax was now remitted by Ptolemy Epiphanes. Cf. below, l. 30.

l. 19. Ἑρμῆς ὁ μέγας καὶ μέγας. The duplication is equivalent to μέγιστος. It occurs in the corresponding Egyptian text. The common τρισμέγιστος does not seem to have come into vogue until a time subsequent to that of the Rosetta decree. See Franz *ad C. I. G.* 4697.

ἐκ τε τῶν μαχίμων. Probably denotes a special grade of soldiers. Cf. Hdt. ix. 32: οἱ τε Ἑρμοτύβιες καὶ οἱ Καλασίριες καλεδόμενοι μαχαιροφόροι, οἵπερ εἰσὶ Αἰγυπτίων μόνου μάχιμοι. See also Mahaffy, *Hist. of Egypt under the Ptol. Dyn.*², p. 33 f.

l. 20. ἐν τοῖς κατὰ τὴν παραχὴν καιροῖς. Probably refers to some unknown disturbances preceding the rebellion of Lykopolis.

ἐπὶ τοὺς ἐπελθόντας ἐπὶ τὴν Αἴγυπτον. Drumann and others refer this to the attempted invasion of Antiochos III.

l. 22. Λύκων πόλιν. Of the two cities of Lykopolis in Egypt, the one situated in the neighbourhood of Busiris is meant. The nome took its name from the city. This decree says that Epiphanes captured the rebel city in the eighth year of his reign (198–197 B.C.).

l. 25 f. Drumann pointed out that the reason why Epiphanes dammed the mouths of the rivers was to prevent his earthworks being carried away by the rise of the river Nile.

Hermes and Horos are represented to have performed the same feats as the king, with a view to insinuating that his deeds were superhuman.

l. 27. ἐνοχλήσαντας. This is the restoration of Letronne, and is probably right. Porson proposed ἐρημώσαντας, Mahaffy ἐκταράξαντας. The siege of Lykopolis, here alluded to, is described by Polybius (xxi. 19 = xxiii. 16, ed. Didot) as follows:

Πτολεμαῖος, ὁ βασιλεὺς Αἰγύπτου, ὅτε τὴν Λύκων πόλιν ἐπολιόρκει, καταπλαγέντες τὸ γεγονός οἱ δυνάσται τῶν Αἰγυπτίων, ἔδωκαν σφᾶς αὐτοὺς εἰς τὴν βασιλείῳ πίστιν· οἷς κακῶς ἐχρήσατο καὶ εἰς κινδύνους πολλοὺς ἐνέπεσεν κ.τ.λ.

As Dittenberger remarks, Polybius' account implies cruelty and treachery on the part of Ptolemy, actions which are glossed over in the present inscription (πάντας ἐκόλασεν καθηκόντως).

l. 30. τῶν συντελεσμένων τὰ πρὸς τὸν δειγματισμὸν διάφορα. The most probable explanation of this seems to be, 'In the case of those linen-garments which were paid, the difference in respect of (their falling short of) the standard'. This is, in effect,

the explanation of Drumann. Letronne (approved by Dittenberger) preferred to interpret διάφορα as sums of money (a common meaning in Ptolemaic times), and to consider them as the expenses connected with the testing of the linen. Yet it is difficult to believe that even the Ptolemies could have imposed a tax to cover the cost of inspection of goods paid to them by way of tax.

l. 30. ἀποτεταγμένης Letronne: Mahaffy ἀ[φορισ]-μένης (?).

ἀρτάβης. This measure varied between 40, 30, 29, 26, 24 χοίνικες. See Herwerden, *Lcx. Suppl.* s.v.

ἄρουρα. A measure of land, probably about 2,750 square metres. See Hultsch in Pauly-Wissowa, s.v. According to Herodotus (ii. 168) it was 100 Egyptian ells (square).

l. 31. τὸ κεράμιον. Here again the measure, like the ἀρτάβη, was an elastic one. No doubt there was an average size of wine-jar in use at the time. Wilcken, *Gr. Ostr.* i, p. 758 ff., puts its capacity at about 26 litres.

τῷ Μνεύει. This was the sacred bull of Heliopolis. Cf. Strab. xvii, p. 805: ἐνταῦθα δ' ἐστὶν ἡ τοῦ Ἥλιου πόλις ἐπὶ χώματος ἀξιολόγου κειμένη, τὸ ἱερὸν ἔχουσα τοῦ Ἥλιου καὶ τὸν βοῦν τὸν Μνεῦιν ἐν σηκῷ τινι τρεφόμενον, ὃς παρ' αὐτοῖς νενόμισται θεός, ὥσπερ καὶ ἐν Μέμφει ὁ Ἄπις. The bull was black (Plut. *De Is. et Os.* c. 33, p. 364 v).

l. 32. τὰ τ' εἰς τὰς ταφὰς αὐτῶν καθήκοντα. Dittenberger quotes Diod. i. 84. 7, 8, and Plut. *De Is. et Os.* c. 21, p. 359 D, by way of illustration.

l. 35. ἀνανεοῦτο. *Sic* for ἀνευεῖτο.

l. 38. εἰκόνα. A statue, life-size or over life-size, of stone, inscribed with the name of Ptolemy Epiphanes (ἡ προσονομασθήσεται).

l. 39. ὁ κυριώτατος θεὸς τοῦ ἱεροῦ. The special god to whom the temple was *par excellence* dedicated, in contrast to the σύνναοι θεοί, or subordinate deities of the same temple. Dittenberger, by way of illustration of l. 40—καὶ τοὺς ἱερεῖς θεραπεύειν τὰς εἰκόνας τρις τῆς ἡμέρας—quotes Plut. *de Is. et Os.* c. 52, p. 372 D: καὶ μὴν ἡμέρας ἑκάστης τριχῶς ἐπιθυμῶσι τῷ ἡλίῳ, ῥητίνην μὲν ὑπὸ τὰς ἀνατολάς, σμύρναν δὲ μεσουρανοῦντι, τὸ δὲ καλούμενον κύφι περὶ δυσμάς.

l. 41. ξόανόν τε καὶ ναὸν χρύσοῦν. This is a small wooden statuette as contrasted with the εἰκὼν above mentioned. It was placed within a gilded shrine. At the great festivals these shrines were carried in procession.

l. 43. βασιλείας δέκα. These are probably the crowns of Egypt, North and South alternating, placed upon the shrine, possibly (as Drumann and Letronne observe) indicating the ten lands under the rule of Ptolemy, viz. Egypt, Libya, Syria, Phoenice, Cyprus, Lycia, Caria, the Cyclades, Arabia, and Ethiopia. These crowns surmount the uraeus (ἀσπίς): this is the sense of the ἀσπιδοειδῶν which follows.

l. 44. Ψχέντ. The double crown of the North and the South, which is placed in the middle of the row of single crowns. A good idea of the general appearance of such shrines is given by a granite shrine figured by Budge, *Guide to the Egyptian Collections*. Pl. L, p. 270, surmounted by a line of uraei crowned with disks.

l. 45. ἐπὶ τοῦ περὶ τὰς βασιλείας τετραγώνου. This is no doubt rightly interpreted by Letronne as the square base forming the roof of the shrine.

φυλακτήρια χρυσᾶ. These are explained by the demotic version as consisting of bulrush and papyrus. They were signs of Upper and Lower Egypt respectively.

l. 46. Μεσορῇ. The last month of the Egyptian year. The date is October 8, 209 B. C.

Φαωφί. So Hess for the previously read Μεχείρ, upon the authority of the hieroglyphic version and of another stele found at Philae. Philopator died November 28, 205 B. C.

l. 48. προθέσεις, 'offerings', seems probable. Ameillon suggested προθέσμις.

l. 50. Θῶνθ. The first month of the Egyptian civil year.

l. 51. χρηματισμούς. 'Documents.' The priests' names were affixed to these business documents. Cf. the Canopic monument (Dittenberger, *Or. Gr. Inscr.* i. 56, l. 23): τοὺς ἱερεῖς . . . ἐνγράφειν ἐν πᾶσιν τοῖς χρηματισμοῖς καὶ ἐν τοῖς δακτυλίοις οἷς φοροῦσιν προσεγκολάπτεσθαι καὶ τὴν ἱερωσύνην τῶν Εὐεργετῶν θεῶν.

l. 54. τῶν τε πρώτων καὶ δευτέρων [καὶ τρίτων ἱερῶν]. The temples of the gods of the first, second, and third orders respectively. Cf. Hdt. ii. 145: παρ' Αἰγυπτίοις δὲ Πάν μὲν ἀρχαιότατος καὶ τῶν ὀκτῶ τῶν πρώτων λεγομένων θεῶν, Ἡρακλῆς δὲ τῶν δευτέρων τῶν δυνάδεκα λεγομένων εἶναι, Διόνυσος δὲ τῶν τρίτων, οἱ ἐκ τῶν δυνάδεκα θεῶν ἐγένοντο.

Conspectus of Readings.

l. 6. Stone ΕΙΣΠΟΡΕΥΟΜΕΝΟΙ for ΕΙΣΠΟΡΕΥΟΜΕΝΟΙ.

l. 8. Stone ΕΝΜΕΜΦΕΗΡΩΙ for ΕΝΜΕΜΦΕΙΗΡΩΙ.

l. 11. Stone ΣΙΤΙΧΑΣ for ΣΙΤΙΚΑΣ.

l. 14. Stone ΕΝΚΕΚΛΗΜΕΝΩΝ for ΕΝΚΕΚΛΗΜΕΝΩΝ.

l. 18. Stone ΤΟΙΞΟΕΟΙΣ for ΤΟΙΣΟΕΟΙΣ.

l. 19. Stone ΠΡΣΕΤΑΞΕΝ for ΠΡΟΣΕΤΑΞΕΝ.

l. 21. Stone ΠΑΝΤΑΣ for ΠΑΝΤΕΣ.

l. 23. Stone ΧΟΝΟΥ for ΧΡΟΝΟΥ.

l. 27. Letronne, followed by most editors, sup-

plied Ε[ΝΟΧΑΗΣ]ΑΝΤΑΣ: Porson Ε[ΡΗΜΩΣ]ΑΝΤΑΣ: Mahaffy Ε[ΚΤΑΡΑΞ]ΑΝΤΑΣ. There is space for five or six letters on the broken part of the stone. In the absence of any indications there of the missing letters, it is best to adopt Letronne's ἐ[νοχλήσ]αντας.

l. 30. Letronne Α[ΠΟΤΕΤΑΓ]ΜΕΝΗΣ. Mahaffy, rightly pointing out that there was not enough space for seven missing letters, proposed Α[ΦΩΡΙΣ]ΜΕΝΗΣ or Α[ΠΟΔΙΔΟ]ΜΕΝΗΣ. An examination of the stone leaves scarcely any room for doubting that Α[ΦΩΡΙΣ]ΜΕΝΗΣ is the correct reading. The space naturally admits of five letters and not more, and there are distinct traces of letters in the break resembling ΦΩΙ ΙΣ.

Stone ΤΙΙΙ for ΤΗΙ.

l. 35. Stone ΙΕΡΩΝ for ΙΕΡΩΝ.

Stone ΑΝΑΝΕΟΥΤΟ for ΑΝΕΝΕΟΥΤΟ.

l. 36. τ[ίμια πάντα] Heyne: τ[ίμια τελείη] Porson.

l. 37. Stone ΕΓΙΦΛΑΝΕΙ for ΕΠΙΦΛΑΝΕΙ.

Stone ΦΙΛΙΠΑΤΟΡΩΝ for ΦΙΛΟΠΑΤΟΡΩΝ.

l. 38. Stone ΠΤΟΜΑΙΟΥ for ΠΤΟΛΕΜΑΙΟΥ.

l. 39. κατεσκευασμένα τὸν τῶν Αἰγυπτίων Letronne: κ[α τὸν ἐπιχώριον] Porson: κ[α κατὰ τὸν νόμιμον] Ameillon: κ[α ἐς τὸν τιμιώτατον] Heyne.

l. 40. ἐν [ταῖς κατὰ τὴν χώραν πα]νηγύρεσιν: Letronne.

l. 42. Stone ΙΕΙΩΝ for ΙΕΡΩΝ.

l. 45. χρυσᾶ δύο, οἷς ἐγγραφῆσεται ὅ[τι] Dittenberger. Letronne ἐγγραφῆσεται: Porson γεγράφεται.

l. 46. Stone ΤΡΙΑΝΔΛΑ for ΤΡΙΑΚΛΔΛ.

Stone ΤΟΥΤΟΥ for ΤΟΥ.

[τὴν ἑκτακαίδεκάτην τοῦ Φαωφί] Hess. Champollion and previous editors [τὴν ἑπτακαίδεκάτην τοῦ Μεχείρ].

l. 47. Stone ΠΑΡ for ΠΑΡΑ.

Stone ΓΑΣΙΝ for ΠΑΣΙΝ.

ἐορτ[ὴν καὶ πανήγυριν ἐν τοῖς κατὰ τὴν Αἴ]γυπτον ἱεροῖς Porson. Dittenberger ἐορτ[ὰς καὶ πανηγύρεις].

l. 48. The restoration must remain uncertain. Porson proposed προθέσεις διδόναι τοῖς ἱερεῦσιν τοῖς πα[ρε]χομένοις.

l. 50. Stone ΟΥΕΙΛΣ for ΟΥΣΙΑΣ.

l. 54. [καὶ τρίτων ἱερῶν πρὸς τῇ τοῦ αἰωνοβίου βασιλείᾳς εἰκόνη] Letronne.

MLXVI.

SYENE (ASWÂN).

1066. Column of red granite, which has formed the central portion of a larger column. Ht. 9 ft.; width 1 ft. 8 in.; depth 1 ft. Above the inscription are sculptured figures of Ptolemy X making offerings to the gods of Elephantine. Sayce in *Proceedings of the Society of Biblical Archaeology*, 1887, p. 203; Strack in *Ath. Mitt.* xx, p. 327 ff.; Mahaffy in *Hermathena*, xxii (1896), p. 273 ff.; Wilhelm in *Arch.-epigr. Mitt.* xx, p. 55 ff.; R. Laqueur, *Quaest. Epigr. et Papyr. Sel.* 1904, pp. 1-30; Wilcken in *Archiv für Papyrusforschung*, iii, pp. 325-34; Dittenberger, *Or. Gr. Inscr.* i, No. 168, and ii add., p. 545 ff.; Budge, *Guide to the Egyptian Galleries* (Sculpture), 963. The restorations are due chiefly to Mahaffy, Strack, Wilcken, and Dittenberger. Acquired 1887. [Dept. No. 86.]

In making restorations, it may with some safety be assumed that the missing side portions were approximately equal to the central. This, however, can only be a very rough guide, and it is impossible to assert with any confidence the number of letters in any given line. The facsimile shows that the letters vary considerably in size. In lines where the letters are of average size, e.g. l. 15, there would be a total of about 100. Towards the end,

where the letters become much smaller, the total may have reached 120-30.

The inscription was set up by the priests of Chnoubo Nebieb and the σύνναοι θεοί in Elephantine, from which, as Wilcken notes, it must have been removed to Syene. It consists of ten documents, which may be summarized as follows:—

I. ll. 1-14. Record of a visit made by Ptolemy X Soter II to Elephantine in the second year of his

reign in the last month of the year, Mesore, corresponding to our September. The date is 115 B.C.

II. ll. 15-25. Letter of the king and his mother to the priests of the temple of Chnoubo Nebieb, on the island of Elephantine, granting them certain privileges. Dated as before.

III. ll. 26-31. Letter of the king and his mother, Cleopatra, to Phommûs, a general, asking him to grant the priests the privileges they have petitioned for. Dated as before.

IV. ll. 32-5. Letter of the king and his mother to the priests informing them that they have given instructions to a general (probably Hermokrates) with regard to certain affairs relating to Elephantine. Dated 3rd of Daisios (Egyptian Pharmuthi), the 8th month of the year—April-May, 115.

V. ll. 36-8. Letter of the king and his mother to the general Hermokrates, probably ordering him to grant the petition of certain quarrymen of Syene.

VI. ll. 39-50. Petition, probably of the quarrymen of Syene, to the king and his mother. It apparently relates to the possession of certain land in the island of Pso, which had been acquired by the quarrymen.

VII. ll. 51-2. A letter, perhaps from Hermokrates to a subordinate, enjoining him to carry out the terms of the royal mandate with regard to the quarrymen.

VIII. ll. 53-66. Letter of the quarrymen of Syene to Ptolemy VIII Euergetes II, apparently petitioning for relief from certain taxation, as well as thanking the king for confirmation of their possession in the island of Pso. Dated in the month Mesore in the 53rd year of Ptolemy VIII, i.e. Sept. 117 B.C.

IX. ll. 67-71. Letter of Ptolemy VIII to the quarrymen, probably granting their petition with regard to the land in Pso. Dated 118-117 B.C.

X. ll. 72-5. Probably a letter of the general Phommûs to a subordinate enjoining him to carry out some of the instructions contained in the letter of King Ptolemy X and the Queen Mother. Dated 9th Mesore (Sept.), 115 B.C.

Thus it will be seen that the inscription relates to two sets of petitions and grants of privileges, recorded (except in the case of the last document) in inverse order of time, the latest first. These grants are (a) to the quarrymen (?) of Syene, made by Ptolemy VIII in 117 B.C., and (b) to the priests of Elephantine, made by Ptolemy X in 115 B.C.

l. 2. τοῦ δευτέρου ἔτους. The second year of Ptolemy X was 20th Sept. 116-115 B.C.

l. 3. The restoration is that of Wilcken.

l. 4. Strack and Mahaffy read [ν]εόκτιστον, but Elephantine is called a πόλις as early as the time of Herodotus (ii. 17, 18, &c.). The stone is broken away, so that it is impossible to distinguish the first letter of the word: [θ]εόκτιστον (so Wilcken) is to be preferred.

For Elephantine cf. Strabo, xvii, c. 817: ἡ Ἐλεφαντίνη ἐν τῷ Νείλῳ προκειμένη τῆς Συήνης νήσου ἐν ἡμιστάδι καὶ ἐν ταύτῃ πόλιν ἔχουσα ἱερὸν Κνούφιδος.

l. 6. ἀνήκει. This perhaps refers to the rise of the Nile. As the date of the letter is September, Wilcken thinks that the Nile in the neighbourhood of the cataracts had just reached its highest point, and that ἀνήκει = ἀναβέβηκε. The king's sacrifices

to the river may have been in celebration of its rise.

On the other hand, it is possible that ἀνήκει simply refers to the cataract and that the line merely states that the king made his sacrifices in the neighbourhood of the cataract.

l. 7. Dittenberger restores: θύσας ἐφ' αὐτῷ ἰδρύσ' αὐτοβωμοῦ.

l. 8. συνπαλαβών Wilcken. The συγγενεῖς were the first order of courtiers at the Ptolemaic court, and are frequently mentioned in inscriptions, e.g. Dittenberger, *Or. Gr. Inscr.* i, No. 104, n. 2. Dittenberger quotes Caesar, *B. C.* iii. 103. 2: 'ibi casu rex erat Ptolemaeus, puer aetate, magnis copiis cum sorore Cleopatra bellum gerens, quam paucis ante mensibus per suos propinquos atque amicos regno expulerat.'

l. 9. Cf. Strabo, xvii, c. 818 f.: πολλὰ δ' Ἡρόδοτος τε καὶ ἄλλοι φλυαροῦσιν, ὥσπερ μέλος ἢ ῥυθμὸν ἢ ἥδυσμά τι τῷ λόγῳ τὴν τερατείαν προσφέροντες. οἶον καὶ τὸ φάσκειν περὶ τὰς νήσους τὰς πρὸς τῇ Συήνῃ καὶ τῇ Ἐλεφαντίνῃ (πλείους δ' εἰσὶ) τὰς πηγὰς τοῦ Νείλου εἶναι.

l. 10. [ἀρ]γυρᾶς Wilcken. He plausibly conjectures that these were offerings thrown into the Nile as a thank-offering for its rise. He compares Seneca, *Nat. Quaest.* iv. 2. § 7.

l. 11. Wilcken points out that if [θ]εόκτιστον is read in l. 4, the reading ἐκτισμένη cannot stand here. Hence τῇ τε ἐκ τ - - must be read.

l. 13 f. The restorations are after suggestions by Wilcken. Cleopatra is the mother of Ptolemy X. The king and his mother together assumed the title of θεοὶ Φιλομήτορες.

l. 15. Χνούβω Νεβιήβ. The deity of the shrine in the island of Elephantine ('Chnubis the Great'). Various spelt Χνόμω, Κνούφισ, and Χνούβω. The Egyptian name is Khnemu. The title Νεβιήβ signifies 'lord of Elephantine'. Cf. Dittenberger, *Or. Gr. Inscr.* ii, p. 542, add.

l. 20. We should expect something like τῶν ὑδάτων ἀνηκόντων, if the sacrifice was in celebration of the rise of the Nile. The restoration of the line is Wilcken's. ἐπιτελείσθαι προστετά are in larger letters than the rest of the line.

l. 21. σύνταξιν. A contribution for the support of the priests. Cf. the Rosetta stone, No. 1065, l. 14. I take διδομένων as a gen. absolute in parenthesis — 'there being given yearly . . .' The main construction is then picked up again, and ἀρτάβας is in apposition to σύνταξιν.

l. 22 f. The restorations are Wilcken's.

l. 23. [Κλεοπά] (τ)ρας τῆς ἀδελφῆς. Sister and wife of Ptolemy X. Her real name was Selene. Wilcken quotes Justin, 39. 3. 2: 'Cui (Ptolemy) priusquam regnum daret (his mother Cleopatra) uxorem adimit compulsisque repudiare carissimam sibi sororem Cleopatram minorem sororem Selenen uxorem ducere iubet.' Selene (according to Strabo, xvi, c. 749) assumed the name of Cleopatra. The secondary position occupied by Ptolemy's wife as compared to that of the Queen Mother is interesting.

Σατιείου. Cf. Dittenberger, *Or. Gr. Inscr.* i, No. 130, l. 7: Σάτει τῇ καὶ Ἡραι. A copy of the present inscription was to be set up both at the shrine of Khnemu and at the shrine of Satis Hera.

l. 25. Ὑπερβερεταίου. The twelfth month of the Macedonian year, corresponding to the Egyptian Μεσορῆ.

l. 26. Φομμοῦτι. Phommûs is also mentioned in papyri quoted by Dittenberger, e.g. *B. M. Papyri* ii, p. 13: Φομμοῦτι συγγενεῖ καὶ ἐπιστρατήγῳ καὶ στρατηγῷ τῆς Θηβαίδος. He succeeded Hermokrates (l. 36) as general of the Thebais.

τῶι ἀδελφῶι = τῶι συγγενεῖ. Cf. l. 8.

l. 31. ὑπετάγη ἡ π. Dittenberger suggests that the intention was to write ὑπετάγη ἡ π[ρὸς τοὺς ἱερεῖς ἐπιστολή]. Cf. l. 52 ὑπετάγη ἡ προκειμένη ἐπιστολή. The letter is that given above in ll. 15–25.

l. 33. θεοῦ νέου Φιλοπάτορος. Strack explains as the son of Ptolemy VIII Euergetes II by Cleopatra II, who died before his father and is therefore placed before him in the list of deified Ptolemies.

l. 34. The restoration of the first part of the line is due to Strack, of the last to Wilcken, who points out that the previously accepted κατὰ τὴν Σήτην will not stand, as the island of Pso and not Setis is in question.

l. 35. Δαισίον. The eighth Macedonian month, corresponding to the Egyptian Pharmuthi. It corresponded roughly to our April.

l. 36. Wilcken, with great plausibility, restores as shown in the text. The σκληρουργοί (cf. l. 67) would be quarrymen employed in the granite quarries of Syene. It can easily be understood that they would 'serve the needs of the court' in supplying building material.

l. 41. The letter after λo at the end of the line is uncertain—Γ does not seem to me to be excluded.

l. 42 f. Wilcken showed that Ὡὶ ἀνιερωμένῃς must be read for the previously accepted Ὡὶαν ἱερωμένῃς. To him too are due the most important of the suggestions adopted for the restoration of this letter. It would seem that temple-lands belonging to the priests of Elephantine had been granted by lease (προουσία) to the quarrymen of Syene by the agency of one Pachnubis (so Wilcken), and that the quarrymen had been confirmed in their lease by Ptolemy VIII (see the letter of thanks addressed to him, ll. 53 ff., and cf. l. 46 f. π. ὑπὸ τοῦ πατρὸς φιλάνθρωπα, τοῦ πατρὸς προστεταγμένα).

ll. 48 ff. Restored by Strack.

l. 50. Note the εὐτυχεῖτε addressed by his subjects to the king as contrasted with the ἔρρωσθε used elsewhere (Mahaffy).

l. 51 f. The spacing shows that these lines relate to an independent document. I have adopted Laqueur's restoration, *exempli gratia*.

ll. 53 ff. The letter is addressed to Ptolemy VIII, his sister Cleopatra II (probably), and his wife Cleopatra III. The writers are probably the quarrymen of Syene Mountain. Their letter seems naturally to fall into two parts, viz. (a) thanks for confirmation of their lease of the island of Pso, and (b) a request for the redress of certain grievances with regard to taxes on produce (cf. ἐκφορίοις—[ἀρ]γυρικὰς ἐπιγραφάς—κατὰ πλῆξιν).

l. 54. In view of the variation in the size of the letters in this line πoλλ]ά seems to me a certain restoration.

ΙΕΓΑΣΘΕΟΣ ΦΙΛΟΜΗΤ
ΣΟΡΗΤΟΥ ΔΕΥΤΕΡΟΥ ΕΤΟΥΣ ΣΗΣ
ΝΤΟΡΩΝ ΠΑΝΤΕΣ ΑΓΗΝΤΗΣΑΝ ΜΕΤΑ
ΕΟΚΤΙΣ ΤΟΝ ΠΟΛΙΝ ΕΛΕΦΑΝΤΙΝΗΝ ΠΡΟ
ΠΟΙΗΣΑΤΟ ΤΑΣ ΠΡΕΠΟΥΣΑΣ ΘΥΣΙΑΣ
5 ΟΜΕΓΑΣΘΕΟΣ ΕΝΙΛΟΣ ΑΝΗΚΕΙΛΟΣ
ΑΤΟΒΩΜΟΥ ΤΗΤΕ ΜΕΓΙΣΤΗΘΕ ΑΙΗΡΑΙΤΕ
ΝΗΡΑ: ΑΛΛΑ ΒΩΝΔΕ ΤΟΥΣ ΣΥΓΓΕΝΕΙΣ ΚΑΙ Τ
ΕΝΑΙΣΗΤΟΥΝΕ ΙΟΥΡΗΓΗΘΟΝΟΜΑΙΟΜΕ
10 ΥΡΑΣΚΑΙΑ ΠΟΔΟΥΣ ΤΩΝ ΕΙΛΟΙΤΑΝΟΜΙΣ
ΩΝ ΕΥΧΗΘΕΙΣ ΕΠΙΤΟΥΗΡΑΙΟΥ ΤΗΤΕ ΕΚΤ
ΛΝΟΡΩΤΑΓΕ ΠΩΝΕΡΙΧΩΡΗΣ ΑΙΑΝΑΣ ΤΗΣ
ΕΙΜΝΗΣ ΤΟΝ ΤΟΟΝΟΜΑ ΑΥΤΟΥ ΤΕ ΚΑΙ ΒΑΣ
ΑΡΧΗΙΣ ΤΟΝ ΑΠΑΝΤΑ ΧΡΟΝΟΝ ΚΥΡΙΕΥΟΥΣΙΤ

15 ΙΑΙΟΣ ΤΟΙΣ ΕΝ ΕΛΕΦΑΝΤΙΝΗΙ ΕΡΕΥΣΙΤΟ
ΠΙΦΑΝΩΝ ΚΑΙ ΘΕΟΥ ΕΥΠΑΤΟΡΟΣ ΚΑΙ ΘΕΟ
ΕΙΝ ΠΑΡΑΓΕΓΟΝΟΤΕ ΣΕΙΣ ΤΟΥΣ ΚΑΘΥΜ
ΔΕ ΠΙΤΗΣ ΣΥΝΟΡΙΑΣ ΤΩΝ ΑΙΟΙΩΡΩΝ ΚΑΙ ΕΧΟ
ΑΤΑΛΟΓΟΝ ΕΠΙΤΕΛΕΙΣΘΑΙ ΤΟΥΣ ΘΕΟΥΣ ΤΑΝΘΙΟ
20 ΝΑΝΗΚΟΝ ΤΩΝ ΕΠΙΤΕΛΕΙΣΘΑΙ ΠΡΟΣ ΤΕ ΤΑ
ΟΚΕΙΜΕΝΗΝ ΣΥΝΤΑΞΙΝ ΔΙΔΩΜΕΝΩΝ ΚΑΤΕΤΟΣ
ΕΥΤΙΜΗΣ ΑΡΤΑΒΑΣ ΔΙΑΚΟΣΙΑΣ ΕΠΙΧΩΡΟΥΜΕΙ
ΓΡΑΣ ΤΗΣ ΑΔΕΛΦΗΣ ΕΠΙΤΕΤΟΥ ΧΝΟΥΒΙΟΥ ΚΑΙ Σ
ΠΡΟΣ ΗΜΑΣ ΣΥΝΔΙΑΝ ΚΑΙ ΜΕΓΑΛΟΜΕΡΩΣ ΕΠΙΤΟ
25 Ε ΕΤΟΥΣ ΔΕΥΤΕΡΟΥ ΥΠΕΡΒΕΡΕΤΑΙΟΥ

ΦΟΜΜΟΥ ΤΙΤΩ ΙΑΔΕΛΦΩΙ ΧΑΙΡΙΝ ΕΡΡΩΜΕΘΑ
ΤΙΣΤΟΛΗΤΡΟΣ ΤΟΥΣ ΕΝ ΕΛΕΦΑΝΤΙΝΗΙ ΕΡΕΙ
ΝΩΝ ΚΑΙ ΘΕΟΥ ΕΥΠΑΤΟΡΟΣ ΚΑΙ ΘΕΟΝ ΦΙΛΟΜΗΤ
30 ΝΚΑΛΩΣΟΥΝ ΠΙΣΗΣΙΣ ΣΥΝΤΑΣΑΙ ΠΡΟΝΟΗΝ
ΣΙΝ ΥΠΙΑΝΗΙΣ ΕΡΡΩΣ ΕΤΟΥΣ ΔΕΥΤΕΡΟΥ ΥΠΕ
ΥΠΕΤΑΓΗΝ
ΕΛΕΦΑΝΤΙΝΗΙ ΕΡΕΥΣΙΤΟΥ ΧΝΟΥΒΩΝ ΕΝΗΚΑΙΘΕΣ
ΜΗΤΟΡΩΝ ΚΑΙ ΘΕΟΥ ΕΥΠΑΤΟΡΟΣ ΚΑΙ ΘΕΟ
35 ΤΡΑΤΗΓΩ ΚΑΙ ΠΕΤΡΑΤΗΓΩ ΠΕΡΙΤΩΝ ΚΑΤΑ ΤΗΝ
ΣΔΕΥΤΕΡΟΥ ΔΑΙΣΙΟΥ ΤΡΙΤΗ ΦΑΡΜΟΥΘΙ ΤΡ

ΟΣ ΕΡΜΟΚΡΑΤΕΙ ΤΩ ΙΑΔΕΛΦΩΙ ΧΑΙΡΙΝ Τ
ΝΤΑΡΕ ΧΟΜΕΝΩΝ ΔΕ ΤΑΣ ΕΝ ΤΗ ΑΙΑΝΗ ΧΡΕ
ΙΝΕΣ ΘΩΟΥΝ ΚΑΘΑΓΕΡΑΣΙΟΥΣΙ ΕΡΡΩ
ΕΟΙΣ ΦΙΛΟΜΗΤΟΡΣΙΣ ΩΤΗΡΣΙ ΧΑΙΡΙΝ ΟΙΑΤΟ
40 ΙΕ ΠΙΤΟΥ ΚΑΤΑΣ ΥΠΗΝΟΡΟΥΣ ΤΑΣ ΧΡΕΙΑΣ
ΤΙΕΣ ΑΡΧΑΙΩΝ ΚΑΙ ΟΝΤΟΣ ΤΩΝ ΠΡΟ ΤΩΝ ΛΟ
ΜΙΕΡΑΣ ΓΗΣ ΝΗΣΟΥ ΚΑΛΟΥ ΜΕΝΗΣ ΥΠΑΝΕΡ
ΕΝΟΙΔΕ ΤΗΝ ΤΟΥΤΗΣ ΠΡΟΣ ΤΑΣΙΑΝ ΔΙΑΤΑΧ
ΑΙΤΩΝ ΑΛΛΟΝ ΤΩΝ ΤΟΝ ΤΟΡΩΝ ΚΑΤΟΙΚΟΥΝ
45 ΕΛΕΙΝΑ ΝΑΤΕ ΘΗΝΑ ΔΕΚΑΙ ΕΝ ΤΩ ΕΠΙ
ΡΙΓΕΓΟΝΤΑ ΥΠΟ ΤΟΥ ΠΑΤΡΟΣ ΦΙΛΑΝΟΡΩ
ΥΠΑΤΡΟΣ ΠΡΟΣ ΤΕ ΤΑΓΜΕΝΑ ΚΑΙ ΕΡΗ
ΩΕΩΝ ΝΗΚΗΦΩΡΩΝ ΚΑΙ ΑΙΔΙΝΟΒΙΩΝ ΕΙΔΟΚ
50 ΝΕΙΚΑΙΣ ΤΡΑΤΗΓΩ ΚΑΙ ΠΕΤΡΑΤΗΓΩ ΤΗΤΗΣ
ΠΤΑΣΟΦΕΙΛΩΜΕΝ ΕΥΤΥΧΕΙΤΕ

ΩΝ ΣΑΝΤΙ ΓΡΑΦΟΥΝΤΟΚΕΙΤΑΙ ΟΠΩΣ ΚΑΤΑΚΟΛΟΥΘ
ΤΕ ΤΑΓΗ ΠΡΟΚΕΙΜΕΝΗ ΕΠΙ ΤΟ
ΚΑΙ ΒΑΣΙΛΙΣΣΗ ΚΛΕΟΠΑΤΡΑΙΤΗΓΩ ΘΕΟΙΣ ΕΥΕΡ
55 ΟΙΕ ΠΙΤΟΥ ΚΑΤΑΣ ΥΠΗΝΟΡΟΥΣ ΠΕΙΓΟΜΕΝΕ
ΥΜΙΝ ΚΑΙ ΤΟΙΣ ΤΕΚΝΟΙΣ ΥΠΕΙΑΝΑΙ ΝΕΥΓΗΡΙΑΝ
ΕΦΑΝΤΙΝΗΙ ΕΡΕΥΔΕ ΔΟΣΑΣ ΜΕΝΟΥΣ ΑΡΧΑΙΩΝ ΚΑ
ΕΚΑΙ ΑΥΣ ΤΗΡΟΙΣ ΤΟΠΟΙΣ ΠΑΡΟΡΙΩΣ ΤΗ ΑΙΟΙΟΓΙΑΙ
ΕΡΑΤΗΣ ΠΑΡΥΜΩΝ ΜΕΓΑΛΟΜΕΡΕΙΑΣ ΠΡΟΗΓΜΕΘΑ ΠΡΟ
60 ΙΧΝΟΥΜΩΝ ΓΕΟΡΓΟΥΜΕΝΗΣ ΔΕΙΣ ΤΟ ΝΕΛ
ΚΦΟΡΙΟΝ Μ ΠΡΟΣΕΓΓΑΜΜΕΝΗΝ
ΩΝ ΕΡΩΝ Μ ΠΙΝΟΜΕΝΑ ΓΥΡΙΚΑ ΕΠΙΓΡΑΦΑΣ
ΤΕΚ Μ ΠΙΝΟΜΕΝΑ ΠΗΤ ΟΕΚΑΙ ΓΡΑΜΜΑΤΕΣ
65 ΠΙΣΟΝ Μ ΠΙΝΟΜΕΝΑ ΠΗΤ ΟΕΚΑΙ ΓΡΑΜΜΑΤΕΣ
ΟΕΛΕ Μ ΠΙΝΟΜΕΝΑ ΠΗΤ ΟΕΚΑΙ ΓΡΑΜΜΑΤΕΣ
ΟΕΛΕ Μ ΠΙΝΟΜΕΝΑ ΠΗΤ ΟΕΚΑΙ ΓΡΑΜΜΑΤΕΣ

70 ΤΟΥΣ ΗΝΗΣΕΚ
Ε ΥΟΙΣ
ΕΝ
ΠΕΝΤΗΣ ΤΟ

75 ΟΣΕΝΤΟ ΤΟ
ΔΟΚΑΣΙΟΝ ΓΑΡ Μ
ΝΟΜΟΝ ΟΕΚΑ
ΕΡΟΥΣ ΟΡΘΗ ΕΝΑΤΙ

- I. Βασιλεὺς Πτολεμαῖος (μ)έγας θεὸς Φιλομήτωρ Σωτήρ
 Μ(ε)σορή του δευτέρου ἔτους ἐξ ἧς ἐ
 ἐπὶ τῷ (ν) τόπων πάντες ἀπήντησαν μετὰ στ(ε)φάνων
 θεόκτιστον πόλιν Ἐλεφαντίνην πρῶτον μὲν
 5 ἐποίησάτο τὰς πριεπούσας θυσίας καὶ σπονδὰς
 ὁ μέγας θεὸς Νεῖλος ἀνέκει ἐλθὼν
 (α)πο βωμοῦ τῇ τε μεγίστῃ θεῇ Ἡραὶ τε(λ)
 συν(ν)παραλαβὼν δὲ τοὺς συγγενεῖς καὶ τ(ο)ὺς φίλους
 ἐν αἷς ἡ τοῦ Νεῖλου πηγὴ ὀνομαζομένη
 10 ἀρ(γ)υρᾶς καὶ ἀποδούς τῷ Νεῖλῳ τὰ νομιζόμενα
 ὡν εὐωχηθεὶς ἐπὶ τοῦ Ἡραίου τῇ τε ἐκ τ
 φιλ(α)νθρωπα, περὶ ὧν ἐπιχωρήσαι ἀναστήσαι στήλην, ἐν ἣ ἀναγραφῆσεται τὰ ἐπὶ
 αἰμνηστον τὸ ὄνομα αὐτοῦ τε καὶ βασιλίσσης Κλεοπάτρας τῆς μητρὸς
 παρ' ἡμῶν ὑπ' ἀρχῇ εἰς τὸν ἅπαντα χρόνον, κυριεύουσι τῆς ἐπικεχωρημένης συντιξέως διὰ παντός.
- II. Βασίλισσα Κλεοπάτρα καὶ βασιλεὺς Πτολεμαῖος τοῖς ἐν Ἐλεφαντίνῃ ἱερεῦσι τοῦ Χνουῖβω Νεβιήβ καὶ θεῶν Ἀδελφῶν καὶ ἑωῶν
 16 Εὐεργετῶν καὶ θεῶν Φιλοπατόρων καὶ θεῶν Ἐπιφανῶν καὶ θεοῦ Εὐπάτορος καὶ θεῶν Φιλομητόρων καὶ θεοῦ νέου Φιλοπάτορος καὶ θεοῦ
 Εὐεργέτου καὶ θεῶν Φιλομητόρων Σωτήρων χαίρειν· παραγεγονότες εἰς τοὺς καθ' ὑμ(α)ς τόπους
 (δ) ἐπὶ τῆς συνορίας τῶν Λιβύων καὶ ἔχοντες
 κατὰ λόγον ἐπιτελεῖσθαι τοῖς θε(ο)ῖς τὰ νομι(ζ)όμενα
 20 ν ἀνηκόντων, ἐπιτελεῖσθαι προστετα(α)χάμεν Φομοῦτι τῷ συγγενεῖ καὶ στρατηγῷ
 καὶ ἐπιστρατήγῳ - - - τὴν ὑπ(ο)κειμένην σύνταξιν, διδομένον κατ' ἔτος
 ἄν(ε)ν τιμῆς ἀρτάβας διακοσίας, ἐπιχωροῦμε(ν) δ' ὑμῖν καὶ τὴν ἀνάθειαν ἧς ἡξιοῦτε στήλης ποιή-
 σασθαι ὑπὲρ τε ἡμῶν καὶ βασιλίσσης Κλεοπά(τ)ρας τῆς ἀδελφῆς ἐπὶ τε τοῦ Χνουβιείου καὶ Σαυτιείου
 καὶ τὴν (π)ρὸς ἡμᾶς εὖνοιαν καὶ μεγαλομερῶς ἐπὶ τοῦ
 25 ἔρρωσθ(ε) ἔτους δευτέρου, Ὑπερβερε(ε)ταίου—Μεσορῆς.
- III. Βασίλισσα Κλεοπάτρα καὶ βασιλεὺς Πτολεμαῖος Φομοῦτι τῷ ἀδελφῷ χαίρειν· ἐρρώμεθα, εἰ δ' ἔρρωσαι καὶ τὰλλα κατὰ λόγον εἰσὶν.
 30 εἴη ἂν ὥς βουλούμεθα· τῆς γεγραμμένης παρ' ἡμῶν ἐ(π)ιστολῆς πρὸς τοὺς ἐν Ἐλεφαντίνῃ ἱερεῖς τοῦ Χνουῖβω Νεβιήβ καὶ θεῶν Ἀδελφῶν καὶ θεῶν
 Εὐεργετῶν καὶ θεῶν Φιλοπατόρων καὶ θεῶν Ἐπιφανῶν καὶ θεοῦ Εὐπάτορος καὶ θεῶν Φιλομητόρων καὶ θεοῦ νέου Φιλοπάτορος καὶ θεοῦ Εὐεργέτου καὶ θεῶν
 Φιλομητόρων Σωτήρων ὑποτετάχαμέν σοι τὸ ἀντίγραφον· καλῶς οὖν ποιήσεις συντάξας προνοηθῆ(ν)αι ὅπως τεύξονται ὧν ἀξιοῦσι
 καὶ ἐπιμελούμενος τῶν ὑγιαίνουσιν ἔρρωσο· ἔτους δευτέρου· Ὑπερβερεταίου—Μεσορῆς—
 ὑπετάγη ἡ π.
- IV. Βασίλισσα Κλεοπάτρα καὶ βασιλεὺς Πτολεμαῖος τοῖς ἐν Ἐλεφαντίνῃ ἱερεῖσι τοῦ Χνουῖβω Νεβιήβ καὶ θε(ω)ν Ἀδελφῶν καὶ θεῶν Εὐεργετῶν καὶ θεῶν Φιλοπατόρων
 35 καὶ θεῶν Ἐπιφανῶν καὶ θεοῦ Εὐπάτορος καὶ θεῶν Φιλομητόρων καὶ θεοῦ νέου Φιλοπάτορος καὶ θεο(ῦ) Εὐεργέτου καὶ θεῶν Φιλομητόρων Σωτήρων χαίρειν·
 προστετάχαμεν Ἑρμοκράτει τῷ συγγενεῖ καὶ σ(τ)ρατηγῷ καὶ ἐ(π)ιστρατήγῳ περὶ τῶν κατὰ τὴν σ(η)μαινομένην διὰ τῆς ἐντεύξεως νῆσον
 ἔρρωσθε· ἔτους δευτέρου, Δαισίου τρίτῃ Φαρμουθι τρίτῃ.
- V. Βασίλισσα Κλεοπάτρα καὶ βασιλεὺς Πτολεμαῖος Ἑρμοκράτει τῷ ἀδελφῷ χαίρειν· τῆς δεδομένης ἡμῖν ἐντεύξεως ὑπὸ τῶν ἀπὸ Συήνης
 40 σκληρουργῶν - - - (ω)ν, παρεχομένων δὲ τὰς ἐν τῇ αὐλῇ χρεῖας
 γινέσθω οὖν καθύπερ ἀξιοῦσι. ἔρρωσο.
- VI. Βασίλισση Κλεοπάτρα καὶ βασιλεὺς Πτολεμαῖος θε(ο)ῖς Φιλομήτορσι Σωτήρσι χαίρειν οἱ ἀπ(ὸ) Συήνης σκληρουργοί (?)
 45 καὶ ἐπὶ τοῦ κατὰ Συήνην ὄρους τὰς χρεῖας παρεχόμενοι
 τι ἐξ ἀρχαίων καὶ ὄντος τῶν πρώτων λο
 τη ἱερᾶς γῆς νήσου καλουμένης Ψῷ ἀνιερ(ω)μένης θεῷ Χνουῖβω Νεβιήβ
 50 πριάμνοι δὲ τὴν ταύτης προστασίαν διὰ Παχνοῦβιως
 αἱ τῶν ἄλλων τῶν τὸν τόπον κατοικούντων
 ελεῖν, ἀνατεθῆναι δὲ καὶ ἐν τῷ ἐπὶ(φ)αιστώ τῷ τύπῳ στήλην ἐν ἣ ἀναγραφῆσεται
 55 περὶ γεγονότα ὑπὸ τοῦ πατρὸς φιλάνθρω(π)α
 τ(ο)ῦ πατρὸς προστεταγμένα καὶ περὶ ἡ
 Διὶ δεύμεθα οὖν ἡμῶν μεγίστων θεῶν Νικηφόρων καὶ αἰωνοβίων εἰ δοκεῖ προστάξει - - τῷ συγγενεῖ καὶ
 ἐπιστολογράφῳ γράψαι Ἑρμοκράτει τῷ συγγενεῖ καὶ στρατηγῷ καὶ ἐπιστρατήγῳ τῆς Θηβαίδος
 60 ὡς εἰς τὸν ἅπαντα χρόνον χάριτας ὑφειλομένων εὐτυχεῖτε.
- VII. Ἑρμοκράτης τῷ (δεῖν) χαίρειν· τῆς δεδομένης ἡμῖν ἐπιστολῆς ἀντίγραφον ὑπόκειται, ὅπως κατακολουθήσας μηδὲν φροντίδος παραλίπῃς. Ἐρρωσο.
 65 ὑ(π)ετάγη ἡ προκειμένη ἐπιστόλη].
- VIII. Βασιλεὺς Πτολεμαῖος καὶ βασίλισση Κλεοπάτρα τῇ ἀδελφῇ καὶ βασίλισση Κλεοπάτρῃ τῇ γυναικί θεοῖς Εὐεργεταῖς χαίρειν οἱ ἀπὸ Συήνης σκληρουργοί
 70 οἱ ἐπὶ τοῦ κατὰ Συήνην ὄρους· π[ολλ]ὰ εἰπομεν εὖ
 (ἡ)μῖν καὶ τοῖς τέκνοις ὑγίειαν ἀπ' οὐρανὸν εὐχρησίαν
 75 ἐν Ἐλεφαντίνῃ ἱεροῦ δεδοξαμένου ἐξ ἀρχαίων κ(α)ὶ ὄντος τῶν πρώτων
 (ε) καὶ αὐστηροῖς τόποις παρορίοις τῇ Λιβυαίᾳ (θ)
 πέρα τῆς παρ' ἡμῶν μεγαλομερείας προήγηθα προ
 80 ἱερᾶς γῆς νήσου καλουμένης Ψῷ ἀνιερωμένης θεῷ Χνουῖβω Νεβιήβ, γεωργουμένης δ' εἰς τὸ ἐν Ἐλεφαντίνῃ ἱερῷ
 60 ἐκφορίῳ κ[αὶ] φορτ[ισ]ο[ι]ς - - - - - ὡνεῖται ὥς κατε
 (τ)ῶν ἱερῶν ἡμ - - - - - προγεγραμμένη(ν)
 (τ)ας κ - - - - - γινόμενα[ς] ἀμ]γυρκαὶς ἐπιγραφᾶς (ο)
 (η)μισθ - - - - - ρητ[ρ]ος καὶ γραμματίως
 65 θεσε - - - - - καὶ κατάπληξιν τῶ(ν)
 θε(ιν) - - - - - ε - - - - - υ τῇ Ἐλεφαντίνῃ
 - - - - - [Μεσορ]ῆς - - - - - ἔτους τρίτου καὶ πεντηκοστοῦ
- IX. - - - - - τοῖς ἀ(π)ὸ Συήνης σκληρουργοῖς
 - - - - - ε - - - - - ἡδὲ
 70 - - - - - Ψ[ω]
 - - - - - ιτου . . . ἐν
 ἔρρωσθε· ἔτους τρίτου καὶ πεντηκοστο(ῦ)
- X. - - - - - ὡς ἐν τ(ο)ῖς τόποις
 - - - - - (ν) (δε)δω(κ)ασί μοι γράμ(μ)ατα

l. 55. (ῥ)μῦν is, I think, certain. Hence the quarrymen are thanking the king for the health, ease, and reposeful old age brought to them and their children owing to the confirmation of the lease of land in the island of Pso.

The letter in this line before the gap is probably Ϟ. I suggest ΑϞΟΝΙΑΝ, though the space is rather small for four letters; one of them is, however, ι, and it will be seen that there is sometimes crowding.

l. 60. Mahaffy's reading καὶ φορτῖσις is probably right, though I cannot trace as many letters as he does. -- νεύσαι is, I think, certain. Can the word be ὀνεύσαι, 'to haul up' (of goods and packages)?

l. 62. There can be no doubt that Wilcken's γινόμενας ἀργυρικὰς ἐπιγραφάς is right. I take ἐπιγραφὴ in the sense of 'tax'.

l. 66. Mahaffy first read the date—53rd year of Ptolemy VIII, 118–117 B.C. In the same line I read (with Strack) --- ης, which I take to be the end of [Μεσορ]ῆς.

l. 67. The restoration is due to Wilcken.

l. 69. Ψ can clearly be distinguished in this line, so that it is not improbable that ΨΩ should be restored.

l. 71. This line, first deciphered by Mahaffy, gives the date, viz. the 53rd year of Ptolemy VIII, i.e. 118–117 B.C. Ptolemy VIII dated the years of his reign from 170 B.C., the time when he assumed the title of king with his brother Philometor.

ll. 72 ff. are somewhat difficult to explain. The

date in the last line is the ninth of Mesore in the second year, no doubt of Ptolemy X, i.e. Sept. 115 B.C. It is probable, though not certain, that ἐνάτηι should be restored in the other cases where this date is given. The letter is addressed to an individual, as is shown by ἔρρωσο. The mention of the Egyptian month Mesore alone, without its Macedonian equivalent, shows, as Wilcken observes, that the writer is an Egyptian. In l. 73 we have enough to show that the writer has had letters given to him, and the ὡς ἐν τοῖς τόποις of l. 72, which is a very likely restoration, makes it probable that the letter has something to do with the placing of the inscription. It seems not unlikely that the document was a letter addressed by Phommûs to a subordinate giving instructions as to the erection of the inscriptions.

l. 74. Mahaffy read οἱ[κ]ομομηθήσεται[ι]. I think that the appearance of M at the fifth letter is due to accident, and that N can be traced. The meaning seems to be 'will be arranged'.

After the date I believe I can trace a P on the extreme right-hand side of the next line, but I have not included it in the facsimile, as it might be due to accident.

Dittenberger, *Or. Gr. Inscr.* i, Nos. 137–9 (Correspondence of Ptolemy VIII and the priests of Isis at Philae), should be compared throughout with the present inscription.

MLXVII.

GIZAH.

1067. Limestone stele with rounded top, sculptured with the winged disk and pendant uraei. Set up near the Sphinx at Gizah. Ht. 3 ft. 11 in.; width 2 ft. *C. I. G.* 4699 and add. p. 1187; Dittenberger, *Or. Gr. Inscr.* ii, No. 666, with references there given; Cagnat, *J. G. ad r. Rom. pert.* i, 1110; Budge, *Guide to the Egyptian Galleries* (Sculpture), 1057. [Dept. No. 192.]

The inscription is a decree passed by the people of Busiris in honour of Tiberius Claudius Balbillus, praefect of Egypt in 55 A.D. under Nero.

Above the main inscription is a graffito

[XN]
|ΑΓ τὸ προσκύνημα
-----ματος TOT

Cf. Cagnat, *J. G. ad r. Rom. pert.* i, 1237 ff.

l. 1. After ΤΥΧΗΙ a rough ΑΓ appears, the latter very lightly incised. Probably due to the hand which incised the graffito.

l. 2. For the intentional erasure of Nero's name cf. No. 1056 from Cyrene.

l. 3. For the adulation cf. Dittenberger, *Syll.*, No. 376, l. 31.

l. 6f. Tib. Claudius Balbillus. Praefect of Egypt 55 A.D. Dittenberger cites Tac. *Ann.* xiii. 22; Plin. *H. N.* xix. 3; Seneca, *Quaest. Nat.* iv. 2. 13: 'Balbillus, vir optimus profectusque in omni litterarum genere rarissimi.' In this passage Balbillus

is described as having witnessed a battle between crocodiles and dolphins. Cf. *I. G.* xiv. 1323.

l. 12f. Dittenberger quotes Ptol. *Geogr.* iv. 5. 18, p. 704. 3: Λητοπολίτης νομός και μητρόπολις Λητοῦς πόλις μεσόγειος.

πυραμίσι. The great pyramids of Cheops, Chephren, and Mycerinus.

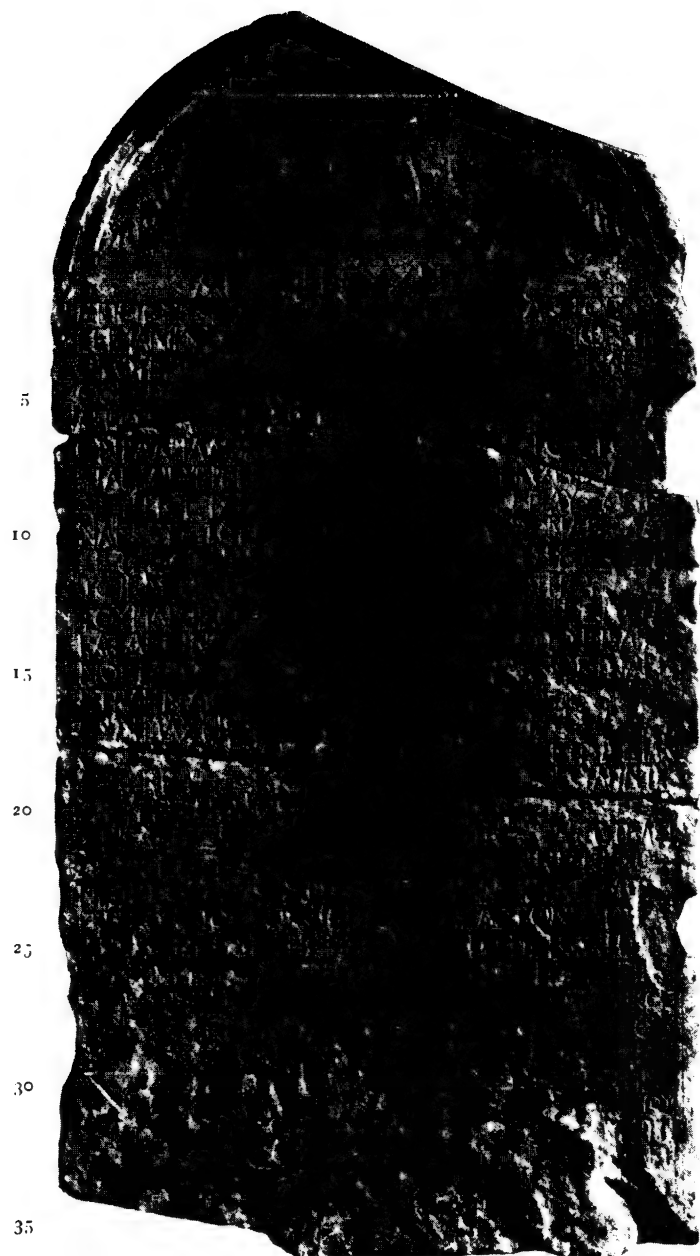
l. 14. The νομός was divided into τόποι and the τόποι again into κῶμαι. Cf. No. 1073 δις τοπ(άρχης).

l. 16f. 'Ηλίωι Ἀρμάχει. Egyptian Har-em-khu. As Brugsch suggested, the Sphinx is the image of this deity. The reading ΙΑ . . . ΤΩΙ is certain. [τῶ]ι ἀῖρισ]τωι θεῶι therefore seems likely.

l. 18. NONTHN seems certain. [Δηλοῦσα]ν is impossible. I think that [αἵρουσιν ἐς ἐπαι]νον or the like stood in the gap.

l. 22. The first letter of this line is certainly Δ. Hence we must postulate a verb στηλιδόω.

l. 26. The letters are certainly ΥΠΕΡΟΥΙΑ, clearly a mistake for ΥΠΕΡΦΥΙΑ.



l. 28. The letters at the opening of the line seem to be ΤΟΥ . . . ΑΙΟΣΠΕΨ ΓΟΝ. ΝΥ. Hence the reading *ψάμματα* is to be preferred to *γράμματα*. Probably Balbillus cleared away the accumulation of sand around the pyramids.

1. 29. The first three letters appear to be THE rather than EIC.

1. 34. A line, ending in O, appears to have been omitted by previous editors.

Ἄγαθῇ τύχη. <α>)
 Ἐπεὶ [Νέρων] Κλαύδιος Καίσαρ Σεβαστὸς
 Γερμανικὸς Αὐτοκράτωρ, ὁ ἀγαθὸς δαίμων τῆς
 οἰκουμένης, σὺν ἅπασιν εἰς εὐεργέτησεν ἀγα-
 5 θοῖς τὴν Αἴγυπτον τὴν ἐναργεστάτην πρόνοι-
 αν ποιησάμενος ἔπεμψεν ἡμεῖν Τιβέριον Κλαύδ[ι]-
 ον Βάλλιβλλον ἡγεμόνα διὰ δὲ τὰς τούτου (χ[ά]-
 ριτας καὶ εὐεργεσίας πλημυροῦσα πᾶσιν ἀγαθοῖς (ἡ)
 Αἴγυπτος, τὰς τοῦ Νείλου δωρεὰς ἐπανέφερε
 10 νας κατ' ἔτος θεωροῦσα, νῦν μᾶλλον ἀπέλαν-
 (σ)ε τῆς δικαίας ἀναβάσεως τοῦ θεοῦ, ἔδοξε
 τοῖς ἀπὸ κώμης Βουσίρειως τοῦ Λητοπολ[ι]εῖ-
 του παροικοῦσι ταῖς πυραμίσι καὶ τοῖς (ἐν) αὐτ[ῇ]
 καταγενομένοις τοπογραμματεῦσι καὶ κω-
 15 μογραμματεῦσι ψηφίσασθαι, καὶ ἀναθεῖναι
 στήλην λιθίνην παρὰ [τῷ]ι ἀ[ρίστ]ῳ θεῷ [Ἡλί]-
 [ῳ]ι Ἀρμάχει, ἐκ τῶν ἐκκεχαργμ[έν]ων αἰ[χ]ρου-
 [σιν] ἐς ἐπαίνον τὴν πρὸς αὐτοῦς εὐ[ε]ργεσίαν,
 ἐξ ὧν ἐπιστ[ῆ]νται καὶ [τὴν] πρὸς δλην τ[ῆ]ν
 20 Αἴγυπτον καλοκα[γαθίαν] πάντες. ἀρμό-
 ζει γὰρ τὰς ἰσοθέων αὐτοῦ χάρι[τας] (ἐνε)στηλει-
 δομένας τοῖς ἱεροῖς γράμμασιν αἰῶνι μνημο-
 νεύεσθαι [παντί]. παραγενόμενος γὰρ ἡμῶ[ν]
 εἰς τὸ(ν) νομόν καὶ προσκυ[ν]ήσας τὸν Ἡλιο[ν]
 25 Ἀρμ(α)χιν ἐπόπτην καὶ σωτήρα τῇ τε τῶν πυρ[α]-
 μιδων με[γ]αλ[ε]ϊότητι καὶ ὑπερφ[υ]ία τερφθεῖς),
 [θεασά]μενός (τε) πλείστ(ης) ψάμμου διὰ τὸ μήκος
 τοῦ . . . αἰος πε (γ'ον . . . ψάμματα πρῶτος
 τῆς εἰνι α . θηραι-
 30 [ς] αστην
 εἰν ιτου
 την
 θε μ λει
 (ο)
 35 [Νέρωνος] Κλαυδ[ίου] Καίσαρος Σεβαστοῦ
 [Γερμανικοῦ Αὐτοκρά]τορος

MLXVIII.

GIZAH.

1068. Limestone stele, with rounded top. Ht. 2 ft. 3 in.; width 1 ft. 2 in. Found in front of the Sphinx at Gizah. Badge, *Guide to the Egyptian Galleries* (Sculpture), 1058; *C. I. G.* 4701; Cagnat, *I. G. ad v. Rom. pert.* i, 1112. Presented by Captain Caviglia, 1817. [Dept. No. 438.]

The inscription records the repair of the walls surrounding the Sphinx at Gizah in the 6th year of Marcus Aurelius Antoninus and Lucius Verus (A. D. 166), in the praefecture of Flavius Titianus and generalship of Lucceius Ophellianus and nomarchy of Theon. Dated the 15th of the month Pachon (10th May).

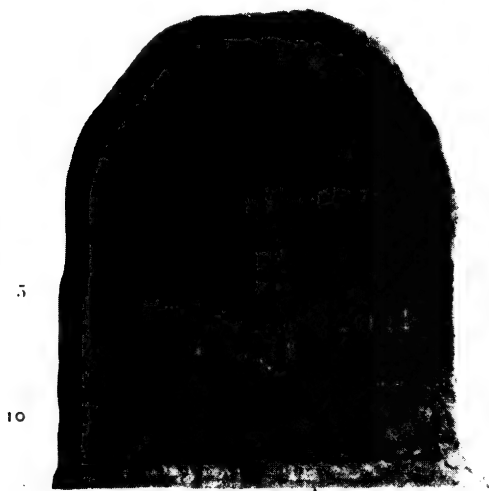
ΑΓΑΘΗΤΥΧΗ
 ΛΑΝΤΩΝΕΙΝΟΥ
 ΚΑΙΣΥΗΡΟΥΤΩΝ—
 5 ΚΥΡΙΟ ΑΥΤΟΚΡΑΤΟΡΩ
 ΗΤΕ ΓΥΟΝΤΟΣ ΦΛ
 ΤΙΤΙΑΝΟΥ ΕΠΙΣΤΡΑΤΗΓΟΥ
 ΤΩΣΛΟΥΚΗΙ ΥΟΦΕΛΛΙΑΝ
 ΕΠΡΑΤΗ, ΣΥΝΤΟΣΤΟΥΝΟ
 ΜΟΥΘΕΩΝΟΣ ΑΠΟ
 10 ΚΑΤΕΣΤΗΣΕΝΤΑΤΙ
 ΧΗΕΤΤΑΓΑΘΩΙ
 ΠΑΧΩΝ ΙΕ

Ἀγαθὴ τύχη.
 Λ ϛ' Ἀντωνείνου
 καὶ Οὐήρου τῶν
 κυρί(ω)ν Αὐτοκρατόρω(ν),
 5 ἡγε[μον](ε)ύοντος Φλ.
 Τιτιανού, ἐπιστρατηγού-
 τος Λουκκή[ο]υ Ὁφελλιανού,
 στρατηγούντος τοῦ νο-
 μοῦ Θεώνος, ἀπο-
 10 κατέστησεν τὰ τί-
 χη ἐπ' ἀγαθῶι.
 Παχῶν ιε.

MLXIX.

FAYOUM.

1069. Block of limestone, rounded at the top, where, in a kind of pediment, it has the disk and horns of Isis carved in relief. Ht. 1 ft. 1½ in.; width 11½ in.; depth 6 in. Grenfell, Hunt, and Hogarth, *Fayoum Towns*, p. 54; De Ricci in *Archiv für Papyrusf.* ii, p. 439, No. 45; Cagnat, *I. G. ad r. Rom. pect.* i, 1122. Found *in situ* in the wall of a room of a Roman house at Harit (Theadelphia). Presented by the Egypt Exploration Fund, 1902.



Διπνητήριον πρ-
 εσβυτέρων γερ-
 δίων ἐπὶ Νεφερώ-
 τος τοῦ Κεφαλᾶ-
 5 τος φροντιστοῦ.
 Ἦρων ἔγραψεν ἐ-
 π' ἀγαθῶι Λιβ'
 Τραϊανοῦ Καίσαρος
 τοῦ κυρίου Φαρμου-
 10 θῆ ϛ'.

'Dining-hall of the senior weavers, Nepheros the son of Kephalas being curator. Heron set up this inscription (for a good omen) in the year 12 of our sovereign lord and emperor Trajan. Pharmuthi 6th.'

l. 4. Kephalas. Cf. *Ox. Pap.* i. 79, recto, 2, 6.

l. 7. The date is 109 A. D. (1st April).

For the office of φροντιστής cf. *B. M. Papyri*, iii, p. 49, l. 11, &c.; *Ox. Pap.* i. 58, ll. 8, 12, 16, 24; also *Journ. Hell. Stud.* xxviii, p. 195 f.; xxix, p. 130, where, on a late Greek inscription (time of Constantine or after), we read:

[Ισα]κίς(?) φροντιστὴς τῆς ἀγιοτάτ-

[ης] πρώτης συναγωγῆς ἔστην εὐτ-
 [υχῶ]ς - - - -

Weavers are mentioned in an official inscription of the time of Nero, but it is too fragmentary to furnish much information (Milne, *Musée du Caire, Inscr.* p. 11, No. 9302, l. 11); also in an inscription from Egypt published by De Ricci in *Rev. Épigr.* i. 1913, p. 146: τόπος γερδίων ἀπὸ Ἀβύδου ὁ ποιηθεὶς ἐπὶ Ἰέρακος πλεσάνου. For πρεσβυτέρων cf. Cagnat, *I. G. ad r. Rom. pect.* i, No. 1155: τῶν ἀπὸ Πτολεμαίδος τεκτόνων πρεσβυτέρων. The guilds were apparently divided into senior and junior sections.

MLXX.

EGYPT (?).

1070. Limestone votive base, with projecting moulding above and below. Projecting sunk portion on l. side, which is complete. Surface broken away on r. Ht. 7 in.; width 1 ft. 2½ in. Budge, *Guide to the Egyptian Galleries (Sculpture)*, 1084. [Dept. No. 661.]

ΑΡΤΕΜΙΔΩΡΟΣ ΑΥΕΙΝΟΥ ΕΠΙΧΕΡ
 ΕΑΥΤΟΥ ΚΛΙΑΡΣΙΟΥ ΤΗΣ Γ'
 ΚΟΣ ΚΑΙ ΤΩΝ ΤΕΚΝΩΝ ΘΕΟ
 ΠΑΤΡΩΙΟΙΣ ΕΥΧΗΝ

Ἀρτεμίδωρος Αὐεί(ν)ου ἐπ[ι]χ[ε]ρ
 ἑαυτοῦ κ(α)ὶ Ἀρσίου τῆς γ(υ)λαι-
 κὸς καὶ τῶν τέ(κ)ν(ω)ν θεο[ῶ]ν
 πατρώιοις εὐχὴν.

l. 1. The name Aueinos, if the reading is correct, is curious. The E seems certain. N is uncertain. *Αύξιμου* suggests itself, but cannot be made out from the stone. *Αυειδος* is found (Milne, *Musée du Caire, Greek Inscr.* p. 140, Index).

l. 2. *Ἀρσίου* is certain on the stone; the name, as Mr. Hill notes, is probably *Ἀρσίου*.

The lettering suggests a date in the second-first century B. C.

MLXXI.

EGYPT.

1071. Marble base in the form of a thin slab, which has supported a statuette. There are two roughened patches of rectangular form at each end. Inscribed on the front. L. 1 ft. 5½ in.; depth 6 in.; ht. 1½ in. Petrie and Walker, *Memphis*, i (1909), Pl. liii. 1. From excavations by Prof. Flinders Petrie at Memphis and Athribis. Presented by the Committee of the Egyptian Research Account, 1908.

ΝΙΛΩΙΓΟΝΙΜΩΤΑΙ ΝΙΑΛΕΞΑΝΔΡΟΕΡΗΤΩΡ

Νίλῳι γονιμώτα(τω)ι Ἀλέξανδρος ῥήτωρ.

The spelling *Νίλος*, according to *Etym. Magnum*, 721. 53, is a barbarism. The best commentary on the term *γονιμώτατος* is supplied by such a sculptured group as that in the Vatican, showing the god surrounded by his numerous offspring (Roscher, *Lex.*, s. v. *Neilos*, pp. 97-8, Fig. 2; *B. M. Coins of Alexandria*,

Pl. xxi. 1577, 1587, 1672). It seems likely that a small group of a similar kind was dedicated on this plinth by Alexandros. The deification of the Nile goes back to the New Empire.

Lettering of the second-third century A. D.

MLXXII.

ABUKIR.

1072. Column of black stone, from the front of which a portion has been cut away to provide a flat surface for the inscription. The letters are very thin and much worn in places. Ht. 4 ft. 2 in. *Archaeologia*, xv. (1806) p. 389; *C. I. G.* 4966; Budge, *Guide to the Egyptian Galleries* (Sculpture), 1086; De Ricci in *Archiv für Papyrusf.* ii, p. 450, No. 87; Cagnat, *I. G. ad r. Rom. pert.* i, 1092; cf. Hill, *B. M. Coins of Palestine*, p. li. Presented by Dr. Bancroft, jr., 1807. [Dept. No. 99.]

ΔΙΙΗ ΜΕΓ
 ΣΑΡΑΠΙΔΙΕΝΚΛΩΩ
 ΘΕΟΝΠΤΑΡ ΠΟΥ
 ΛΗΒΗΛΟΝΑΝ ΚΗΤΟΝ
 5 ΜΑΜΑΣΙΜΟ
 ΚΩΝΕΙΤ
 ΛΕΛΦΩΝΚΩ
 ΜΑΓΑΙΟΥ
 ΚΑΙΤΗCΣΥΜ
 10 CΥΖΑΜΕΝΟCΑΝΕCΗC
 ΘΩ ΕΤΟΥCΣ ΑΥΓΟ
 CΚΑΙCΑΡΑCΜΑΡΚΟ
 ΗΛΙΟ, ΕΒΗΡΟΥ
 (ΤΥΧΟΥCΕCΤΟ
 15 10 ΟΙ 12

Διὶ Ἡ(λ)ίῳ Μεγ(άλῳ)
 Σαράπιδι ἐν Κανώ(β)ῳ
 Θεὸν πάτρ(ιον) (μ)οῦ [Ἡρακ-]
 λῇ Βῆλον ἀν(εί)κητον
 5 Μ(άρκος) Α(ύρ)ηλιος Μάξιμος Σύρος Ἀσ-]
 κ[α]λῶν(εί)της ὑπὲρ τῶν
 ἀδελφῶν κα(ὶ) [τοῦ πατρὸς ?]
 Μ(άρκου) Α(ύρ)ηλίου Γαίου - - -
 καὶ τῆς συμ(βίου) - - -
 10 εὐξάμενος ἀνέθηκ' (ἐπ') ἀγ-]
 [α]θῶ, ἔτους 5' Αὐ(τ)οκρά-]
 [τορ]ος Καίσαρ(ος) Μάρκου
 [Αύρ]ηλ(ί)ου [Σ]εβήρου [Εὐ-]
 [σεβ]οῦς [Εὐ]τυχοῦς (Σ)εβαστο[ῦ]
 15 [Φαρ]μ(ο)ῦθ(ι) 15'

Dedication by a citizen of Askalon to Sarapis of a statue of his native god Herakles Belos. Dated in the 6th year of Severus Alexander (A. D. 227), 17th Pharmuthi (12th April).

l. 4. The dedication is similar in character to those made to Malachbelos (see Roscher, *Lex.* s. v.), where *θεοὶ πατρώοι* often occurs. The dedication of one

god in honour of another is curious.

My copy was made independently without knowledge of De Ricci's reading. I cannot trace all the letters he has indicated as on the stone, but think that his supplements are correct, except that I am doubtful as to Z in l. 11. It seems to me to have been altered from Z to 5.

MLXXXIII.

EGYPT.

1073. Limestone tablet, with raised frame. Broken away on r. and below. L. 12½ in.; ht. 7½ in.; depth 3 in. Petrie and Walker, *Memphis*, i, Pl. liii. 6. From excavations by Prof. Flinders Petrie at Memphis and Athribis. Presented by the Committee of the Egyptian Research Account, 1908.

ΠΑΧΙΛΤΗΣ
ΓΣΙΔΙΣΤΟΠ

Παχίλτης
ΓΣΙ δις τοπ(άρχης).

The name Παχίλτης is unusual.

ΓΣΙ is obscure. Does it = Λ (inverted) σί—year 210 of an era?

The nomes of Egypt were divided into toparchies, each governed by a toparch. Cf. *Ox. Pap.* ii, ccxlv. 23: Σαρα(πίων) τοπ(άρχης): *C. I. G.* 4976: Ἡράκλειος υἱὸς Ἑρμίου τοπάρχου Ἀριανσαίτιος ἐτῶν εἴκοσι πέντε. Cf. *Ox. Pap.* ii, p. 204.

MLXXXIV.

KOPTOS.

1074. Small limestone cylinder, perhaps a pedestal for the support of a statuette of an antelope. Ht. 8 in. Letters painted red. Hall in *Class. Rev.* xii (1898), p. 280 f.; De Ricci in *Archiv für Papyrusf.* ii, p. 562, No. 104; Budge, *Guide to the Egyptian Galleries* (Sculpture), 1088. [Dept. No. 1043.]

ΙΣΙΔΙΤΗΝΔΑΝΕ
ΘΗΚΑΜΙΣΟΙΣΑΣ
ΔΟΙΚΑΔΛΕΥΧΗΝ
ΧΩΓΛΥΦΙΔΙΓΛΑ
5 ΨΑΣΤΟΝΣΤΙΧΟΝ
ΑΥΤΟΕΦΥ

Ἰσιδι τήνδ' ἀνέ-
θηκ' Ἀμισοίσας
δορκάδα εὐχὴν,
χὼ γλυφίδι γλά-
5 ψας τὸν στίχον
αὐτὸς ἐφν.

Dedication of an antelope to Isis by Amisoisas, who carved the statuette and inscribed the distich. The name Amisoisas is curious, but though there is some damage to the two final letters, there does not seem any real doubt as to the reading. The mark after the word is probably a mere decoration to fill up the space.

MLXXXV.

MEMPHIS.

1075. Limestone sepulchral stele, with portico and pediment. Ht. 1 ft. 8 in. Hall in *Class. Rev.* xii (1898), p. 281 f.; Budge, *Guide to the Egyptian Galleries* (Sculpture), 1083. Traces of red in the letters. [Dept. No. 1206.]

ΑΓΝΟΦΥΤΟΥΡΙ
ΖΗΣΑΓΑΘΟΝΒΛΑΣΤ
ΗΜΑΠΟΛΕΙΤΑΙ ΚΔΑΥ
5 ΣΑΤΕΜΕΠΟΛΙΤΤΑΝ
ΤΗΝΠΑΣΙΑΡΗΡΕΚΟ Π
ΣΠΑΡΜΗΤΡΙΑΜΕΜ
ΤΟΣΑΝΕΓΚΛΗΤΟΣ
ΠΑΤΡΑΠΑΤΡΙΠΕΝΤ
10 ΑΣΤΗΨΩΑΙΓΙΑΝ
ΑΠΛΗΞΑΜΕΝΗΟΥΜ
ΟΙΝΟΝΕΝΚΗΠΟΙΣΙ
ΚΑΛΥΚΕΣΦΥΕΤΑΙ
ΡΟΔΟΝ ΑΛΛΑΚΥ
15 ΙΠΟΛΙΤΑΠΑΝΤΟ
ΘΑΛΗΣΑΝΕΦΥΚΙ
ΜΕΔΕΙΣΑΙΔΑΔΑΦ
ΝΙΔΙΩΣΑΡΠΑΣΟΙ C
ΣΑΠΟΥΣΕΟΔΑΙΠ
20 ΟΥΧΡΥΣΙΑΚΟΣΜΗΟΙ
ΣΥΠΟΠΑΤΡΟΣΟΙ
ΚΤΡΟΝΜΕΝΤΟΑΝ ΕΙΝ
ΠΑΣΙΝΔΕΒΡΟΤΟΙΣ
ΕΠΕΚΛΩΣΘΗΙ
ΤΟΥΤΟΦΥΓΙΝΔΟΥΔΕC
25 ΘΗΗΤΟΣΕΩΝΔΥΝΑΤΑΙ

Ἀγνοφύτου ρί|ζης ἀγαθὸν βλάστ|ημα, πολεῖται,
5 κλαύ|σατ' ἐμὲ Πόλιτταν || τὴν πᾶσι ἀρηρεκο|σι. (sic)
Πᾶρ μητρὶ ἄμεμπ|τος ἀνέγκλητος | παρὰ πατρί,
10 πεντ|αέτη ζῶω αἰεὶ ἀν||απληξαμένη.
Οὐ μ|όνον ἐν κήποισι | κάλυκες φύεται | ῥόδον, ἀλλὰ
15 κ(α)|ὶ Πόλιττα παντο||θαλῆς ἀνέφν.
Κί|με δ' εἰς Ἀῖδα αἰφ'ινιδίως ἀρπασθί|σα. (sic)
20 Ποῦ στολαί, π|οῦ χρυσία, κοσμηθί||σα ὑπὸ πατρός; (sic)
Οἱ|κτρὸν μὲν τὸ (θ)αν'εἶν, πᾶσιν δὲ βροτοῖς | ἐπεκλώσθη | (sic)
25 τοῦτο, φυγεῖν δ' οὐδεὶς || θνητὸς ἐὼν δύναται. (10)

1. (2). No doubt intended for πᾶσιν ἀρηρεκνῖαν.

1. (4). Probably, as Hall says, for αἰὲν ἀπληξαμένη, 'never chastised'.

1. (7). κίμε as often in late inscriptions = κείμαι. Cf. No. 1038 from Bargylia, where we find κίτε.

Π C and ΕΙΝ are inscribed on the r. pilaster, which supports the pediment.

The writer's knowledge of Greek and metre were alike uncertain. Hall, *loc. cit.*, attempts to turn into elegiac couplets (for which they were doubtless intended originally).

MLXXXVI.

ANTINOE.

1076. Slab of grey crystalline stone, broken away diagonally on the r., otherwise complete. L. 1 ft. 5 in.,⁴ ht. 1 ft. 2 in. Johnson in *Journal of Egyptian Archaeology*, 1914, p. 181. Acquired 1914. [Dept. No. 1648.]

ΑΓΑΘΗ ΤΥΧΗ
 ΛΑΛΥΙΟΝ ΜΑΙΚΙΟΝ ΣΕ
 ΔΙΟΝΥΣΟΔΩΡΟΝ ΤΩ
 ΜΟΥΣΕΙΩΙ ΣΙΤΟΥΜΕΝΩΝ
 5 ΠΛΑΤΩΝΙΚΟΝ ΦΙΛΟΣΟΦΟΝ ΚΑΙ
 ΒΟΥΛΕΥΤΗΝ ΑΝΤΙΝΟΕΩΝ ΝΕΩΝ
 ΕΛΛΗΝΩΝ

Ἀγαθῇ τύχῃ.

Φλάβιον Μαίκιον Σε[κόνδον] (?)

Διονυσόδωρον τῶν [ἐν τῷ]

Μουσείῳ σιτουμ[έ]νων ἀτελῶν

5 Πλατωνικὸν φιλ[ό]σοφον καὶ

βουλευτὴν Ἀντινοέων Νέων

Ἑλλήνων (ἡ) [βουλῇ].

Other inscriptions from Egypt record the existence of persons maintained free of cost in the Museum at Alexandria.

C. I. G. 4724 (from Thebes): Σέ[ξτος] Βόνος Σου-
 άπισ . . . νεωκόρος τοῦ μεγάλου Σαράπιδος, τῶν ἐν
 Μουσείῳ σιτουμένων ἀτελῶν . . .

C. I. G. 5914: [Μ. Αὐρ. Ἀσκληπιάδην νεω-
 κόρον τοῦ μεγάλου Σαράπιδος καὶ τῶν ἐν τῇ Μουσείῳ
 [σειτου]μένων ἀτελῶν φιλοσόφων.

Cf. also Breccia, *Musée d'Alexandrie, Inscr.*
 No. 146: Αἴλιον Δημήτριον τὸν ῥήτορα οἱ φιλόσοφοι
 [Φλ]αυτίου Ἰέρακος [τοῦ] συσσίτου ἀναθέντος [τὸν διδάσκα-
 λον καὶ πατέρα.

Johnson (*loc. cit.*) quotes *Pap. Ryl.* 143, 2 ff. Cf.
 Dittenberger, *Or. Gr. Inscr.* ii, No. 714, n. 4. The
 Museum was divided into various faculties—philos-
 ophers, rhetoricians, poets, doctors, &c.

If (as is probable) the heading ἀγαθῇ τύχῃ is

arranged in the middle of the inscription, some
 6 letters will be missing from l. 2. Σε[κόνδον] or
 Σε[κοῦνδον] may be suggested. This seems more
 probable than Tod's suggestion (*Journ. of Eg. Arch.*,
loc. cit.) Σέ[ξτου] ὕδν]. Διονυσόδωρον will be an *agnomeu*.
 We may compare the decree in honour of the famous
 rhetorician-sophist Aelius Aristides (C. I. G. 4679):
 ἡ πόλις τῶν Ἀλεξανδρέων καὶ Ἑρμοῦπολις ἡ μεγάλη καὶ
 ἡ βουλὴ ἡ Ἀντινοέων Νέων Ἑλλήνων . . . ἐτίμησαν Πόπλιον
 Αἴλιον Ἀριστείδην Θεόδωρον ἐπ' ἀνδραγαθία καὶ λόγοις.

Antinoopolis was constituted by Hadrian in
 A. D. 132. Hence the expression Ἀντινοέων Νέων
 Ἑλλήνων ἡ βουλῇ. Cf. Dittenberger, *Or. Gr. Inscr.* ii,
 No. 701, n. 3, and No. 709, n. 4.

l. 5. For Πλατωνικὸν φιλόσοφον cf. Dittenberger,
*Sylloge*², i, No. 380.

Probably third century A.D.

MLXXXVII.

SUDAN (Bakarawiyah).

1077. Limestone slab. Ht. 12 in.; width 10 in. Mentioned by Sayce in *Academy*, No. 1249, p. 1310; published by P. Jouguet in
Revue des Études grecques, ix, p. 433 ff. Both had seen it in a dealer's shop at Luxor. Sayce gives the provenance as Erment.
 The information of provenance given to the Museum is as above. [Dept. No. 1296.]

ΕΥΒΙΟΣ ΑΝΔΡΟΜΑΧΟΥ ΠΑΡΕ
 ΜΟΙΚΕΙ ΤΩ ΠΑΡΟΔΕΙΤΑ
 ΕΞΟΡΚΙΣΩ ΗΜΑΣ ΣΥΣΚΗΝΟΙ
 5 ΦΙΛΟΙ ΚΑΙ ΣΥΣΤΡΑΤΙΩΤΑΙ
 ΕΑΝ ΠΑΡΑΓΗΤΕ ΑΡΥΣΑΝ
 ΝΙΛΟΥ ΤΩ ΔΕ ΠΙΧΕΙΣΤΑΓΟ
 ΝΑΣ ΚΑΙ ΛΕΓΕΤΕ ΕΥΒΙΕ ΔΩΡΕ
 ΧΡΗΣΤΕ ΧΑΙΡΕ ΟΥΚΕΤΕ ΓΩ
 ΓΑΡ ΓΟΝΕΩΝ ΜΕΛΟΣ ΟΥΟ
 10 ΜΑΙΟΥ ΔΕ ΓΥΝΑΙΚΟΣ ΠΑΤΡΑ
 ΓΑΡ ΜΑΤΕΚΝΩΣΕ ΟΥΔΕ ΓΑΡ
 ΩΚΕΑΝΟΥ ΨΥΧΡΟΝ ΥΔΩΡ ΠΙΝΟΜΑΙ
 ΟΜΑΙ ΤΕΞΕΡΗΤΗ
 15 ΗΝ ΔΕ ΩΣ ΕΤΩΝ ΚΕ
 ΕΓΡΑΨΕ ΚΑΛΛΙΣ

Εὐβιος Ἀνδρομάχου παρ' ἐμοὶ κεῖτ', ὃ παροδεῖτα. |

Ἐξορκίζω (ὅ)μας, σύσκηνοι φίλοι καὶ συστρατιῶται, |

5 εἰάν παραγῇτε Ἀρυσάν | Νίλου, τῷ δ' ἐπίχει σταγόνας,

Καὶ λέγετε, Εὐβιε ἄωρε | χρηστὲ χαίρε· οὐκέτ' ἐγὼ | γὰρ

10 γονέων μέλος ὄψομαι οὐδὲ γυναικός· (5)

Πάτρα | γὰρ μ' ἀτέκνωσε·

Οὐδὲ γὰρ | Ὀκεανοῦ ψυχρὸν ὕδωρ πίνομαι.

Λέ'—Ἐπὶ ἡ ἡ'. |

ἦν δὲ ὡς ἐτῶν κέ. ||

15 Ἐγραψε Καλλίς. (10)

The epitaph is in bad Greek and worse metre. It is impossible to force the quaint mixture of hexameters and pentameters into anything like scansion, but I have given some indication of what may have been in the writer's mind as regards arrangement of lines. It will be noted that Jouguet's reading, which was made hurriedly under difficulties, has to be amended in various points.

l. 5. I think there is no doubt that *παράγητε* means 'pass'. *Ἀρυσᾶν*, as Jouguet says, remains obscure, but may be a place-name or else, as Jouguet suggests, be connected with *ἀρύω* with a meaning like 'well-spring'. *Ἀρυσᾶς*, meaning a vessel for drawing water, occurs among the treasures at Delos. See *B. C. H.* vi, p. 39, l. 97; No. 962, l. 18 above.

The sudden change from plur. to sing. seen in *ἐπίχει* is in keeping with the careless Greek.

l. 9. *μέλος*, as Jouguet suggests, must bear a general meaning, such as 'features'.

l. 10. Jouguet thinks *Πάτρα* a proper name. The more natural interpretation is 'My country has robbed me of (the power of begetting) children'—by depriving me of life in her service.

l. 12. Jouguet is no doubt right in interpreting *ᾠκεανός* as = the Nile, whose waters meant so much to the dwellers by it.

Dated in the year 5 of an Emperor, the 18th of the month Epip or Epiph. The usual form is *Ἐπίφ* or *Ἐπέφ*, *Ἐπήφ* being apparently due to the pronunciation of *η* as *ι*. Cf. Dittenberger, *Or. Gr. Inscr.* ii, No. 669, n. 138.

l. 15. Kallis, the composer of the epitaph, is probably the wife, whose husband died at about the age of 25.

MLXXVIII.

PHILAE.

1078. Sandstone slab, probably broken on all sides. L. 2 ft. 6 in.; width 1 ft. 2 in. De Ricci in *Archiv für Papyrusf.* ii, p. 451, No. 93; Dittenberger, *Or. Gr. Inscr.* ii, No. 719, with references; Budge, *Guide to the Egyptian Galleries* (Sculpture), 1059. [Dept. No. 1359.]



The inscription may be conjecturally restored—
[Γάϊον] Ουαλέριον Διοκλητιανόν [καὶ Μάρκον] Αὐρήλιον
Ουαλέριον Μαξιμιανόν
[καὶ Φλάουιον] Ουαλέριον Κωνσταντῖον καὶ Γαλέριον Μαξι-
μιανόν]

though there is of course no certainty as to the exact titles.

Date between A. D. 293 and 305.

MLXXIX.

EGYPT (?).

1079. Limestone mould, grooved round the edge. The intaglio designs on either side are respectively (as they appear in casts): (a) Elpis to l., holding flower in her r. hand and grasping skirt and embroidered chlamys in l. Behind her is a wreath crossed by a palm-branch. (b) Female gryphon, with r. paw resting on a four-spoked wheel. The tail is in the form of an uraeus. Diam. 4½ in.; thickness ¾ in. *Journ. Hell. Stud.* xxxiii, p. 84 ff.; *B. C. H.* xxxviii, p. 94 ff. Acquired 1910.



(a)



(b)

The inscriptions on the mould run respectively—

On side (a): *Ἐχω ἐλπίδας καλὰς.*

On side (b): *Νέμεσις Σικεα.*

The types are interesting. The combination of Elpis and Nemesis is not uncommon in the Roman age, occurring, for example, on the Chigi krater

(Matz-Duhn, iii. 3687; Jahn, *Arch. Beitr.* p. 149 f.). Cf. also *Anth. Pal.* ix. 146:

Ἐλπίδα καὶ Νέμεσιν εὐνοὺς παρὰ βωμὸν ἔτευξα,
τὴν μὲν ἴν' ἐλπίζης, τὴν δ' ἵνα μηδὲν ἔχης.

The gryphon type with the uraeus tail occurs on a coin of Alexandria (Dattari, *Monete imperiali greche*, Pl. xxxii, No. 3318).

The mould is almost certainly of Egyptian origin. The lettering of the inscription indicates a date in the second or third century A.D.

The real difficulty is the interpretation of ΣΙΚΕΑ. Only suggestions can be offered, and no certain solution seems possible.

(1) Possibly the epithet is local. Cf. the Σμυρναῖαι

Νεμέσεις of *Anth. Pal.* xii. 193.

(2) ΣΙΚΕΑ may be a corruption or dialectical variant of δικάια. Ζίκαιος for δίκαιος occurs in inscriptions in the Elean dialect (Collitz-Bechtel, *Griech. Dialektinschr.* i, No. 1152, &c.).

(3) ΣΙΚΕΑ may be = ΝΙΚΕΑ, the Ν being placed out of position by the engraver. In this case ΝΕΜΕΣΙΣ ΣΙΚΕΑ would be Νέμεσις Νικαία—the Nemesis who could withhold victory—and to whom the would-be victorious athlete prayed. This suggestion, due to M. Perdrizet, would carry greater conviction if the inscriptions were not so carefully engraved. It gives an admirable antithesis to ἔχω ἐλπίδας καλὰς.

MLXXIX A.

BUBASTIS (?).

1079 a. Limestone moulded base, with long sinking on the top for the insertion of a statuette. L. 1 ft. 7 $\frac{3}{4}$ in.; ht. 4 $\frac{1}{4}$ in. *Proc. of Soc. of Bibl. Arch.* 1904, p. 92. Bought in Cairo in 1896. Acquired 1905.

Inscribed on the front of the base:

ΓΑΛΑΤΕΙΑ:ΘΕΥΔΟΤΟΥ
ΒΟΥΒΑΣΤΙ

Γαλατεία: Θευδότου
Βουβάστι.

The base supported a statuette of a cat, dedicated by Galateia, daughter of Theodotos, to the goddess Bubastis (the lion-headed Bast or Sekhet). We know from Herodotus (ii. 67) that cats sacred to the goddess Bubastis were buried in the city of that name, and a cat-cemetery has actually been found at Bubastis (Naville, *Bubastis*, p. 52 ff.). Professor

Sayce in the volume of the Proceedings of the Society of Biblical Archaeology above cited, notes that the present inscription was copied by Mr. Fraser in 1895. Mr. Fraser was mistaken in reading ΒΟΙΒΑΣΤΙ.

The lettering with its small o's indicates a date in the fourth-third century B.C.

MLXXX.

NAUKRATIS.

1080. Limestone statuette of a hunter, with two boars and two hares slung over his shoulders. He carries a knife in his r. hand and a bow in his l. At the back of his r. leg are the remains of the inscription. Ht. 1 ft. 7 in. *Naukratis*, ii, Pl. xiii, Fig. 5, p. 57; Smith, *B. M. Cat. of Sculpt.* i. 118. Presented by the Committee of the Egypt Exploration Fund, 1888.

Κ[α]λλί[α]ς [Αφροδῖτηι.

Κ[α]λλί[α]ς [Αφροδῖτηι.

Lettering of the fifth century B.C.



MLXXXI.

NAUKRATIS.

1081. Limestone base, with two feet and part of a trunk-shaped support remaining on the right. L. $6\frac{3}{8}$ in.; depth 4 in. *B. S. A.* v, p. 32, Pl. xiv, Fig. 9. Presented by the Committee of the British School at Athens, 1900.



Inscribed in front of r. foot, on top of plinth, and on the front :

Σίκων ἐπ'οίη-
σε Κί(π)ριος.
'Αριστίων 'Ηρακλεί.

Lettering of the fourth century B. C.

MLXXXII.

NAUKRATIS.

1082. Fragment of white marble, inscribed on both faces ; broken all round. L. 5 in. ; ht. 3 in. ; depth $1\frac{1}{4}$ in. *Naukratis*, ii, Pl. xxii, p. 68, Nos. 12 and 13. Found 100 yards east of the temenos of Aphrodite.

ΔΕΚΑ

(α) -- (ος)
--- δεκάτην

(β) ΕΜΟ

-- εμο

(β), with its sloping ε, appears to have been engraved at an earlier date than (α).

MLXXXIII.

NAUKRATIS.

1083. Marble slab, polished top and front ; broken away obliquely on r., on l., and at the back. L. 1 ft. $7\frac{1}{2}$ in. ; depth 7 in. ; ht. 6 in. *Naukratis*, i, p. 63, Pl. xxx, No. 4 ; Collitz-Bechtel, *Griech. Dialektinschr.* iii (2), No. 5757. Presented by the Committee of the Egypt Exploration Fund, 1886.



Κλεαίετος 'Αριστοθέμιος
Μαιάνδριος Στρατωνίδεω
τῇμ παλαίστρην ἀνέθηκαν
'Απόλλωνι.

The inscription, with its small o's, probably dates from the third century B. C. In *Naukratis*, *loc. cit.*, it is remarked that the new palaestra seems to date from the revival of the town's prosperity in the fourth century B. C. For the lettering cf. an inscription

from Alexandria, Wilhelm, *Griech. Inschriftenkunde*, p. 324 (dedication to Ptolemy Philadelphos). Bechtel, *loc. cit.*, notes that *Μαιάνδριος* points to the dedicators being Milesians.

MLXXXIV.

NAUKRATIS.

1084. Limestone stele, broken away above, where there are the remains of the feet and drapery of a human figure in the centre and of a quadruped, perhaps a dog, on the l. Ht. 1 ft. 2½ in.; width 11½ in.; depth 2½ in. *Naukratis*, i, p. 63, Pl. xxxi, 11. Presented by the Committee of the Egypt Exploration Fund, 1886.



ΟΥΧΙ ΚΡΟΚΩΙ ΠΑΣΤΟΣ ΣΕ ΔΙΑΒΡΟΧΟΣ ΟΥΔΕΝ ΥΠ' ΕΥΝΑΣ
ΑΓΑΓΟΝ ΕΣ ΝΥΜΦΑΣ ΙΜΕΡΟΠΝΟΥΝ ΘΑΛΑΜΟΝ
ΚΟΥΡΕ ΜΕΓΑΙΝΗΤΟΥ ΧΑΙΡΗΜΟΝΟΣ ΗΡΑΚΛΗΔΗ
ΑΛΛΑΣ ΕΠΡΟΣ ΛΑΘΑΣ ΑΝΙΟΧΗΣΑ ΝΕΔΟΣ
5 ΣΤΕ ΝΑΜΕΤΟΙΜΩΓΑΣ ΔΕ ΤΑΦΟΥ ΠΕΛΑΣΑΙ
ΕΠ' ΑΤΑΓΗΣ ΕΤΕ ΑΓΗΡΟΚΟΜΟΣ ΓΕΝΕΤΑΣ
ΣΟΝ ΤΕΝΑΧΗΣΕ ΠΟΛΙΣΒΑ ΚΛ ΠΟΤΜ
ΚΑΙ ΣΕ ΜΕΓΕΡΜΕΙΑΣ ΜΥΡΑΤΑΝΑΞ Ν
ΙΑΞΑΣΟ Ω ΑΣΔΟΥΚΕ ΣΘΕΝΕΝ ΥΔΕ
10 ΥΜΟΙΡΩΝΝΟΣ ΦΙΛΕΛΟΓΧΕ ΘΑΝΩΝ

Οὐχὶ κρόκωι παστός σε διάβροχος οὐδὲν ὑπ' εὐνὰς
ἀγαγον ἐς νύμφας ἰμερόπνουν θάλαμον,
(κ)οῦρε μέγ' αἰνήτου Χαιρήμονος Ἡρακλήδῃ,
ἀλλὰ σε πρὸς Λάθας ἀνιόχῃσα(ν) ἔδος.
5 στέ[ρ]να μετ' οἰμωγᾶς δὲ τάφου πέλας ἀ(ν)τετύπησα(ν)(?),
ἐπ(λ)ατάγῃσέ τ' ἔα γηρόκομ[ος] γενέτας.
[πᾶσά τε] σὸν [σ]τενάχῃσε πόλις βα[ρ]υκ(α)ῖ[δεα] πότμ[ον],
καί σε μέγ' Ἑρμείας μύρατ' ἀνάξ[ι] ἀγῶ[ν].
ἰάσασθ[αι] ἐπ[ω]φ[ι]δ[ι]σ(?) δ' οὐκ ἔσθενεν [ο]ύδῃ --
10 [νερτέρει] οὐ Μοιρῶν νόσφι λέλογχε θανάων.

A poorly composed epitaph on one Herakledes, who died, presumably, just before his marriage was to take place. In l. 9 I have restored ἐπφδαίς tentatively, though the line will not scan. This, however, would be a matter for no surprise in verses of this description. The lettering points to a date shortly before the Christian era.

MLXXXV.

NAUKRATIS.

1085. Fragment of white marble, with parts of the front and back surfaces preserved. Broken away on all sides. Dimensions of surface 3½ × 3½ in.; depth 3½ in. *Naukratis*, i, Pl. xxxi, 6. Presented by the Committee of the Egypt Exploration Fund, 1886.



-- δημ ---
-- θηνο ---
-- θαλλιω ---
-- λυσων ---
5 --- (α)θι ---

The letters are good, perhaps of the third century B. C. Probably part of a list of names.

MLXXXVI.
NAUKRATIS.

1086. Fragment of white marble, splintered away on all sides except on the face. $4\frac{1}{2} \times 2\frac{1}{2} \times 1\frac{1}{4}$ in. *Naukratis*, i, p. 63, Pl. xxxi, 10. Presented by the Committee of the Egypt Exploration Fund, 1886.



- Φιλαδ[ελφ] -
- - - (λ)α - -
- - - ο(υ) - -

E. A. Gardner (*Naukratis*, *loc. cit.*) suggested
Φιλάδ[ελφ]ος in the second line.

MLXXXVII.
NAUKRATIS.

1087. Fragment of dark grey basalt, broken away on all sides except the inscribed face. L. 7 in.; ht. $5\frac{1}{2}$ in.; depth 3 in. *Naukratis*, ii, p. 68, Pl. xxii, 18.

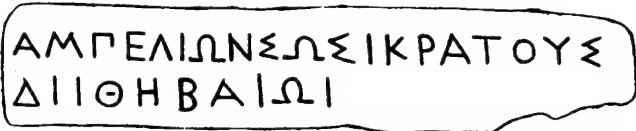


--- Πτολ[εμαῖον] -----
--- Φιλοπάτ[τορα] Φι[λάδελφον] ---

Probably Ptolemy XI Auletes (80-51 B. C.).

MLXXXVIII.
NAUKRATIS.

1088. Slab of white marble, complete on front and both sides. Broken at the back. In the middle of the upper surface are the remains of a sinking for a statuette. L. 1 ft. $4\frac{1}{2}$ in.; depth $9\frac{1}{2}$ in.; ht. $3\frac{1}{2}$ in. *Naukratis*, i, p. 63, Pl. xxx, 2. Presented by the Committee of the Egypt Exploration Fund, 1885.



'Αμπελίων Σωσικράτους
Διὶ Θηβαίωι.

Lettering of the fourth century B. C.

MLXXXIX.
NAUKRATIS.

1089. Limestone fragment, complete above, but broken away below and at the sides. Letters very roughly engraved. L. 4 in.; ht. $2\frac{1}{8}$ in.; depth $1\frac{1}{4}$ in. *Naukratis*, ii, pp. 61, 68, Pl. xxii, 14. From the temenos of Hera.



'Ιερὸν Διὸς ἀπ-]
οτροπ[αίου] (?).

MXC.

NAUKRATIS.

1090. Block of grey marble, broken away on all sides except the inscribed face and smooth top. L. 6 in.; ht. $4\frac{1}{2}$ in.; depth $3\frac{1}{2}$ in. *Naukratis*, i, p. 63, Pl. xxxi, 5. Presented by the Committee of the Egypt Exploration Fund, 1886.



-- Φοῖβε παῖτερ --
 -- (η)ς ἰδί(ας) --
 ---- (α)ρτι ----
 ----- (ε)ρ -----

Apparently a metrical inscription.

MXCI.

NAUKRATIS.

1091. Limestone fragment, broken on all sides and at the back. Dimensions, 4×3 in. *Naukratis*, i, p. 63, Pl. xxxi, 8. Presented by the Committee of the Egypt Exploration Fund, 1886.



-- ωιδ --
 -- σπο --

MXCI A.

NAUKRATIS.

- 1091 a. Small limestone tablet, surmounted by a pediment. Ht. 2 in.; width $1\frac{7}{8}$ in. *Naukratis*, i, p. 63, Pl. xx, 28. Presented by the Committee of the Egypt Exploration Fund, 1886.

ΠΑΡΜΕ
 ΝΙΣΚΟΣ
 ΘΕΟΦΙ

Παρμε-
 νίσκος
 Θεοφί(λου).

MXCII.

NAUKRATIS.

1092. Fragment of inscription in micaceous stone. The back is preserved and worked into a projecting rim. The inscribed face is largely split away. L. $4\frac{1}{4}$ in.; ht. 3 in.; depth 1 in. *Naukratis*, i, p. 63, Pl. xxxi, 7. Presented by the Committee of the Egypt Exploration Fund, 1886.



----- 'Ηρακ(λ)εῖ ---- (?)
 ----- ος Λακ[ε]δαιμον ---- (?)
 -- ['Ηλ]ιδάωρο(s) -----

MXCIII.

NAUKRATIS.

1093. Fragment of strongly crystalline white marble, broken away on all sides, but intact on the r. edge at the back. There are traces of red in the alternate lines of the inscription. Ht. $3\frac{1}{2}$ in.; width $3\frac{5}{8}$ in.; depth 2 in. *Naukratis*, i, p. 63, Pl. xxxi, 9. Presented by the Committee of the Egypt Exploration Fund, 1886.



---- Μιλήτου ----
 -- (α)ι τέμενος ----
 ----- αδάμου Φε ----

IX.—ITALY AND SICILY.

Nos. 1094—1104.

MXCIV.

CALABRIA.

1094. Bronze axe-head, decorated on either side of the socket with palmette and tongue ornament. Inscribed on one side of the blade. Ht. $6\frac{1}{2}$ in. Found in 1850 near S. Agata. Walters, *B. M. Cat. of Bronzes*, 252 (where further literature up to 1899 is given); *I. G.* xiv. 643; *B. M. Guide to Greek and Roman Life*, p. 38, Fig. 22. Acquired 1884.



Τῆς Ἡρας ἱαρός
εἰμι τὰς ἐν πεδί-
ωι. Κυνίσκο-
ς με ἀνέθη-
κε ὤρταμο-
ς Φέργων
δεκάταν.

l. 5. ὤρταμος is to be interpreted as = ὁ ἄρταμος. See Dittenberger in *Hermes*, xiii, p. 393. Ἄρταμος, meaning 'cook', is found in Xenophon, *Cyrop.* ii. 2. 4.

l. 6. There can be no doubt that Φέργων δεκάταν must, as Dittenberger points out, be equivalent to 'a tenth of his earnings'.

We may see then in the axe-head a dedication by Kyniskos, a cook, the equivalent of a tenth of his earnings, probably on a particular occasion. Kirchhoff (*Studien*⁴, p. 164 ff.) points out that the presence of l = Γ and s = ι probably indicates a date previous to the destruction of Sybaris (ca. 510 B.C.).

There is possibly a connexion between the axe-head and the profession of Kyniskos, interested as he was in the slaughter of animals.

MXCV.

ROME.

1095. Sepulchral altar of white marble, with rounded gable and acroteria in the form of half palmettes. In the gable a wreath with ribbons. On the r. side is a jug in relief, on the l. a patera. Beneath these is a dowel-hole on each side. The main inscription is



within a moulded frame. Ht. 3 ft. $\frac{1}{2}$ in.; width (greatest) 1 ft. 7 in.; depth (greatest) 10 in. *C. I. G.* 6264 ('Romae in hortis Iustinianis, nunc apud comitem Blacas'); *I. G.* xiv. 1868; Kaibel, *Epigr. Gr.* 652; Smith, *B. M. Cat. of Sculpt.* iii. 2385. Early publications will be found in *C. I. G.* 6264. Blacas Collection, 1867.

Θεοῖς) Κ(αταχθονίοις).

5 Σῶμα μὲν | ἦδε κόνις κεῖθι θεομήστ||ορος ἀνδρός,
Ναρ|κισσίωνος (π)ινυ(τ)οῦ, ψυχὴ δὲ σύνεδρος
10 ἀθανάτων | βωμὸν (γ)ὰρ ἐδω||μήσαντο ταλάφρων
μήτηρ Σαλβία Ματρώνα Σα|τᾶς τε ἀδελφός. (5)

(A) E T E S X

The letters are carefully engraved, but there are mistakes of orthography, l. 6 HINYP|ΟΥ for ΠΙΝΥ-ΤΟΥ. l. 9 ΒΩΜΟΝΔΑΡ for ΒΩΜΟΝΓΑΡ, unless we read βωμὸν δ' ἄρ', which is possible, but less likely.

The style savours of the epic, but there is also a decided note of Orphism in the words ψυχὴ δὲ σύνεδρος ἀθανάτων. This belief in the immortality of the soul finds expression in Euripides and elsewhere. Cf. *Hcl.* 1014 ff.:

ὁ νοῦς
τῶν καθανόντων ζῇ μὲν οὐ, γνώμην δ' ἔχει
ἀθάνατον εἰς ἀθάνατον αἰθέρ' ἐμπεσών.

id. Suppl. 533 f.:

πνεῦμα μὲν πρὸς αἰθέρα,
τὸ σῶμα δ' ἐς γῆν.

The same belief is expressed in the epitaph on the Athenian soldiers who fell at Potidaea (*I. G.* i. 442; *B. M. Inscr.* No. 37):

Αἰθήρ μὲν ψυχὰς ὑπέδεξάτο, σώ[ματα δὲ χθών]
τῶνδε, Ποτειδαίας δ' ἀμφὶ πύλας ἔδ[αμεν].

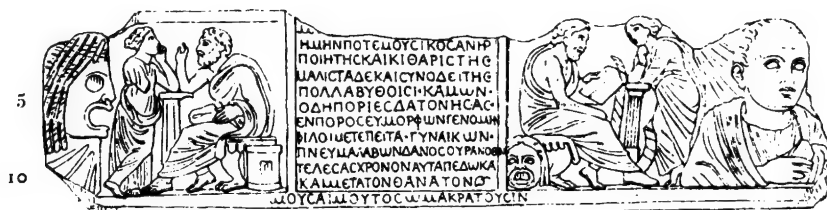
The AETES on the basis, followed by a cross, seems to be a later addition, possibly made at the time of a second burial, in the Christian period.

Lettering of the second-third century A.D.

MXCVI.

ROME.

1096. Marble front of a sarcophagus, broken above on the r. side, and slightly on the l. The inscription is in a panel between reliefs. Those on the l. show a tragic mask, and a bearded poet seated before a standing Muse. Those on the r. a seated poet with mask before a standing Muse with lyre, and on the r. of this group a beardless portrait bust to front, with some object (a roll?) in his hand. Ht. 11½ in.; l. 3 ft. 10 in. *C. I. G.* 6287; *I. G.* xiv. 2000; Cagnat, *I. G. ad r. Rom. part.* i. 346; Smith, *B. M. Cat. of Sculpt.* iii. 2313, with the literature there given. Found in the garden of the Augustinian Friars, near the Via Flaminia. Towneley Collection.



Μ. (Σ[εμπρώνιος Νεικοκράτης]. ἤμην ποτὲ μουσικὸς ἀνὴρ, |
 ποιητὴς καὶ κιθαριστὴς | μάλιστα δὲ καὶ συνοδείτης· ||
 5 πολλὰ βυθοῖσι καμὼν | ὁδηπορίες (sic) δ' ἀτονήσας, |
 ἔνπορος εὐμόρφων γενόμεν, | φίλοι, μετέπειτα γυναικῶν. |
 10 πνεῦμα λαβὼν δάνος οὐρανόθεν, || τελέσας χρόνον αὐτ' ἀπέδωκα. (5)
 καὶ μετὰ τὸν θάνατον | Μοῦσαι μὲν τὸ σῶμα κρατοῦσιν.

It seems that the whole of the epitaph was intended to run in six hexameters. It will be noticed that in no case is the scansion correct.

l. (2). Συνοδείτης. M. Sempronius Neikokrates was member of a σύνοδος, probably of musicians or

actors, such as the Διονυσίασται, to whom the term ἡ σύνοδος is often applied. See Ziebarth, *Das griech. Vereinswesen*, p. 136 f.; Poland, *Gesch. d. griech. Vereinswesens*, p. 146 n.

MXCVII.

TIVOLI.

1097. Marble herm of Perikles, wearing helmet. Ht. 1 ft. 11 in. Smith, *B. M. Cat. of Sculpt.* i. 549, with references. Add *I. G.* xiv. 1191; Furtwängler, *Meisterwerke*, p. 270 ff., Pl. ix (*Marmorpieces*, p. 117, Pl. vii); Arndt-Bruckmann, Nos. 411-12; Kekule von Stradonitz, *Ueber ein Bildnis d. Perikles* (61. *Berl. Winckelmannsprogramm*), p. 21; Hekler, *Greek and Roman Portraits*, 4 a; Delbrück, *Antike Porträts*, p. xxxi, Pl. 13. Found in the Villa of Cassius at Tivoli, 1781. Towneley Collection.



ΠΕΡΙΚΛΗΣ

(Περικλῆς.

Szanto (*apud* Arndt, *op. cit.*) puts the date of the inscription at the end of the third or at the beginning of the second century B.C. Hiller v. Gaertringen (*apud* Delbrück, *op. cit.*) would assign it to the first century B.C. The letters which are characteristic are (π), κ and η. The curved strokes in the last two letters are noteworthy. This curving is charac-

teristic of inscriptions of the second century B.C. (a good example is No. 1000 from Sestos, dating from about 120 B.C.). It is to the second century B.C. that I should be inclined to assign the herm and the inscription. There can be little doubt that the herm is a copy of the bronze portrait of Perikles by Kresilas (Pausanias, i. 25, 28).

MXCVIII.

BOVILLAE.

1098. Marble relief, representing the Apotheosis of Homer. Fully described by A. H. Smith in *B. M. Cat. of Sculpt.* iii. 2191. Above is the half-reclining figure of Zeus. In the next two rows are figures of the Muses and Apollo, and the figure of a victorious poet on a pedestal before a tripod. In the lowest row is the seated figure of Homer, crowned by ΟΙΚΟΥΜΕΝΗ and greeted with the homage of various personified figures of the Arts and Virtues. Ht. 3 ft. 10½ in.; width 2 ft. 7½ in. See *C. I. G.* 6131; *I. G.* xiv. 1295, and the bibliography given by Smith, *op. cit.* Add Robert in Pauly-Wissowa, s. v. *Archelaos*, No. 39; *Inscripfen von Priene*, 573; Sauer, *Philologenversammlung*, Halle, 1903. Acquired 1819.



In a *tabula ansata* below the figure of Zeus :



'Αρχ(χ)έλαος 'Απολλωνίου
ἐποίησε Πριηνεύς.

Under the figures in the lowest row :

(a) Left side of altar.

ΟΙΚΟΥΜΕΝΗ ΧΡΟΝΟΣ ΙΛΙΑΣ ΟΔΥΣΣΕΙΑ ΟΜΗΡΟΣ ΜΥΘΟΣ
'Οί(κ)α(υμ)έ(νη). Χρόνος. 'Ιλιάς. 'Οδύσσεια. 'Ομηρος. Μῦθος.

(b) On the altar. ΛΛ.

(c) Right side of altar.

ΙΣΤΟΡΙΑ ΠΟΙΗΣΙΣ ΤΡΑΓΩΔΙΑ ΚΩΜΩΔΙΑ ΦΥΣΙΣ ΑΡΕΤΗ
ΜΝΗΜ
ΠΙΣΤΙ
ΣΟΦ

'Ιστορία. Ποίησις. Τραγωδ(ία). Κωμωδία. Φύσις. 'Αρετ(ή).
Μνήμ[η].
Πίστι[ς].
Σο(φ)ία.

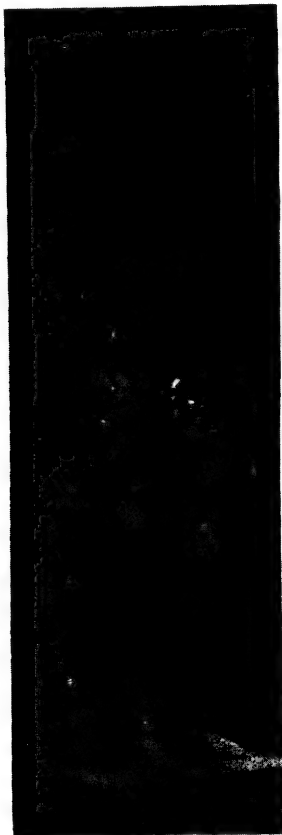
Various dates have been assigned to the relief on stylistic grounds. Watzinger would place it in the time of Ptolemy Philopator (221-205 B.C.); Sauer in the middle of the second century B.C.; Löwy in the first century B.C.; Brunn in the first century A.D. We may on epigraphical grounds, on account of the form of Π and the small ο's feel confident that the date lies between the third and the first centuries B.C. The form of Α, though not a certain criterion,

would favour the earlier part of this period. The lettering appears to me to indicate a date slightly later than that of the royal letter from Amyzon in Caria (No. 1035), which may, with some probability, be placed in 204-203 B.C. I should place the relief in the first half of the second century B.C. It is probable that the relief was executed originally at Priene or some other town on the Asia Minor littoral, and subsequently conveyed to Bovillae.

MXCIX.

LANUVIUM.

1099. Upon the marble supports (of tree-trunk form) of two statues of a young Pan. See Smith, *B. M. Cat. of Sculpt.* iii. 1666-7, with the literature there cited. Add *Bull. Arch. Com.* 1906, p. 6; Cagnat, *I. G. ad r. Rom. part. i.* 397; Robert in Pauly-Wissowa, s.v. *Cossutius* (3). In the case of the shorter and less perfect inscription, some of the letters have been defaced by a metallic cramp used in repairing the figure in ancient times. Towneley Collection.



(a)

(a)	ΜΑΑΡΚΟΣ ΚΟΣ ΣΟΥ ΤΙΟΣ ΜΑΑΡΚΟΥ ΑΠΕΛΕΥ ΘΕΡΟΣ ΚΕΡΔΩΝ ΕΠΟΙΕΙ	Μάαρκος Κοσσού- τιος Μάαρκου ἀπελεύ- θερος Κέρδων ἐποίει.
(b)	ΡΚΟΣ ΣΟΥ ΟΣ ΚΕΡΔΩΝ ΕΠΟΙΕΙ	[Μάα]ρκος [Κοσ]σού- [τ]ιος Κέρδων ἐποίει.

A marble fragment (probably from a support of tree form) with the signature of an artist named *Μάαρκος* has been found, and is in the National Museum at Athens. It reads [Μ]άαρκος [Μ]ειραιεύς ἐποίει. See Wilhelm, *Griech. Inschriftenkunde*, p. 91, Fig. 48. The form of lettering is almost exactly the same as that of the present inscription, and it is at least possible that the artist is identical with *Μάαρκος Κοσσούτιος Κέρδων*. At any rate he is practically contemporary with him. Other artists of the name are, however, known. One is another freedman of M. Cossutius. See *I. G.* xii. v (2). 1049.

The sculptor Marcus Cossutius Cerdo seems to have worked in the first or second century B.C., to judge from the spelling of the word *Μάαρκος*, which occurs as early as the second century B.C. (*I. G.* ii. 952, l. 15; *C. I. G.* 5644; Michel, No. 655, l. 86), but is supplanted towards the middle of the first century B.C. by *Μάρκος* (*I. G.* ii. 874, l. 12), which form continued in vogue in Imperial times (Larfeld, *Handbuch*, i, p. 303).

MC.

ITALY (VADO).

1100. Bronze hand (right), with the thumb, fore-, and middle fingers raised. The little and fourth fingers are depressed into the palm. It is inscribed on the wrist with punctured letters. Ht. 6 in. *Notizie degli Scavi*, 1891, p. 45; Walters, *B. M. Cat. of Bronzes*, 3216. Acquired 1898.



ΑΡΙΣΤΟΚΛΗΣ ΕΠΙΣΤΑΤΕΥΣΑ ΔΙΣΑΒΑΖΙΩ	Ἀριστοκλῆς ἐπιστατεύσα(s) Δι Σαβαζίω.
----------------------------------------	---------------------------------------------

On the Thraco-Phrygian deity Savazios or Sabazios, whose worship was introduced into Rome about the end of the second or early in the third century A.D., see Wissowa, *Religion u. Kultus d. Römer*, p. 314 f., with references. By the Greeks Sabazios was identified with Dionysos, by the Romans with Jupiter. The lettering of the present inscription points to the third century A.D. For another dedication to Sabazios see the following inscription.

The title *ἐπιστάτης* is extremely common from the Hellenistic age onwards. See Herwerden, *Lcx. Suppl.* s.v.

MCI.

UNCERTAIN LOCALITY.

1101. Bronze hand (right), with the thumb, fore-, and middle fingers raised, holding between them a cone. The little and fourth fingers are depressed. On the back of the hand are a lizard and a tortoise, round the wrist is coiled a serpent. The inscription is on the wrist. Ht. $4\frac{3}{8}$ in. *Arch. Zeit.* 1854, *Anzeiger*, pp. 440, 517; Jahn in *Ber. d. sächs. Gesellsch.* 1855, p. 102; cf. *Arch.-ep. Mitt.* 1878, pp. 45, 57; Walters, *B. M. Cat. of Bronzes*, 874; *C. I. G.* 8523 b; *I. G.* xiv. 1022; Cagnat, *I. G. ad r. Rom. perit.* i. 99. Presented by A. W. Franks, Esq., 1879.



ΖΟΥΓΟΡΑΞΕΥΞΑ
ΜΕΝΟCΑΝΕΘΗ
ΚΕΝCΑΒΑΖΙ
ΕΠΕΘΕΑΚΟΜΩ

Ζουγόρας εὐξά-
μενος ἀνέθη-
κεν Σαβαζί(ω)
επεθεάκομω.

The unintelligible formula in l. 4 is probably magical. Keil's restoration θεῶ ἐπηκόω does not seem justified.

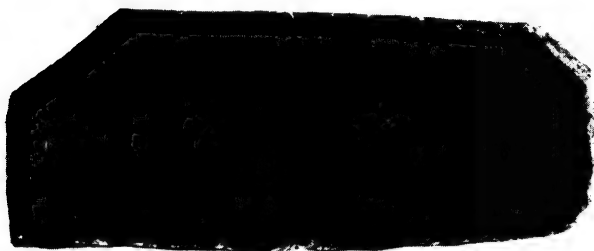
The lettering, which is under the influence of cursive, is of the second or third century after Christ.

MCII.

SICILY (?).

1102. Silver ingot in the form of an irregular oblong. It has been cast in a mould. Broken away at two of the corners. L. $4\frac{5}{8}$ in.; width $1\frac{5}{8}$ in.; depth $\frac{9}{16}$ in.; wt. 11,193 grns. (725 grammes). Röhl, *I. G. A.* No. 523; *I. G.* xiv. 597; Cook, *Zeus*, i, p. 88, n. 5. Acquired 1885.

(a)



(b)



Inscribed on both sides, with rather deeply cut letters.

(a) Τρυγών.

(b) Διὸς Λυκαίου.

A dedication by Trygon to Zeus Lykaeos. For the form ξ cf. the Ionic portion of the Sigeion pillar, No. 1002. Fifth century B.C.

MCIII.

AGRIGENTUM.

1103. Fragment of white marble. Ht. $5\frac{5}{8}$ in.; width $2\frac{3}{8}$ in. Probably nearly intact on the r. edge and below. From excavations at Girgenti by Mr. Dennis. Acquired 1863.



----- ι
- - (θ)ις αὐτῆς
- - στή. δο
- - (η) Ἀφρικανῇ

5 [σε](μ)νοτάτη
[ἐτῶν] η'.

A fragment of a funeral monument of about the second century A.D., to judge from the ligatures.

MCIV.

CENTURIPAE.

1104. Slab of white marble, broken away at the top l. corner, otherwise intact. L. 1 ft. 1½ in.; ht. 3½ in.; depth 1½ in. Ansal di. *Mon. dell' ant. Centuripi*, p. 52; *I. G.* xiv. 576; Collitz-Bechtel, *Griech. Dialektinschr.* iii (2), 5230. 'From excavations at Girgenti by Mr. Dennis.' Acquired 1863.

ΝΕΩΤΕΡΑΣ ΚΑΤΑΒΑΤΡΙΑ ΑΡΧΥΤΑΙ
 ΝΣΤΙΟΔΩΡΟΥΣ ΑΝΓΡΑΤΟΝ ΝΑΟΝ ΚΑΙ Τ
 ΑΓΑΛΜΑ ΕΠΟΗΣΕ
 ΕΚ ΤΩΝ ΙΔΙΩΝ

Νεωτέρας κατὰ βάτρια (sic). Ἀρχυται (sic)
(ν)στιοδώρου (sic). Σάνγρα τὸν ναὸν καὶ τὸ
ἄγαλμα ἐποίησε
ἐκ τῶν ιδίων.

The letters are very careless and badly cut.

l. 1. I cannot explain this line. *Νεωτέρα* occurs as a proper name, e.g. *C. I. G.* 4716c. Possibly (so Kaibel) it represents a goddess. *κατὰ βάτρια* is most likely a mistake for *κατὰ (π)άτρια*. *Ἀρχυται* is quite obscure, but is probably the corruption of a proper name, possibly Archytas.

The information as to provenance in the Museum

records is as above, but in *I. G.* xiv. 576 the following is given: 'Centuripis rep. a. 1844 nell' orto laterale alla chiesa di S. Maria delle Grazie, deinde apud Paulinum Riolo'.

l. 2. The name was perhaps (*Ἀρι*)στιόδωρος, or (*Ε*)στιόδωρος or (*Ι*)στιόδωρος (so Wilamowitz).

For the form of dedication cf. *C. I. G.* 5139 ff.

About the third century A.D.

X.—BRITAIN (Corbridge).

No. 1105.

MCV.

CORBRIDGE (ENGLAND).

1105. Altar of white marble, with rectangular sinking at the top. Partly broken away below. On the l. side are a knife and ox-head in relief, on the r. a wreath. Ht. 3 ft. 4 in.; width 1 ft. 5 in.; depth 1 ft. 4 in. *C. I. G.* 6806, with literature there given. 'In agro Corbrigiensi prope vallum in quo elaborarunt legiones duae, altera Secunda Augusta, altera Vicesima Victrix, arae repertae duo sunt'—viz. this and *C. I. G.* 6807. Presented by the Duke of Northumberland, 1774.

ΙΗΡΑΚΛΕΙ
 ΤΥΡΙΩ<
 ΔΙΩΠΑ
 ΑΡΧΙΕΡΕΑ

Ἡρακλεῖ | Τυρίῳ | Διοδώρα | ἀρχιέρεια.

This inscription and the one on the altar found with it are both metrical (hexameters). *C. I. G.* 6807 reads:

Ἀστ[άρ]τη[ς] βωμόν μ' ἐσορᾷ[ς] Π[ο]ύλ[χ]ερ μ' ἀν[έ]θηκ[ε]ν.

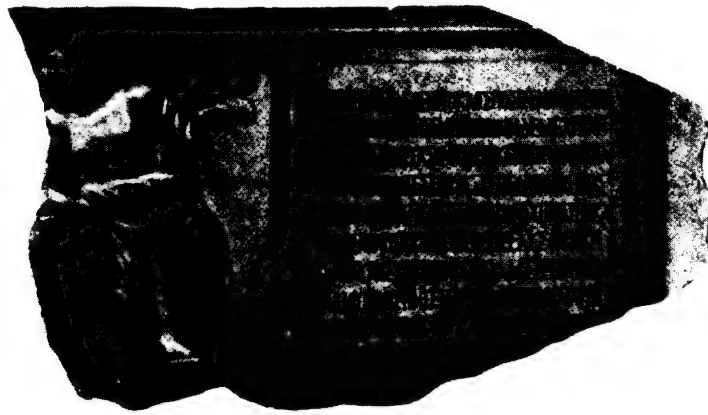
XI.—GAUL (Aqua Sextiae).

No. 1106.

MCVI.

AQUAE SEXTIAE (Aix).

1106. Slab of white marble, from the front of a sarcophagus. There were originally three panels, the central one containing the inscription, the left the figure of a young man in profile to l., leaning his r. arm on a column. Behind him is a branch of laurel. Probably Proclus is represented as the victorious orator (cf. l. 5 f. of the inscription). The r. panel is broken away. L. 2 ft. 5 in.; ht. 1 ft. 5 in. *C. I. G.* 6779; *I. G.* xiv. 2469; Kaibel, *Epigr. Gr.* 590; Smith, *B. M. Cat. of Sculpt.* iii. 2314; Cagnat, *I. G. ad r. Rom. fert.* i. 16. Blacas Collection, 1867.



'Ρουφείνης ἐμέθεν Πρόκλος πόσις ἐνθάδε κείσαι,
 Μοιράων βουλῇσι λιπὼν βίον ἡδέ με χήρην
 τεύξα δέ τοι μέγα σῆμα περισκέπτῳ ἐνὶ χώρῳ
 θηητὸν πάντεσσι, θύρας δ' ἐπέθηκα φαεινάς,
 5 εἰδωλὸν τ' ἐθέμην πανομοίον, σχῆμά τ' ἔθηκα,
 οἷον ἔχων ῥητῆρσι μετέπρεπες Αὔσονίοισι,
 ἐν τ' αὐτοῖς ὑπάτοις κλέος ἔλλαβες ἔξοχον ἄλλων.
 'Αλλ' οὔτοι νόσφιν γε σέθεν ποτ(ἐ) κείσομαι αὐτή·
 ὥς πρὶν δ' ἐν ζωῶσιν ὁμὸς(ς) δόμος ἄμμι τέτυκτο,
 10 ὥς καὶ τεθνεώτας ὁμῇ σορὸς ἀμ(φικ)αλύψει].

The lettering points to a date in the second—third century A.D. As the readings are quite certain, the various small differences of Boeckh and Kaibel need not be noted. The whole character of the diction is epic, e.g. l. 3 (περισκέπτῳ ἐνὶ χώρῳ: cf. Hom. *Od.* i. 426), l. 10 (ὥς καὶ τεθνεώτας ὁμῇ σορὸς ἀμ(φικ)αλύψει: cf. *Il.* xxiii. 91: ὥς δὲ καὶ ὀστέα νῶϊν ὁμῇ σορὸς ἀμφικαλύπτει).

XII.—UNCERTAIN LOCALITIES.

Nos. 1107—1155.

MCVII.

UNCERTAIN LOCALITY (Parion?).

1107. Stele of white marble, with acroteria. That on the l. has been broken away, as has also the central one, for which there is a dowel-hole for separate insertion. Immediately beneath the gable is the inscription in small characters crowded together. Total ht. 3 ft. 6½ in.; width (above) 1 ft. 8½ in., (below) 1 ft. 7 in. Below the inscription 34 in. of marble are left plain, evidently for a painting now faded away. Cf. No. 1036. *C. I. G.* 3648, where references to the earlier literature are given. Add Kaibel, *Epigr. Gr.* 86. Boeckh says: 'Titulus ubi repertus sit, non constat: rettuli ad urbem Parium, utpote patriam defunctorum, nec facile potuit alio atque ibi loco positus esse.'

ΔΙΕΤΡΕΦΗΣ:ΙΩΛΙΛΟ:ΠΑΡΙΗΝΟΣ:ΣΤΡΑΤΙΩΤΗΣ:ΔΗΜΟΦΩΝ:ΜΗΤΡΟΔΩΡΟ
ΠΑΡΙΗΝΟΣ:ΣΤΡΑΤΙΩΤΗΣ:ΜΝΗΜΑΦΙΛΗΜΗΤΗΡΜΕΔΙΕΙΤΡΕΦΕΙΝΘΑΔΕΘ
ΗΚΕΝΚΑΙΠΕΡΙΚΛΕΙΦΘΙΜΕΝΟΙΝΜΗΤΡΙΧΗΑΙΝΟΜΟΡΟΣΑΓΝΗΣΤΕΝΟΑ
ΔΕΟΙΟΥΓΑΤΗΡΚΑΙΔΕΛΦΟΣΕΧΟΣΙΝΜΟΙΡ/ΥΔΗΜΟΦΩΝ
ΤΗΣΜΕΤΑΓΑΣΙΒΡΟΤΙΣ

5



Διαιτρέφης: Ζωΐλου: Παριηνός: στρατιώτης: Δημοφών: Μητροδώρου
Παριηνός: στρατιώτης:

Μνήμα φίλη μήτηρ με Διαιτρέφει ἐνθάδ' ἔθ' ἦκεν
καὶ Περικλεῖ φθιμένον Μ(η)τρίχη αἰνόμενος,
'Αγνής τ' ἐνθάδε οἱ θυγάτηρ καὶ ἀδελφὸς ἔχουσι
μοῖρ(αν) Δημοφώνων || τῆς μετὰ πᾶσι βροτοῖς.

5

The last four lines (omitting the first two words) make two elegiac couplets, but the metre is not always unforced. Thus 'Αγνής has to be scanned as a disyllable.

The inscription appears to be of the latter part of the fifth century B.C. The letters are really written στοιχηδόν, though the punctuation marks sometimes take the place of letters. The inscription belonged

to the Elgin Collection (cf. *B. M. Synopsis*, 1817, p. 130, No. 172).

1. 2. Παριηνός. 'Of Parion' on the Hellespont.

Metriche apparently married twice. By one husband, Zoilos, she seems to have had two sons—Dietrephes and Perikles; by the other, Metrodoros, a son and daughter, Demophon and Agneis. Dietrephes and Demophon are apparently placed first as soldiers.

MCVIII.

UNCERTAIN LOCALITY.

1108. Fragment of bluish marble, broken on all sides, except at the top. Ht. 6½ in.; average width 3½ in.; depth 2½ in. Presented by Admiral Spratt, C.B., 1874.

∪ Ο |
ΦΡΑΣΛΝΟ
ΝΦΙΛΙΔ
ΟΔΙΟΣ
5 ΤΑΝΔΙ,
ΞΕΝΙ'

-- πρόξε(ν)οι
----- Φράσανος[ς]
----- Πα]νφιλίδ[α]
----- 'Ρ]όδιος
5 ----- ταν δι(α)
----- προ]ξεν(ία)[ν]

Apparently a list of *proxeni*, dating from the second century B.C.

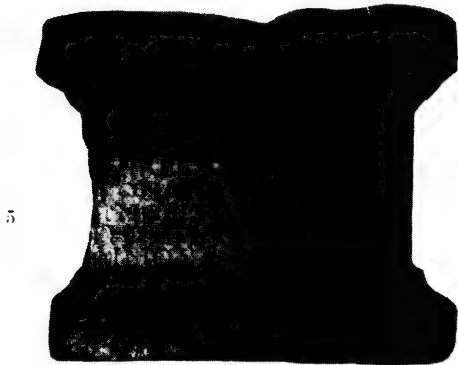
For the heading cf. a list of *proxeni* from Delphi (Michel, *Recueil*, No. 655): τοῖδε Δελφῶν πρόξενοι.....

The name Pamphilidas is a common one in Rhodes. Cf. Collitz-Bechtel, *Griech. Dialektinschr.* Nos. 3879, 4269; Polyb. xxi. 5. 8.

MCIX.

UNCERTAIN LOCALITY (ASIA MINOR?).

1109. On a small base of white marble, with deeply projecting mouldings above and below. Slightly broken in different places above on the front, and behind at the r. upper and l. lower corner. On the top is a shallow oblong sinking (doubtless for the statuette of Dionysos). L. 10 in.; ht. 8 in.; depth 7 in. Purchased at Borrell's sale by Cureton. Lot 1576. Acquired 1852.



ΑΓΑΘΗ ΤΥΧΗ
ΕΠΙΣΤΕΦΑΝΗΦΟΡΟΥ ΠΑΙΔ
ΝΕΙΚΑΛΟΥ ΠΡΟΣΗΡΑΚΛΕΙΤΟΥ
ΤΟΝ ΔΙΟΝΥΣΟΝ ΑΝΑ
ΠΝΟΕΙΤΑΙΣ ΤΟΙΣ ΕΠΙ
ΤΗ ΝΕΙΚΗ ΑΥΡ. ΤΡΟ
ΦΙΜΟΣ ΚΑΠΟΛΛΩΝΙΟΣ

'Αγαθὴ Τύχη.

'Επὶ στεφανηφόρου · Πα(πλίου)· Αἰλ(ίου)·

Νεικά(ν)ορος 'Ηρακλείτου

τὸν Διόνυσον ἀνα-

πνοείταις τοῖς ἐπὶ

τῇ νείκῃ· Αὐρ(ήλιος)· Τρό-

φιμος καὶ 'Απολλώνιος.

1. 2. *Stephanephori* as eponymous magistrates are found at Rhodes (*B. M. Inscr.* iii, No. 441); Magnesia ad Maeandr. (*B. C. H.* xii, p. 206, 2); Priene (*Inscr. v. Priene*, Nos. 3, 4, &c.); Magnesia (*Inscr. v. Magnesia*, Nos. 9, 10, &c.); Iasos (Dittenberger, *Syll.*², i. 96, n. 1); Miletus (*Fourn. Hell. Stud.* xxxiv, p. 328) and elsewhere.

1. 3. In ΝΕΙΚΑΝΟΡΟΣ the stone-cutter seems first to have written ΝΕΙΚΑΛΟΡΟΣ.

1. 4 f. ἀναπνοείταις. The word ἀναπνοείτης seems hitherto unknown. Its interpretation is difficult. The phrase ἀναπνοείταις τοῖς ἐπὶ τῇ νείκῃ would apparently mean 'to those who recover their breath after the victory'. It might possibly, as Mr. Hill suggests, have an active meaning—'inspiring', hence 'trainers'.

The inscription is a dedication and may be translated: 'In the year that P. Aelius Nikanor, son of

Herakleitos, was *stephanephoros*, Aurelius Trophimos and Apollonios dedicated the statue of Dionysos in honour of those resting after victory.' The interpretation must, however, be regarded as uncertain.

In *Ath. Mitt.* xxxvi, p. 157 ff. is published an inscription, probably from Syros, wherein is mentioned a dedication by Attalos, a *stephanephoros*, on behalf of the Emperor Hadrian. The *stephanephoros* was an eponymous priest, compared by Dionysios of Halikarnassos, *Ant. Rom.* ii. 64, 2, to the *flamen curialis* at Rome. He is coupled with his wife, called an ἀρχεῖνα, in the inscription from Syros.

The free use of ligatures in this inscription points to a date not previous to the time of Hadrian (cf. Larfeld, *Handbuch*, ii, p. 513). The use of Σ and C in the same inscription is also noteworthy.

MCX.

UNCERTAIN LOCALITY (ATHENS?).

1110. Marble capital of a Doric column. Inscribed on the abacus. Diam. 1 ft. 10 in. Smith, *B. M. Cat. of Sculpt.* iii. 2561.

ΕΠΙΕΤΙΜΕΛΗΤΟΥ ΔΕΤΗ
ΔΙΟΝΥΣΙΟΥ ΤΟΥ ΔΙΟΝΥΣΙΟΥ
ΠΑΙΑΝΙΕΩΣ

'Επὶ ἐπιμελητοῦ δ' ἔτη
Διονυσίου τοῦ Διονυσίου
Παιανιέως.

Roman period.

MCXI.

UNCERTAIN LOCALITY.

1111. Fragment of white marble, nearly complete below, broken away elsewhere. The names are complete on the l. side.
L. 11 in.; ht. 5½ in.; thickness 4½ in.



--- ιθ ---
Τιμάρατος --
Κλέας ---
Διοπεΐθης --

Apparently a list of names.
For Κλέας in l. 3 cf. Pape-Benseler, s. v.

MCXII.

UNCERTAIN LOCALITY.

1112. Large fragment from the lower r.-hand corner of a stele of white marble. The front and r. side are intact, and the bottom is probably nearly so. Ht. 7 in.; width 4½ in.; depth 6½ in.



--- εις
--- ειος
-- (μ)ευς
-- χειος.

Apparently a list of names.

MCXIII.

UNCERTAIN LOCALITY.

1113. White marble relief, curved above. Two bearded men in civil costume standing. The one holds some object over a burning altar, and a roll; the other lays his r. hand upon a helmet, which rests on a semi-cylindrical case, with short sword in front. Below is the inscription. Ht. 1 ft. 10 in.; width 1 ft. 3½ in. Smith, *B. M. Cat. of Sculpt.* iii. 2271, Fig. 39.



ΠΑΥΣΑΜΕΝΟΣ ΣΤΡΑΤΙΑΣ ΑΡΗΣ ΑΡΗ ΠΑΡΕΔΩΚΕΝ
ΚΑΙ ΣΤΡΑΤΙΑΝ ΚΑΤΑΛΪΨΑΣ ΤΑΥΤΑ ΕΙΣ ἕτερον κόσμον ἄκοσμον
ἈΠΕΛΗΛΥΘΕΟΠΟΥΔΕΝΥ ΠΑΡΧΕΙΜΗ ΜΟΝΟΝ ΣΚΟΤΗ ΙΚΘ

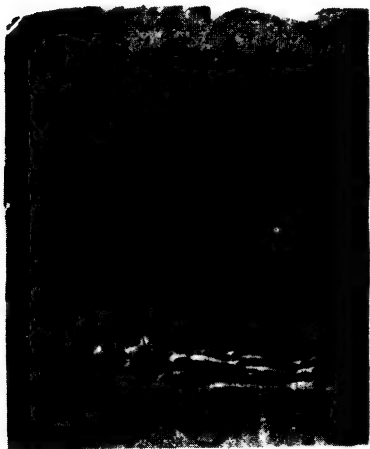
Παυσάμενος στρατιάς Ἀρης Ἀρη παρέδωκεν
ὅπλα | καὶ στρατιάν καταλίψας ταῦτα εἰς ἕτερον κόσμον ἄκοσμον |
ἀπελήλυθε, ὅπου οὐδὲν ὑπάρχει, εἰ μὴ μόνον σκοτίη. | κθ'.

The first line is a hexameter, but the remainder can scarcely be forced into any metrical scheme. For the name of the soldier who died aged 29, cf. *C. I. G.* 196: Κλ. Ἀρης.

MCXIV.

UNCERTAIN LOCALITY.

1114. Slab of white marble, from the front of a *loculus*. Ht. 1 ft. $4\frac{1}{8}$ in.; width 1 ft. $1\frac{1}{8}$ in.; depth $2\frac{1}{2}$ in. Beneath the inscription is a recess of oblong form, in which is the figure of a skeleton lying at full length. *C. I. G.* 6309; *I. G.* xiv. 2131; Smith, *B. M. Cat. of Sculpt.* iii. 2391 (Fig. 55), where full references are given. Smith, *loc. cit.*, shows that the attribution of the stone to Antium rests upon an error. Add Kaibel, *Epigr. Gr.* 711; Treu, *de Larvarum imag.* No. 52, p. 56; Altmann, *Grabaltäre*, p. 149.



5

Εἰπεῖν τίς δύναται, | σκῆνος λιπόσαρκον | ἀθήσας φ,
5 εἴπερ "Υλας | ἡ Θερσεΐτης ἦν, ὦ || παροδείτα;

Σκῆνος for the body apart from the soul is of common use in Greek philosophy. See e. g. Plat. *ap.* Clem. Alex. 703: εἰκότως ἄρα ἐκ γῆς μὲν τὸ σῶμα διαπλάττεσθαι λέγει ὁ Μωυσῆς, δ γήινόν φησιν ὁ Πλάτων σκῆνος. Cf. also *C. I. G.* 1656.

For the sentiment cf. an epigram quoted by Welcker, *Syll.* 67:

ἀλλ' ἔμπας δόξας κενεὰ χάρις· εἰν 'Αἶδα γὰρ
Μίνω Θερσεΐτης οὐδὲν ἀτιμότερος.

As in this last epigram the idea is that the just and the unjust are equal in death, so in the present the fair and the ugly are equal. There is a close parallel in Lucian, *Dial. Mort.* 25, where Nireus is taken as the type of beauty and Thersites as the type of ugliness.

About the second century A.D.

MCXV.

UNCERTAIN LOCALITY (ASIA MINOR?).

1115. Fragment of white marble sepulchral relief. Man standing and clasping the hand of a seated woman. By the chair a diminutive girl, holding a casket. Ht. 1 ft. 5 in.; width 1 ft. 4 in.; depth $2\frac{1}{2}$ in. Smith, *B. M. Cat. of Sculpt.* iii. 2248.



5

ΕΥΠΟΡΙΑΔΗΜΗΤΡΙ
ΟΥΑΝΤΙΟΧΙΣΑΓΥ
ΝΗΔΕΕΥΝΙΚΟΥ
ΧΡΗΣΤΗΚΑΙΑΛΥ
5 ΠΕΧΑΙΡΕ

Εὐπορία Δημητρί-
ου Ἀντιόχισα γυ-
νή δὲ Εὐνίκου
χρηστὴ καὶ ἄλυ-
5 πε χαῖρε.

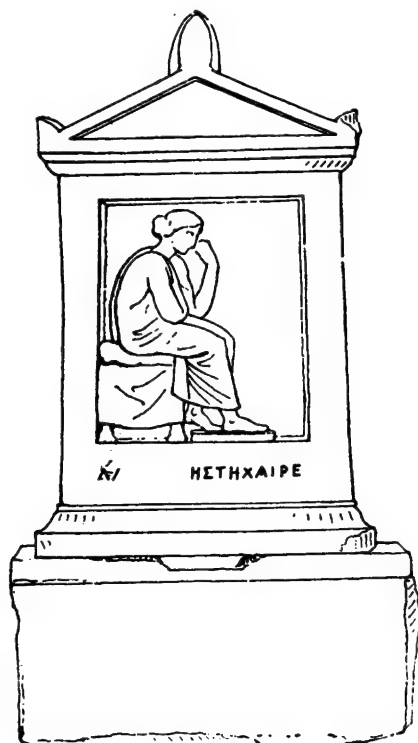
1. 2. Ἀντιόχισα. Ἀντιόχισσα occurs with the meaning 'a native of Antioch' on an inscription from Delos. See *B. C. H.* vi, p. 339, No. 43: καὶ ἡ γυνὴ Καλλι-
στιον Μαρσίου Ἀντιόχισσα. On the form see Schweizer,
Gramm. d. perg. Inschr. p. 140, n. 2. For the
spelling with a single σ cf. Wood, *Disc. at Ephesus*,
App. viii. 5, l. 12: πατρώνισαν.

About the first century B. C.

MCXVI.

UNCERTAIN LOCALITY (ASIA MINOR?).

1116. White marble relief on basis, with pediment and acroteria. In a sunk panel is the figure of a girl seated to r. Ht. 2 ft. $4\frac{1}{2}$ in.; width 1 ft. $\frac{1}{2}$ in. Smith, *B. M. Cat. of Sculpt.* iii. 2253. Cf. a stele from Chios figured by Pfuhl in *Jahrb. d. Arch. Inst.* xx, p. 54, Fig. 9.



ἄ(λ)υπε χρ[η]στῇ χαῖρε.

1116.



ΜΑΡΩΝ ΧΡΗΣΤῇ
ΧΑΙΡΕ

Μάρων χρηστ(ῇ)
χ(α)ῖρε.

1117.

MCXVII.

UNCERTAIN LOCALITY (ASIA MINOR?).

1117. Limestone stele, with pediment and acroteria. In the pediment an eagle (?) with wings spread. The relief represents a woman seated, clasping the hand of a man who stands before her. Ht. 1 ft. 4½ in.; width 9 in.; depth 4 in. Smith, *B. M. Cat. of Sculpt.* iii. 2254. Inscribed above the relief. Temple Bequest, 1856.

MCXVIII.

UNCERTAIN LOCALITY
(ASIA MINOR?).

1118. Fragment from the lower part of a sepulchral stele of white marble. All that remains of the relief is the lower part of a draped boy's figure and a foot (on a larger scale) of a figure standing or seated before him. Ht. 8 in.; width 11 in. Smith, *B. M. Cat. of Sculpt.* iii. 2247.



[Σερ]απίων
χρηστὲ χαῖρε.

MCXIX.

UNCERTAIN LOCALITY
(ASIA MINOR?).

1119. Marble relief with pediment, much corroded. Draped man standing to front, with diminutive boy by his side; opposite is a draped woman, seated. Ht. 2 ft.; width 1 ft. 2 in. Smith, *B. M. Cat. of Sculpt.* i. 643. Found in a store at Portsmouth.



Χρηστὲ καὶ ἄ[λυπε]
χαῖρε.

MCXX.

UNCERTAIN LOCALITY
(ASIA MINOR?).

1120. Relief of white marble, with figures in arched recess below a pediment. Man reclining on couch, with draped attendant (sex uncertain) standing before him. The inscription is below the figures. Ht. 2 ft.; width 1 ft. 3 in.; depth 6 in. Smith, *B. M. Cat. of Sculpt.* i. 744. Obtained by the Euphrates Expedition (1835-7).



ΑΛΥΠΕ ΧΑΙΡΕ

---- (Χρηστὲ καὶ)
ἀλυπε χαίρε.

MCXXI.

UNCERTAIN LOCALITY
(ASIA MINOR?).

1121. Relief of white marble, with three figures in an arch below a pediment. In the middle is a draped boy, on the l. a draped man, on the r. a draped woman. Behind, an oak tree, with serpent twined in the branches. Ht. 3 ft. 3 in.; width 1 ft. 8½ in.; depth 5½ in. *C. I. G.* 6990; Smith, *B. M. Cat. of Sculpt.* i. 746; *Jahrb. d. Arch. Inst.* xx, p. 93; cf. *ibid.* p. 53. Fig. 7. Acquired 1846.

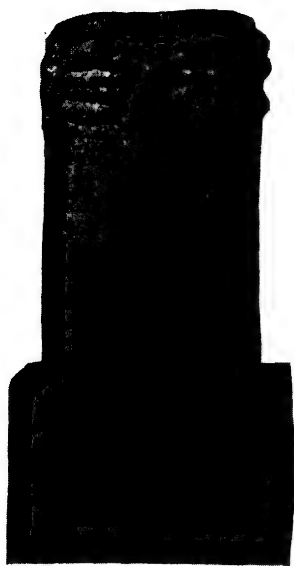


ΣΕΡΑΠΙΩΝ
ΧΡΗ ΣΤΕΚΑΙ
ΑΛΥΠΕΧΑΙΡΕ

Σεραπίων
χρηστὲ καὶ
ἀλυπε χαίρε.

MCXXII.

UNCERTAIN LOCALITY.



1122. Cippus of bluish marble, elliptical in section, standing on a rectangular plinth. Round the top is a wreath of olive in relief. Ht. 1 ft. 1½ in.; diam. 5 in. Smith, *B. M. Cat. of Sculpt.* iii. 2284.

Μαρκιανὲ
χρηστὲ
καὶ ἄωρε χαίρε,
ζήσας ἔτη κη.

A cippus of similar form, probably from Salamis, Cyprus, is published in *Rev. Arch.* 3rd ser. vii. p. 146. Inscribed:

Διόδωρε | χρηστὲ | καὶ ἄλυπε χαίρε· ζήσα(ς) | ἔτη πη.

Lettering of about the third century A. D.



1123

MCXXIII.

UNCERTAIN LOCALITY.

1123. Marble front of a circular sepulchral altar, with two ox-heads in relief, linked by a festoon from which are suspended a bunch of grapes and two tassel-shaped pendants. Ht. 2 ft. 2 in.; width 1 ft. 6 in. Smith, *B. M. Cat. of Sculpt.* iii. 2286. Acquired 1852.

ZENOKPATH
XPHSTEXAIBE

Ξενοκράτη
χρηστὲ χαῖρε.

For this type of monument cf. Pfuhr in *Jahrb. d. Arch. Inst.* xx, p. 85; *École Française, Délos*, Fasc. ii, p. 59, Fig. 82.

Lettering of about the third century A. D.

MCXXIII A.

UNCERTAIN LOCALITY.

- 1123 a. Circular sepulchral altar of marble, similar to No. 1123. Ht. 1 ft. 5½ in.; diam. 1 ft. 2½ in. Smith, *B. M. Cat. of Sculpt.* iii. 2287; *C. I. G.* 6898. Elgin Collection.

ΓΑΕΙΕΚΑΣΤΡΙΚΙΕΧΡΗ
ΣΤΕΧΑΙΡΕΚΑΙΥΓΙΑΙΝΕ

Γάειε Καστρίκιε χρη-
στὲ χαῖρε καὶ υἱάινε.

MCXXIV.

UNCERTAIN LOCALITY.

1124. Rectangular tablet of white marble. Ht. 6⅞ in.; width 8⅞ in.



5

Πατρία ἡ καὶ
'Ιουλία χρηστὴ
καὶ ἄωρε χαῖρε.
ἕξζη ἔτη δεκαέξ.

5 15

l. 1. For the double name cf. No. 1050.

l. 4. For the doubling of the consonants cf. Nos. 1006, 1010.

Lettering of about the third century A. D.

MCXXV.

UNCERTAIN LOCALITY.

1125. Funeral relief of white marble, surmounted by a pediment on which is the inscription. Boy seated on a rock, fishing. Ht. 1 ft. 2 in. Smith, *B. M. Cat. of Sculpt.* i. 648; Ellis, *Townley Gall.* ii, p. 166; *Arch. Zeit.* 1871, p. 143, n. 32; *Berl. Phil. Woch.* 1892, p. 1173; *C. I. G.* 6892. Purchased from the Besborough Collection, 1801.



5

'Αγα-
θήμε(τ)-
ρος 'Ασι(ι)άχω
συντρόφω μνή-
μης χάριν.

5 μης χάριν.

The superfluous τ in l. 2 has been partly chiselled away.

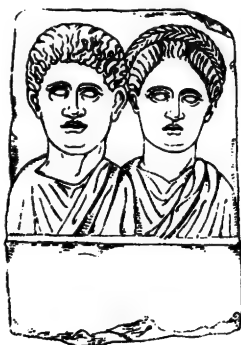
l. 3. The sixth letter is no doubt meant for ι, the oblique stroke being accidental. The name is therefore 'Ασίαχος, and there is no justification for Michaelis's 'Ασιατι(κ)ός.

Lettering of the second-third century A. D.

MCXXVI.

UNCERTAIN LOCALITY.

1126. Marble relief, with busts of man and woman to front, draped. Below, on an oblong plinth, is the inscription. Ht. 2 ft. 1½ in.; width 1 ft. 5 in.; depth 7 in. Smith, *B. M. Cat. of Sculpt.* iii. 2272. The marble has been blackened by exposure to the water. Found in the Thames. Probably from the Earl of Arundel's Collection. Presented by the Rev. G. T. Hudson, 1870.



ΙΒΟΛΙΣΙΟΔΡΑΝΟΥΑΣΙΛΙΑΕΥΤΥΧΙ
ΔΙΤΕΥΜΒΙΩΖΟΝΜΗΜΕΧΑΡΙΝ

--- ἰβολίς Ἰοδρανοῦ · Ἀσιλία · Εὐτυχί-
δι τῇ συμβίῳ · ζών · μνήμης · χάριν.

Lettering of the second-third century A. D.

MCXXVII.

UNCERTAIN LOCALITY.

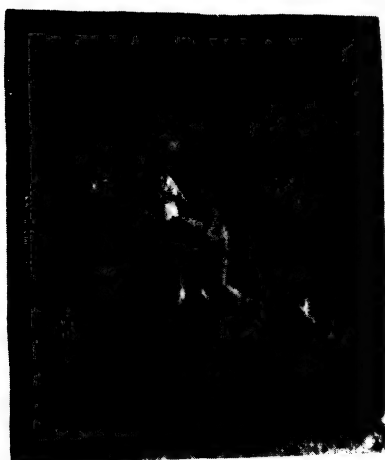
1127. Tablet of white marble, with pediment and acroteria slightly sketched out. The relief shows a girl seated, and reading, with a dog behind her. Before her is (probably) a stand with another book-roll. Ht. 1 ft. 1 in.; width 11 in.; depth 1½ in. Smith, *B. M. Cat. of Sculpt.* i. 649, with references there given; *C. I. G.* 6866. Towneley Collection.

Ἀβείτα· ζήσασα· ἔτη ἰ·
μῆνας δύο
χαίρετε.

l. 1. Ἀβείτα = Avita.

l. 3. χαίρετε. The plural implies that the girl addresses those who visit her tomb.

About the first century A. D.



MCXXVIII.

UNCERTAIN LOCALITY.

1128. Stele of bluish Greek marble, with oblong panel. The relief shows a young man, standing to the front, grasping an end of his himation with his r. hand, and holding roll in l. Ht. 3 ft. 10 in.; width 1 ft. 5½ in.; depth 6 in. Smith, *B. M. Cat. of Sculpt.* i. 634. Acquired 1835.

Ἑρμόδαρος
Ἀριστομένου.

For the form Ἀριστομένου cf. Περιγένου in No. 1032, l. 1.

The lettering suggests a date in the second-first century B. C.



MCXXIX.

UNCERTAIN LOCALITY.

1129. Stele of white marble, with relief of a draped man standing with his r. hand raised to his head; he holds his himation with his l. Inscribed on each side of the head. Ht. 2 ft. 2½ in.; width 11½ in.; depth 2½ in. Smith, *B. M. Cat. of Sculpt.* i. 655.



ΣΩΙ ΝΙΚΕ
ΧΑΙ ΡΕ

Σωίνικε
χαίρε.

The name is probably a variant of Σώνικος, which occurs in other inscriptions, e. g. *C. I. G.* 4682, 5361 (from Egypt and the Cyrenaica respectively). It is possible that the horizontal line over the Ι is meant for an erasure, or perhaps, as Mr. Tod suggests, it represents a diaeresis.

Lettering of about the first century A. D. Cf. No. 1020, though the form of Α is different.

MCXXX.

UNCERTAIN LOCALITY (ASIA MINOR?).

1130. Marble stele with rough bust of draped man to front. Inscribed below bust, where the r. side is broken away. Arnold Collection, 1911.

ΝΕΙΚΗΩ

Νεική(ου) - - -

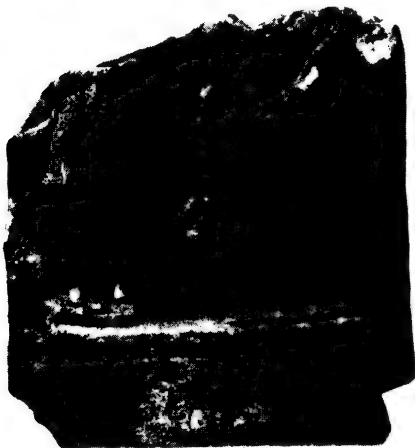
Apparently a local variant for Νεικίου - - -

| Lettering of the first-second century A. D.

MCXXXI.

UNCERTAIN LOCALITY (ASIA MINOR?).

1131. Relief of white marble, broken away above. The lower parts of two draped statues on plinths (one carrying a staff), probably Pluto and Persephone, are preserved. Between them is Cerberus, also on a plinth. Below is the inscription. Ht. 1 ft. 8 in.; width 1 ft. 3½ in.; depth ca. 4 in. Smith, *B. M. Cat. of Sculpt.* iii. 2171. 'Delivered at the British Museum about 1873 (?) from a steamer plying to Bristol.'



Θεοῖς ἐπήκοοις
Φ(λάουιος) Σαβείνος εὐξά-
(μ)ενος ἀνέθηκε(ν).

The title ἐπήκοος ('gracious') is, as is pointed out by Drexler in *N. Jahrb. f. Phil.* cxlv. (1892) pp. 361 ff. and 841; cxlix. (1894) 330, and by Jessen in Pauly-Wissowa, s. v. *Epekoos*, applied to numerous particular deities (e. g. *B. M. Inscr.* ii, p. 142; *Journ. Hell. Stud.* viii, p. 228, n. 5), and sometimes (as in the present case) to unnamed deities. The majority of such inscriptions belong to the Imperial period. The Φ. doubtless stands for F(lavius). See also an article by O. Weinreich in *Ath. Mitt.* xxxvii, pp. 1 ff., and cf. No. 1034 above.

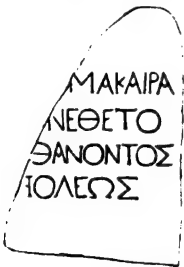
Lettering of about the first century A. D.

MCXXXII.

UNCERTAIN LOCALITY.

1132. Fragment of slab of white marble, complete on r. side, at back, and below. Ht. 7½ in.; width 5 in.; thickness 1 in. Presented by H. Martin Gibbs, Esq., 1900.

The inscription is between faint guide-lines.

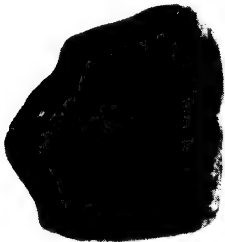


--- Μάκαιρα
-- ἀ]νέθετο
-- θανόντος
-- (π)όλεως.

MCXXXIII.

UNCERTAIN LOCALITY.

1133. Fragment of white marble, broken away on all sides. Deeply engraved letters. Ht. 6 in.; width 5½ in.



----- (π)ρ(ω) -----
----- (π)ρογο(ν) -----
-- κ]αὶ τῇ πό[λει ----
-- πρ[ι(θ)ς τοὺς (θ)χ[εοὺς --
5 -- πολ[ι]τευσα(μ)χ[εν] ----
-- (ο)ν (ἐ)πι -----

Fragment of an honorific decree. The letters point to an early Imperial date.
Cf. for the general form of the decree Latyshev, *Inscr. Pont. Eux.* i. 22, l. 9 f.: ἀνὴρ γενόμενος ἐκ προγόνων λαμπρῶν κ(α)ὶ πολλὰ τῇ πατρίδι ἡμῶν κατανυσσάμενων κ.τ.λ.

MCXXXIV.

UNCERTAIN LOCALITY.

1134. Fragmentary marble relief, with two hoofs of a horse and the paw of an animal remaining. Ht. 3½ in.; width 3¼ in. Smith, *B. M. Cat. of Sculpt.* iii. 2256.



-- -ς Πρω(τ) -- -
-- κ'υρίωι -- - -

Votive relief, probably of the fourth century B. C.

MCXXXV.

UNCERTAIN LOCALITY.

1135. Fragment of white marble, broken on all sides. Ht. $6\frac{1}{2}$ in.; width 3 in.; depth $1\frac{1}{2}$ in.

Σ	-- σ(υ) --
ΘΕ	-- θε --
Π	-- (π) --

Letters of about the third century B. C.

MCXXXVI.

UNCERTAIN LOCALITY.

1136. Fragment of a soft, light-coloured stone. Broken all round. L. $4\frac{3}{4}$ in.; ht. $2\frac{1}{2}$ in.; depth 1 in. Bequeathed by Sir William Temple, 1856.

ΟΔΙΣΣΕΙΣ	'Οδισσεΐς
ΔΙΟΜΑΧΨ	Διομ(ή)δης
Φ	Φ

Probably a fragment of a *tabula Iliaca*. Cf. *C. I. G.* 6125, l. 44; *ibid.* 6130 (spelling 'Οδισσεύς).

MCXXXVII.

UNCERTAIN LOCALITY.

1137. Fragment of coarse limestone, broken away all round. Ht. 10 in.; width $9\frac{3}{4}$ in.; depth $3\frac{1}{2}$ in. Presented by Admiral Spratt, C.B., 1874.

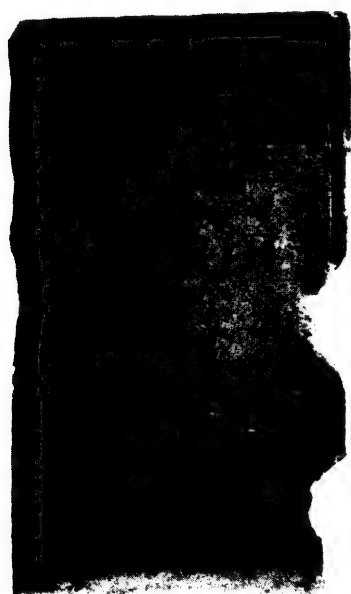


-- με κυρία κ --
 -- άζετε διδο --
 -- (υ)να και --

MCXXXVIII.

UNCERTAIN LOCALITY.

1138. Slab of white marble, decorated above with curved incisions. Ht. 1 ft. $10\frac{1}{2}$ in.; width 1 ft. 1 in.; depth 3 in. Blacas Collection, 1867.



Μελιτίνη
 ή και Ούρανία
 και 'Ακτῇ
 χαῖρε
 5 ἐτῶν κη.

l. 1. For the name *Μελιτίνη* cf. *C. I. G.* 2114 c (near Kertch); *ibid.* 3299 (probably Smyrna); *ibid.* 3350 (Smyrna); *ibid.* 6437 (Rome).

l. 2 f. The possession of three names by the same lady is rare. Two, however, are not uncommon. Cf. Nos. 1050, 1124. An Akte, as Mr. Tod points out, was a slave-favourite of Nero (*Dio Cass.* lxi. 7; *Tac. Ann.* xiii. 12).

Letters of about the first century A. D.

MCXXXIX.

UNCERTAIN LOCALITY.

1139. Fragment of white marble, cut away on r. side. Ht. $7\frac{1}{2}$ in.; width $6\frac{1}{2}$ in. Blacas Collection, 1867.

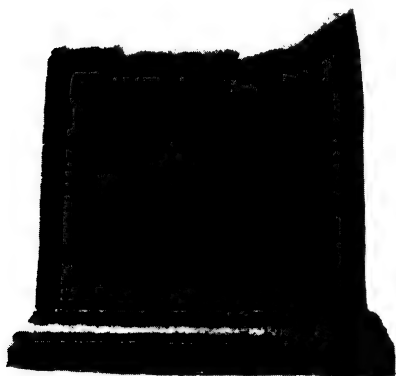
ΝΕΟΚΑ	Νεοκλ[ῆς]
ΘΕΟΔΩ	Θεοδώ[ρου]
ΕΤΩΝ	ἑτῶν - -
ΧΑΙΡ	χαίρ[ε]

Above the Κ of ΝΕΟΚΑ a small circle has been partly chiselled away, representing perhaps the Θ of Θ [Κ].

MCXL.

UNCERTAIN LOCALITY.

1140. Lower part of a stele of white marble. Ht. 1 ft. 1 in.; width 1 ft. 2 in.; depth 5 in. (greatest).



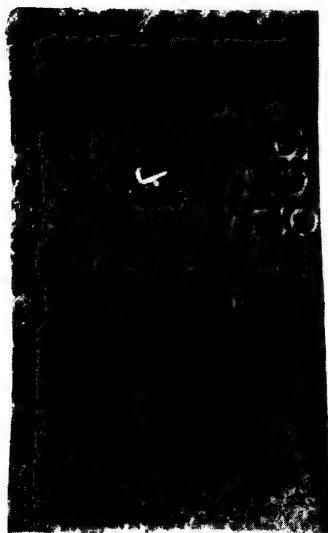
ΘΕΟΦΙΛΑ ΑΝΔΡΟΝΙΚ
ΗΡΟΣΤΡΑΤΟΥ ΑΣΚΛΗΠ
ΧΡΗΣΤΗ ΧΑΙΡΕΧΡΗΣΤΕ

Θεοφίλα	Ἀνδρόνικ[ε]
Ἡροστράτου	Ἀσκληπ[ιάδου]
χρηστή χαίρε.	χρηστὲ [χαίρε].

MCXLI.

UNCERTAIN LOCALITY.

1141. Slab of white marble, cut away on the l. side. Ht. 1 ft. 3 in.; width 9 in.; depth 2 in.



(Π)ακωνία γ' Φιλου-
(μ)ένης· Εὐπό-
(ρ)ιστος Εὐπο-
(ρ)ίστου μνίας
5 χάριν.

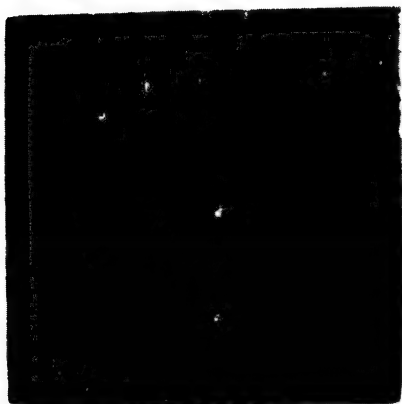
l. 1. (Ν)ακωνία is possible, but (Π)ακωνία (= Roman Paconia) is more probable.

For γ cf. No. 966 Διονύσιος γ. It means 'third of the name' Paconia, i. e. daughter and granddaughter of Paconia, and great-granddaughter of Philoumene.

MCXLII.

UNCERTAIN LOCALITY.

1142. Square tablet of white marble. Ht. 8½ in. C. I. G. 6980. The letters are shallow and badly engraved.



Ε(εοῖς) Κ(αταχθονίους).
Πρόκλη · Χρυσή-
δι τε ἀμφοτέρους (sic)
τέκνοισιν · ταῖς
δὲ γονῆαις (sic) · μνή-
μης χάριν · τόδε
σῆμ' · ἐποίησαν.

l. 4 f. Boeckh read ταῖς (γεγονυαῖς without any probability. Two interpretations seem possible: (1) that ταῖς δὲ γονῆαις is an error for ταῖς τε γοναῖς, 'and their offspring' or (2) that γονῆαις stands for γονεῖς or γονῆες, 'parents'. The latter explanation has the advantage of supplying a subject to ἐποίησαν. 'And for them their parents made this memorial.' Lettering of the second to third century A. D.

A badly-written inscription. There is some suggestion of hexameters, but these are not worked out.
l. 3. ἀμφοτέρες for ἀμφοτέραις.

MCXLIII.

UNCERTAIN LOCALITY.

1143. Small shield of white marble, with (probably) a leg, now partly broken away, carved in the middle as a device in relief. The rim is broken away on the l. side. Diam. (complete) ca. 10 in. C. I. G. 6859; Kaibel, *Epigr. Gr.* 665.



Σῆμά με Νυκτελίου (νέ|ροστεφὲς οἰχομένοιο |
δυστήνων δράας δακρυόεν τοκέων.

'Thou seest in me the new-crowned memorial (and badge) of dead Nyktelios, bewept by his unhappy parents.'

l. 1. σῆμα. It seems pretty certain that there is a play on σῆμα as the 'badge' of the shield, and σῆμα the 'memorial'.

For an inscription similarly written on a shield, and nearly contemporary with the present, cf. *B. M. Inscr.* DCXXVIII (from Ephesos); *ibid.* CCCLIII; *I. G.* iii. 1165.

Second to third century A. D.

MCXLIV.

UNCERTAIN LOCALITY.

1144. Fragment of white marble, broken on all sides. Ht. 9 in.; width 9¾ in.; C. I. L. vi. 1230; *I. G.* xiv. 1049; Cagnat, *I. G. ad r. Rom. pert.* i. 119.

DIV·I·VLI
ΠΟΛΙΣ
ΣΤΕΥΕΡΓΕΣΙ
5 ΝΗΦΙΣΑΥΤ

(o)
· Divi · Iuli
[ῆ] πόλις (τ) ---
[τ](ω)ν εὐεργεσι(ω)ν ἕνεκα]
5 [τ](ω)ν εἰς αὐ(τ)ήν.

Dedication by a city to one of the Julio-Claudian emperors, perhaps Claudius. The attribution of the inscription to Rome does not seem to rest on any adequate authority.

MCXLV.

UNCERTAIN LOCALITY.

1145. Limestone fragment, probably complete on a portion of the l. side, broken away on the three remaining. Ht. 7 in.; width $6\frac{3}{4}$ in.; depth $3\frac{1}{4}$ in.

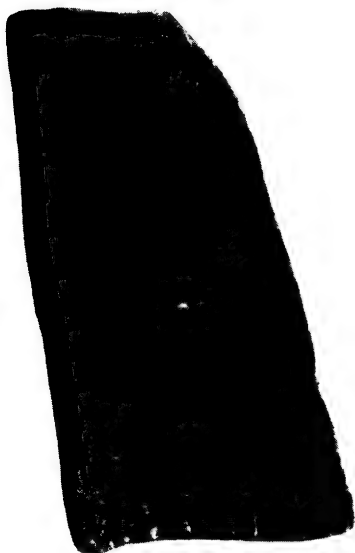


'Αδ-----
ὑπὲρ-----
θεοῦ-----

MCXLVI.

UNCERTAIN LOCALITY.

1146. Fragment of bluish marble, broken on all sides except the top. Ht. 8 in.; width 4 in.



--- Σε]βαστο[υ ---
-- Σε]βαστοῦ ---
--- το]υ στόλα(υ) ---
----- αἰ(δ)ρεων ---
5 ----- Αἴλιος Ἀντ[ων ---
----- (ο)ν Σεβαστῶ ---
----- αἰκίτω η γ ---
----- ματι (πρακ) --

Apparently a dedication by one Aelius Ant(onium) or Ant(oninus) (?) on behalf of an Imperial expedition of the second century A. D.

MCXLVII.

UNCERTAIN LOCALITY.

1147. Limestone fragment, apparently cut down from a larger block. On the l. of the inscription there are the remains of a slanting projection. L. 10 in.; ht. $3\frac{1}{2}$ in.; depth $6\frac{1}{4}$ in. The letters are deep-cut.



The inscription, which does not offer any obvious sense, would seem to be magical. Possibly the monogrammatic *Κνου* at the end of the last line is an abbreviation of *Κνοῦ(βις)*. Mr. Tod, however, is inclined to think that the inscription is Christian, of the type *Κύριε βοήθει τοῦ δούλου σου*, &c. In this case l. 2 would stand for τοῦ (δ)ού(λ)ου, and l. 4 might contain τοῦ τ(έ)κνου. But the interpretation is very uncertain.

MCXLVIII.

UNCERTAIN LOCALITY.

1148. White marble fragment, intact on the two faces, broken away on all sides. L. 3 in.; ht. $1\frac{3}{4}$ in.; depth $\frac{5}{8}$ in.



-- ολιμι --

MCXLIX.

UNCERTAIN LOCALITY.

1149. Fragment of white marble, broken away on all sides except the extreme r. Ht. 3 in. ; width 2½ in. ; depth 1 in.



-- μετα
-- ων
-- (τ)ο(υ).

MCL.

UNCERTAIN LOCALITY.

1150. White marble fragment, complete on r. edge, broken away above and below and on the l. Ht. 3 in. ; l. 3½ in. ; depth ca. 1½ in.



----- νίων
-- (λ)ιταισαμε
-- τη(ς) πολυ

MCLI.

UNCERTAIN LOCALITY (ATHENS?).

1151. Votive relief of Pentelic marble, representing three men approaching Leto, Artemis, and Apollo, the last seated. Ht. 1 ft. 7¾ in. ; width 2 ft. 8 in. Smith, *B. M. Cat. of Sculpt.* i. 776; *C. I. G.* 1946; *I. G.* ii. 1527 b; Kaibel, *Epigr. Gr.* 199; Wolters in *Rh. Mus.* 1886, p. 346. Towneley Collection.

Inscribed on the base:—

Ξ Η Γ Χ Α Υ
' Γ Γ Ο Κ

Σ Ι Λ Ε Υ Γ Α Ι Δ Ν Ε Κ Α Τ Η Β Ο Λ Α Π Ο Λ
Γ Α Ί Σ Δ Ν Ε Θ Η Κ Ε Τ Ο Δ Ε

Σήγ χάρι[ιν ὦ βα]σιλεῦ Παιᾶν ἐκατηβόλ' Ἀπολ[λον]
'Ἰπποκ[ράτης] π(αῖ)ς ἀνέθηκε τόδε.

The letters are strictly στοιχηδόν. They are figures seem Roman. The γ of σήγ is certain, con- apparently of the fourth century B.C., though the sequently Wolters' restoration is most probable.

MCLII.

UNCERTAIN LOCALITY (ATHENS?).

1152. Sepulchral vase of Pentelic marble on stele in relief, supported by winged sphinx. On the vase is a relief of two armed warriors standing with clasped hands. Ht. 2 ft. 11½ in. ; width 1 ft. 1 in. *C. I. G.* 552; *I. G.* ii. 1700; Smith, *B. M. Cat. of Sculpt.* i. 693; Conze, *Alt. Grabreliefs*, No. 1005, Pl. cxcv. Formerly in the Guilford Collection. Presented by G. Plucknett, Esq., 1886.

ΑΡΧΙΑΔΗΣ
ΔΓΝΟΞΙΟΣ

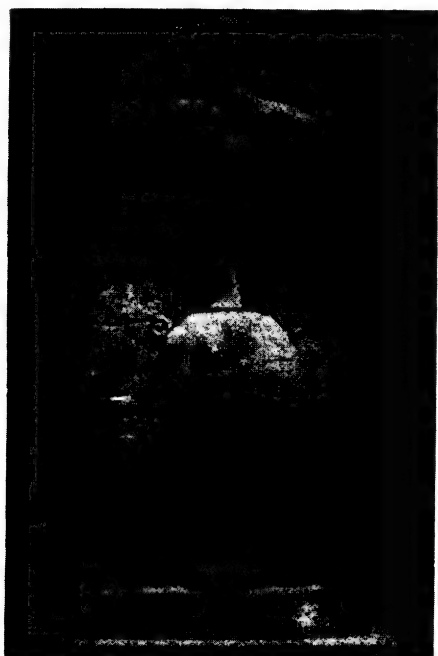
ΠΟΛ

ΕΜΟΝΙΚΟΣ
ΔΘΜΟΝΕΥΣ

Inscribed above figures:—

'Αρχιάδης Ἀγνο(ύ)σιος.

Πολεμόνικος Ἀθμονεύς.



MCLIII.

ATTICA (?).

1153. Marble stele, with gable. In relief is a leucophaea, with spiral handles. On the lip are perched two doves facing inwards. Ht. 3 ft. 4 in. Acquired 1915.

Faintly inscribed on the upper part of the belly of the vase are

(a) [Left] ΜΕΛΑΝΤΗΣ, Μελάντης.

(b) [Right] ΜΕΝΑΛΚΗΣ, Μενάλκης.

No doubt the figures of Melantes and Menalkes were originally painted in and have now faded away. Cf. Conze, *Grabreliefs*, 1317 a, Pl. cclxxi.

MCLIV.

UNCERTAIN LOCALITY.

1154. Circular marble base, with frieze of female figures in relief. Ht. 2 ft. 5 in.; diam. 2 ft. 5 in. Smith, *B. M. Cat. of Sculpt.* iii. 2485 with ref. Presented by Miss Beaumont, 1889.

ΖΩΠΥΡΟΣ ΖΩΠΥΡΟΥ Τὸν οἶκον
ΕΣΤΙ ΑΙ ΚΑΙ ΤΩΙ ΔΑΜΩΙ

Ζώπυρος Ζωπύρου τὸν οἶκον
'Εστὶ καὶ τῷ δάμωι.

MCLIV A.

UNCERTAIN LOCALITY.

1154 a. Marble relief of a soldier standing near a trophy. A woman stands on the l. of the trophy, pouring out a libation. On the r. is the forepart of a horse and the head of a groom. Inscribed on the upper and lower edges. Ht. 2 ft. 1 7/8 in.; width 3 ft. 8 1/2 in. *Museum Marbles*, ii, Pl. 41; Ellis, *Townley Gallery*, ii, p. 157 ff.; *C. I. G.* 1936; Smith, *B. M. Cat. of Sculpt.* i. 750. Brought from Greece by Mr. Topham, 1725. Presented by Sir Joseph Banks and the Hon. A. C. Fraser, 1780.

The inscription, which appears to be independent of the relief, belongs to the third or second century B.C. The inconsistencies of spelling are noteworthy, e.g. α for ι in ll. 2, 6, 8 (cf. *Τίμωνος* in l. 14), and the capricious use of the iota adscript.

The names, which are all in the dative case, are probably those of persons to whom *proxenia* was granted by some city. This is rendered likely by the general similarity of the present inscription to the decree from Oreos in Euboea published in Dittenberger, *Syll.*² ii, No. 494. There is nothing to indicate the name of the city bestowing the right of *proxenia* in the present case, nor can we determine whether the grants were made in the same year or were spread over several years. In the case of Oreos they were apparently all made in one and the same year.

It will be seen that the towns of the recipients are grouped according to districts. Those of ll. 1-5 are in the Peloponnese; those of ll. 7-17 in Boeotia, Phocis, and Locris; those of ll. 18-27 in Thessaly

and Macedonia; those of ll. 29-35 (lower edge) are in Asia Minor and Thrace.

Some of the places are not very familiar, though all are mentioned by ancient authorities. Such are Aliphera in Arcadia (Steph. Byz.; Paus. viii. 26, &c.); Kaphyae in Arcadia (Steph. Byz.; Strabo, c. 388, &c.), the inhabitants of which appear variously as *Καφῦνται*, *Καφνεῖς*, *Καφνεῖς*, or (as here) *Καφ(ε)νεῖς*; Larymna in Boeotia (Paus. ix. 23, &c.); Skarpheia in Locris (Steph. Byz.; Strabo, c. 426, &c.); Echinus in Thessaly (Polyb. ix. 41; Strabo, c. 433, &c.); Skotussa in Thessaly (Steph. Byz.; Strabo, c. 329, &c.); Metropolis in Thessaly (Steph. Byz.; Strabo, c. 437, &c.); Phalanna in Thessaly (Steph. Byz.; Strabo, c. 440, &c.) The town indicated by *Νεωτ* - in l. 34 is obscure.

The principal variations in readings from those given by Taylor Combe in *Mus. Marbles* (followed in *C. I. G.* 1936) are as follows:

L. 2, ΚΑΦΥΣΙΕΙ for ΚΑΦΥΕΙ; l. 3, ΤΕΛΕΑ for ΓΕΛΕΑ; l. 11, (Ν)ΑΒΥΛΟΥ for ΑΒΥΛΟΥ; also the additional readings in ll. 31, 32, 35.

ΑΛΙΥΗ ΕΙ
 ΟΡΓΩΓΟΡΓΟΥ ΚΑΦΥΣΙΕΙ
 ΤΕΛΕΑΔΑΜΟΚΡΙΤΟΥ ΤΕΓΕΑΤ
 ΦΙΛΙΣΚΩ ΚΥΔΙΜΑΧΟΥ
 5 ΤΡΟΙΣΗΝΙΩΙ
 ΚΑΦΕΙΣΟΔΩΡΩ ΜΝΑΣΙΜΑΧ
 ΛΕΒΑΔΕΙ
 ΤΕΙΜΟΚΡΑΤΕΙ ΛΥΚΩΝΟΣ
 ΛΑΡΥΜΝΑΙΩ
 10 ΔΙΑΚΙΔΗ ΚΑΙ ΧΑΡΕΦΑΝΗΤΟ
 ΝΑΒΥΛΟΥ ΔΕΛΦΟΙΣ
 ΣΩΦΑΝΗ ΚΑΙ ΑΓΕΛΑΩΙ ΤΟΥ
 ΦΙΛΩΝΟΣ ΕΛΑΤΕΥΣΙΝ
 ΚΛΕΩΝΥΜΩΙ ΤΙΜΩΝΟΣ ΑΒΑΙ.
 15 ΙΕΡΩΝΙΑ ΜΦΙΟΥ ΟΠΟΥΝ ΤΙΩΙ
 ΠΟΛΥΞΕΝΙΔΗ ΣΙΜΩΝΟΣ
 ΣΚΑΡΦΕΙ
 ΚΑΛΛΙΣΘΕΝΗ ΑΜΦΙΟΥ ΕΧΙΝ
 ΦΑΝΑΣΙΠΠΟΥ ΟΙΟΛΥΚΟΥ ΦΑΡΣΑΛΙ.
 20 ΔΑΜΟΔΙΚΩ ΔΑΜΙΣΚΟΥ
 ΣΚΟΤΟΥΣ ΣΑΙΩΙ
 ΤΡΟΜΑΧΩ ΙΣΤΙΟΥ ΑΓΓΕΑΤΙ
 ΑΙΣΧΙΝΗ ΚΑΙ ΑΝΔΡΟΝΙΚΩΙ ΤΟ
 ΣΑΜΟΘΟΙΝΟΥ ΜΗΤΡΟΠΟΛΙΤ
 25 ΝΙΚΙΑ ΦΑΛΑΧΡΟΥ ΤΡΙ ΚΑΙ
 ΑΝΤΙΒΙΩ ΑΡΧΕΛΑΟΥ
 ΦΑΛΑΝΝΑΙΩΙ

ΟΛΥΔΩ ΑΠΟΛΛΩΝΙΩ
 ΧΑΛΧΗΔΟΝΙΩΙΣ
 30 ΛΥΠΗΤΩ ΑΛΥΠΗΤΟΥ ΚΑ
 ΑΤΑΚΩ ΑΠΟΛΛΑ ΚΑΙ ΦΡΩΝ
 ΧΑΡΜΙΩ ΝΙΚΟΘΩΝ
 ΒΥΙΩ Σ
 ΕΒΙΑΤΩ ΑΤΟΥ ΝΕΩΤ
 35 ΑΡΧΕΛΑΟΥ

Upper Edge. A.

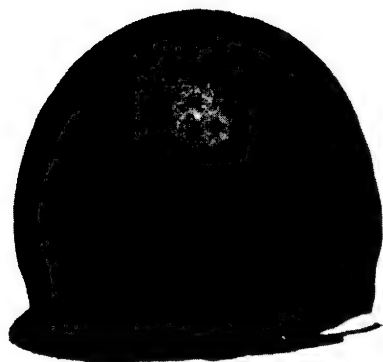
[Τῷ δέϊνι τοῦ δέϊνος]
 'Αλ(ιφερ)εῖ,
 [Γ]όργω Γόργου Καφυ(ε)εῖ,
 Τελέα Δαμοκρίτου Τεγεάτ[η].
 Φιλίσκω Κυδιμάχου
 5 Τροισηνίωι,
 Καφεισοδώρῳ Μνασιμάχ[ου]
 Λεβαδεῖ,
 Τειμοκράτει Λύκωνος
 Λαρυμναίῳ,
 10 (Α)ιακίδῃ καὶ Χαρεφάνῃ τοῦ
 (Ν)αβύλου Δελφοῖς,
 Σωφάνῃ καὶ 'Αγελάωι τοῦ
 Φίλωνος 'Ελατεῦσιν,
 (Κ)λεωνύμωι Τίμωνος 'Αβαί(ω)
 15 'Ιέρωνι 'Αμφίου 'Οπουντίωι,
 Πολυξενίδῃ Σίμωνος
 Σκαρφεῖ,
 (Κ)αλλισθένῃ 'Αμφίου 'Εχιν[αίω].
 Φανασίππῳ Οἰολύκῳ Φαρσαλί(ω),
 20 Δαμοδίκ(ω) Δαμίσκῳ
 Σκοτουσσαίωι,
 (Π)ρομάχῳ ('Α)[ρ]ιστίου Α(δ)γεάτ(η),
 Αἰσχίνῃ καὶ 'Ανδρονίκῳ τοῦ
 Σαμοθοίνου Μητροπολίτ[αις],
 25 Νικία Φαλά(κ)ρῳ Τρι[κ]καί(ω)
 'Αντιβίῳ 'Αρχελάῳ
 Φαλαν(ν)αίωι.

Lower Edge. B.

(Π)ολυδ(ώρῳ) 'Απολλωνί(ο)ῦ
 Χαλχηδονίωις,
 30 [Α]λυπῆτῳ 'Αλυπῆτου καί
 [Β?]ατάκῳ ('Απολλ)ᾶ καὶ Φρῶν - -
 Χαρμί(ου) καὶ - - [ω] Νικοθῶν[ις]
 Βυζ[αντί]ωις,
 ('Ε)βιά(τωι) 'Εβιάτου Νεωτ - -
 35 - - - λόθῳ 'Απελλ[οῦ] - -

MCLV. OLYMPIA.

1155. Bronze helmet, found at Olympia in 1817. Ht. 8 in.
C. I. G. 16; *I. G. A.* 510; Walters, *B. M. Cat. of Bronzes*,
 250, where references to the earlier literature will be found.
 Add Hicks and Hill, *Greek Hist. Inscr.* 22; Collitz-Bechtel,
Griech. Dialektinschr. iii (1), No. 3228; Hoffmann, *Syll.*
Epigraph. Graec. No. 310; Michel, *Recueil*, No. 1084; Pauly-
 Wissowa, s. v. *Hieron*, col. 1501; cf. Dittenberger, *Syll.* ii,
 No. 910. Presented to His Majesty King George IV by Sir
 Patrick Ross, and by him to the British Museum in 1823.



ΒΙΑΡΟΝΟΔΕΙΝΟΜΕΝΕΟΣ
 ΚΑΙ ΤΟΙΣ ΝΥΡΑΚΟΣΙΟΙ
 ΤΟΙΔΙ ΤΥΡΑΝΑΠΟΚΥΜΑΣ

'Ιέρων ὁ Δεινομένεος
 καὶ τοὶ Συρακόσιοι
 τῷ Διὶ Τυρ(ρ)άν' ἀπὸ Κύμης.

With this offering, made by Hieron of Syracuse
 to the Olympian Zeus from spoils won from the
 Etruscans at the sea-battle off Kyme in 474 B.C.,

should be compared the dedications of Hieron and
 Gelon at Delphi (Dittenberger, *loc. cit.*).

APPENDIX

CCCCLXXXI*.

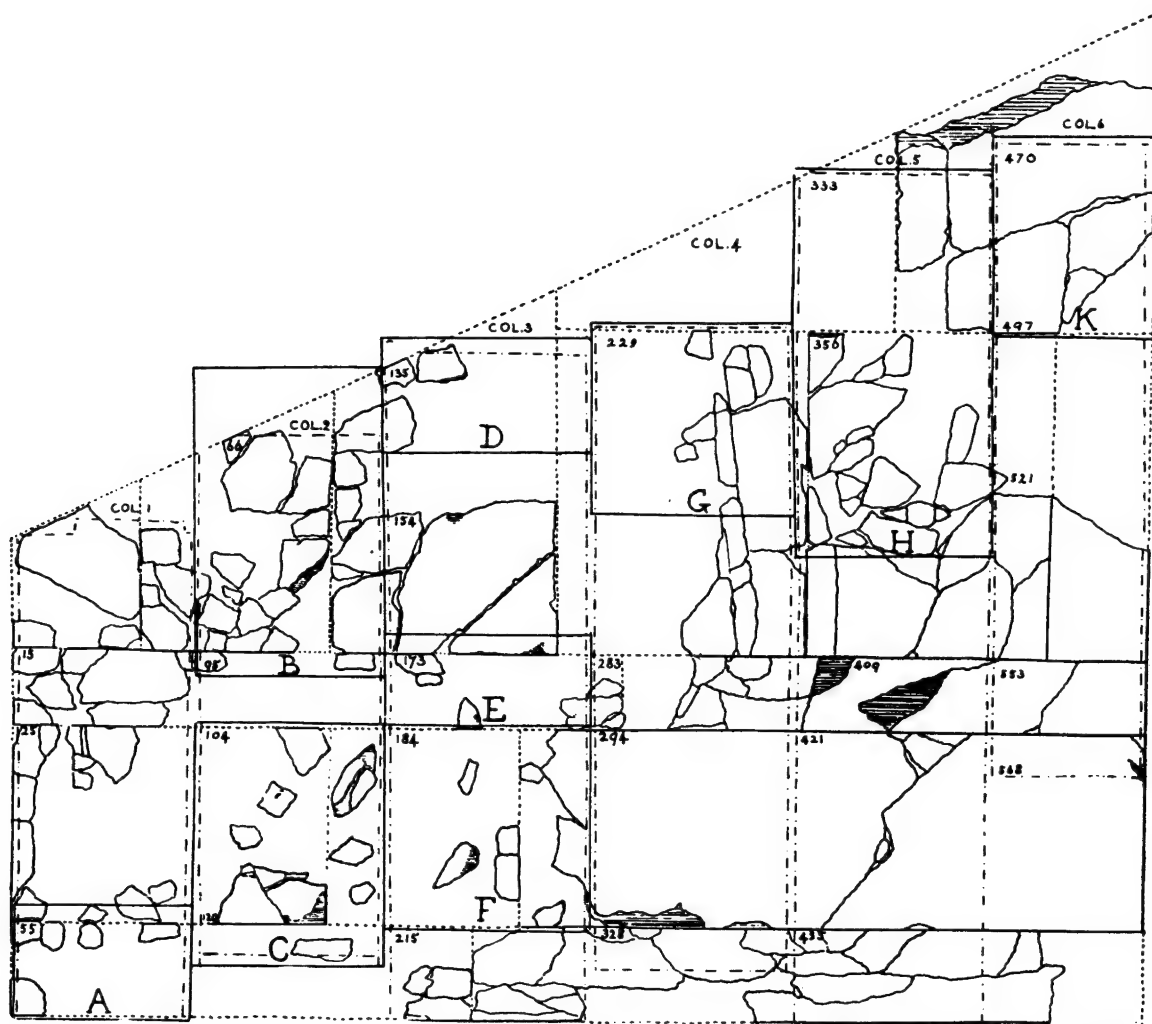
EPHESOS.

481*. Series of inscribed blocks of white marble, forming the wall on the r. flank of the south entrance of the great theatre, recording the benefactions of C. Vibius Salutaris. *B. M. Inscr.* iii, No. CCCCLXXXI; *Forschungen in Ephesos*, ii, p. 127 ff., No. 27, and p. 188 ff. with *Builage* (giving an uncial text).

The present republication of the Salutaris inscription includes a series of fragments which have been acquired since the original issue of the inscription. These new fragments appear in the text in *heavy* type; the fragments published by Hicks in *B. M. Inscr.* No. CCCCLXXXI, but not there placed in the main inscription are, if now incorporated, shown in the text in *spaced* type, together with those fragments which are now placed in a changed position.

The diagram shows the present arrangement of the inscription in six columns, and must be substituted for the diagram accompanying No. CCCCLXXXI, which shows seven columns. One column was eliminated by the discovery that the columns there numbered 3 and 4 are in fact the same column, and that the course containing the stones there lettered F and G is continuous with LNO. This observation was made independently at the British Museum and by Professor Heberdey.

The lettered sections A, B, C, D, E, F, G, H, K show the positions of the parts embodying the new or changed fragments; these parts are reproduced in facsimile in the text. For the uncials of the remainder the reader is referred to CCCCLXXXI. The text itself is a reproduction of that given by Heberdey in *Forschungen in Ephesos*, *loc. cit.*, and the restorations which make use of the small fragments with much ingenuity are due to him.



..... Joints of Masonry to be supplied.
 - - - - - Limits of the inscribed Columns.

A-K. Sections of the text, given below in uncials.
 For the remainder of the uncial text, see Part III, No. 481.

DIAGRAM OF THE INSCRIPTION OF SALUTARIS (481*).

(Revised arrangement to be substituted for that shown, facing p. 117, Part III.)

Ἐπ[ὶ πρυτᾶ]ν[εω]ς]

[Τι]β. Κλ. Ἀντιπάτρου Ἰου[λιαν]οῦ, μην[ος]

Ποσειδεῶνος ἑῖσταμένου.

[Ἐ]δοξε τῇ βουλῇ καὶ τῷ νεωκόρῳ δήμῳ φ[ι]λοσεβάστω·

5 (πε[ρὶ] ὧν ἐνεφάνισαν Τιβ. Κλ., Ἀλεξά[νδρου] υἱός, [Κυρ]εῖνα),

[Ἰουλιαν]ός, φιλόπατρις καὶ φιλοσεβαστός, ἀγν[ός], εὐσεβής,

[γραμματεὺς τοῦ] δήμου τὸ β, καὶ οἱ στρατηγοὶ τῆς πόλ[εως] φιλοσε-

[βαστοι· ἐπειδὴ τοὺς] φιλοτείμους ἄνδρας περὶ τὴν [πόλιν] καὶ κατὰ

[πάντα ἀποδειξαμένους] στοργὴν γνησίῳ πολει[τῶν] ἀμοιβαί-

10 [ων χρῆ] τυχῖν τειμῶν πρὸς τὸ ἀπολαύειν [μὲν] τοὺς εἰς ποιή[σαν]-

[τας ἤδη τὴν πόλιν, ἀποκείσθαι δὲ τοῖς βο]υλομένοις πε[ρὶ] τὰ

ὁμοία ἀμ[ιλλᾶσθαι, ἅμα δὲ τοὺς] (ἐσπ)ουδα[κί]οντας τὴν μεγίστην θε-

ὸν Ἀρτεμιν [τειμᾶν, παρ' ἧς γ]ίνεται πᾶσιν τὰ κ[α]λλίστα, καθήκε[ι]

παρὰ τῇ πόλ[ε]ι εὐδοκμεῖν, Γαίῳς] τε Οὐίβ[ιος] Σαλ[ουτάρ]ιος, ἀ-

15 νῆρ ἱππικῆς τάξε[ος], γένει καὶ ἀ[ξι]ᾷ διάσημος, στρατείαις τε καὶ

ἐπιτροπαῖς ἀπὸ τοῦ κυρίου ἡμῶν Αὐτοκράτορος κεκοσμημένος,

πολεῖτης ἡμέτερος καὶ τοῦ βουλευτικοῦ συνεδρίου, πρὸς πα[τρ]ός

[τε ἀγ]αθῇ χρά[μενος] δι[α]θέσει, ὡς καὶ τὰς ἀπὸ τῆς τύχης ἐπὶ τὸ κρεῖ[ιτ]-

[τον] προκοπὰς κοσμεῖν τῇ] τῶν ἡθῶν σεμνότητι, εὐσεβῶν μὲν φιλοτεί-

20 [μω]ς τὴν ἀρχηγέτιν πα[ικί]λῃς μὲν ἐπινοίαις ἐσπούδακεν περὶ τὴν θρησ-

[κε[ίαν], μεγαλοψύχῳ] δὲ καθιερώσειν τὴν πόλιν (κατὰ) πᾶν (τετε[ίμῃ]-

κεν, προσέτι δὲ καὶ νῦν προσελθ[ῶν] εἰς τὴν ἐκκλησίαν ἐπέσχε[το] ἐννέα ἀ-

πεικονίσ[ματα] καθιερώσειν, ἐν μὲν χρύσειον, ἐν φ[ῶ] καὶ ἀργ[ύ]ρεα

ἐπίχρυσα, ἑ[ξ]ερα δὲ ἀργύρεα ἀπεικονίσματα ὀκτώ, εἰκόνας τε]

25 [ἀ]ργυρέας εἰκοσι, πέντε μὲν τοῦ κ[υ]ρίου ἡμῶν Αὐτοκράτορος]

Νέρουα Τραιᾶ[νοῦ] Καίσαρος Σε[β]ασ[το]ῦ, Γερμανικοῦ, [Δακ]ικοῦ, καὶ

τῆς ἱερωτάτης γυναικὸς αὐτοῦ Πλ[ωτε]ίνης καὶ τῆς ἱερ[ᾶς] συνκλήτου

[κ]αὶ τοῦ Ῥω[μαίων] ἱππικοῦ τάγμα[τος] καὶ δήμου, [τούτων δὲ χω-]

ρ[ῖς] εἰκόνας δεκαπέντε Ἐφεσίων τὴν [πόλιν] προσ[ωποποι]ούσας,

30 [τοῦ] δ[ι]ήμ[ου] καὶ τῶν ἐξ φυλῶν καὶ βο[υλῆς] καὶ γε[ρουσίας] καὶ ἐφ[η]-

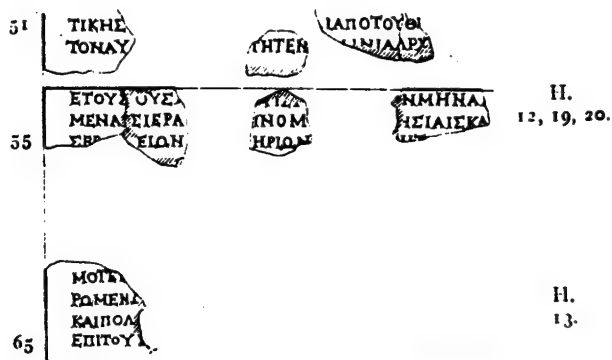
βεῖ[ας] -----] του [...]νκ[-----]

16 lines wanting, except for a few letters at the beginning of the lines.

[... ὑπὸ τῶν φυλάκων, συνεπιμελουμένων καὶ] δ[ύ]ο νε[οποι]-

ῶν καὶ τοῦ σκηπτούχου, φέρηται καὶ αὐ φέρηται, διαδ[ι]εχομέ-

30 νων [καὶ συμπροεμπόντων τῶν ἐφ[η]β[ων] ἀπὸ τῆς] [Μαγνη-]



τικῆς [πύλης εἰς τὸ θέατρον καὶ] ἀπὸ τοῦ θ[ε]α[τρ]οῦ κατὰ

τὸν αὐτὸν τρόπον, τῇ τε ν[ουμ]ηνία ἀρχ[ιερα]τικοῦ

ἔτους θυσιᾶ καὶ ἐν ταῖς [ιβ καθ' ἑ]καστὸν μῆνα [ἀθροισ-]

μένα[ις] ἱεραῖς τε καὶ νομ[ίμοις] ἐκκλη[σι]αῖς καὶ ἐν ταῖς τῶν

55 Σε[βαστ]είων [καὶ Σωτ]ηρίων [καὶ τῶν πε[ντ]ε[τηρικῶν] μεγά-]

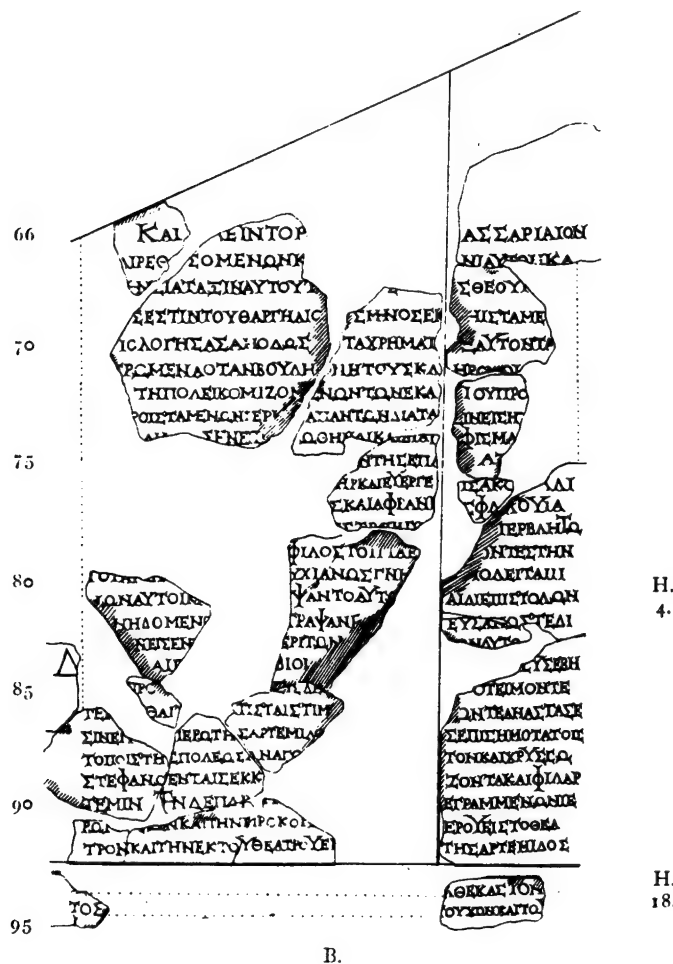
[λων Ἐφεσ]ίων ἑορταῖς -----]

5 lines wanting.

μοτε ----- τῶν δὲ χρημάτων τῶν καθιε-

ρωμένων ὑπ' αὐτοῦ Ἐφεσίων τῇ βουλῇ καὶ τῇ γερουσίᾳ]

καὶ πολ[εῖταις καὶ ἐ]φ[ήβοις καὶ παισὶν ὑπέσχετο αὐτὸς]
65 ἐπὶ τοῦ (σ)[----- ἐκδανιστῆς γενέσθαι?]



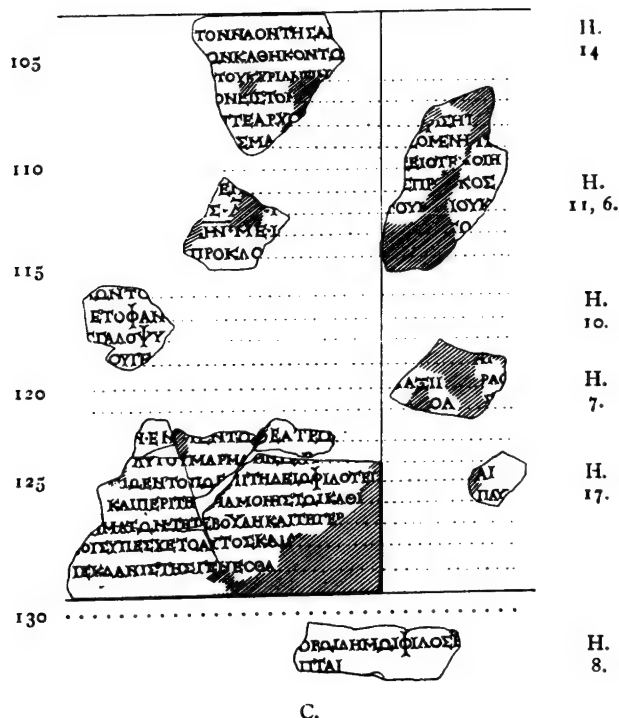
Column 2.

καὶ [τελ]εῖν τόκ[ον δραχμιαῖον] ἀσσαριαῖον
[δι]αιρεθ[η]σόμενον κ[αθ'] ἕκαστον ἐ[ν]ιαυτ[ὸν] κα-
[τὰ] τὴν διάταξιν αὐτοῦ τ[ῇ] γενε[σ]ίῳ τῆς θεοῦ (ἡ)μέρα,
[ἥτις] ἐστὶν τοῦ Θαρρηλ[ιῶ]νος μηνὸς ἑκ[τ]ῇ ἰσταμέ[νου],
70 [δ]μολογήσας ἀποδώσε[ιν] τὰ χρήμα[τα ἡ] ἐαυτὸν τὰ [κα-]
[θι]ρωμένα, ὅταν βουλη[θ]ῇ, ἡ τοὺς κλη[ρονό]μους αὐ-
[τοῦ] τῇ πόλει, κομιζο[μέ]νων τῶν ἐκά[σ]του προ[σώ]-
[που] προ[σ]τα[μέ]νων· περὶ [ὧν] ἀπάντων διάτα[ξ]ιν εἰσηγ[ησάμε]-
[νος ἰδία ἡ]ξίω[σεν] ἐπ[ικυ]ρωθῆν[αι] κ[αὶ] διὰ ψ[η]φίσμα[τος] τῆς
75 [βουλῆς καὶ τοῦ δήμου, καὶ νῦν] τῆς ἐπαρχεί[ας] [ἡγεμο]-
[νεύοντες ὁ κράτιστος ἀν]ήρ καὶ εὐεργέ[της] Ἀκοῦιλ[ι]-
[ος Πρόκλος, ὁ ἀνθύπατος, καὶ Ἀφράν]ιος Φλαουια-
[νός, ὁ πρεσβυτής καὶ ἀντι]στ[ρά]τηγος, ἀνυπερβλήτω
[τῇ φιλανθρωπία καὶ φιλοστοργί]ᾳ ἐπιγινώ[ν]τες τὴν
80 [τοῦ] (ἀνδ[ρ]ος μεγαλοψυχίαν, ὡς γνή[σιοι] πολεῖται [ἡ]-
μῶν αὐτοί, κ[αθ'] ἃ ἀντημείψαντο αὐτῷ κ[αὶ] δι' ἐπιστολῶν
[συ]νηδόμενοι ἀντέ[γραψαν], ἐπεκέλευσαν, ὥστε δι'
[αὐτῶν] εἰσενε[κείν] περὶ τῶν [καθιερώσε]ων αὐτ[οῦ].
δεδοχθ[ῆ]ναι Γ[αῖον Οὐέ]βιον [Σαλουτάριον, ἀνδρα] ἐὔσεβῆ
85 [μὲν] πρῶς [τοὺς θεούς,] ἐ[ῖς] δὲ [τὴν πόλιν] φιλότειμον, τε-
[τιμῆσθαι] ταῖς κρα[τίσταις] τιμ[αῖς] εἰκόνων τε ἀναστάσε-
σιν ἐν [τε τῷ] ἱερῷ τῆς Ἀρτέμιδος καὶ ἐν τοῖς ἐπισημοτάτοις
τύποις τῆς πόλεως, [ἀ]ναγορεῦσαι δὲ αὐτὸν καὶ χρυσέῳ
στεφάνῳ ἐν ταῖς ἐκκλησίαις ὡς σπουδάζοντα καὶ φιλό-
90 τεμιν· τὴν δὲ π[α]ρά τῇ ῥησιν τῶν προγεγραμμένων ἱε-
ρῶν εἰδῶν καὶ τὴν πρὸ κοινοῦ ἀπὸ τοῦ ἱεροῦ εἰς τὸ θεά-
τρον καὶ τὴν ἐκ τοῦ θεάτρου εἰς τὸ ἱερὸν] τῆς Ἀρτέμιδος

H. 4.

[μετακομιδὴν ποιῆσαι κατὰ τὴν διάταξιν κ]αθ' ἑκαστον [ἐ-
τος [ἐκ τῶν νεοποιῶν δύο καὶ τὸν σκηπτ]οῦχον καὶ τοῦ[ς]
95 φύλάκους -----!]

8 lines wanting.



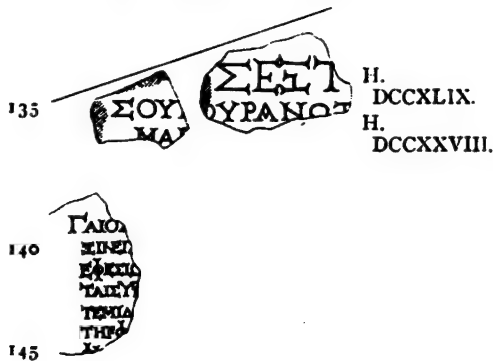
A small fragment assigned by Heberdey to the ends of lines 105-7 could not be inserted.

[-----] τὸν ναὸν τῆς Ἀ[ρτέμιδος]-----]
105 [-----] τῶν καθ' ἑκόντων[ν.]
[----- τὴν δὲ διάταξιν αὐτοῦ κυρίαν εἶν[αι, ἀμετάθετον,
ἀμετάβλητον, ἀπαράλλακτον εἰς τὸν [ἅπαντα χρόνον.]
Ἐὰν δέ τις εἴτε ἰδιωτῶν εἴτε ἀρχόντων ἐπιψηφίσῃ τι πα-]
[ρὰ τὴν διάταξιν τὴν διὰ ψηφίσμα[τος κυρωθησ]ομένη[ν] ἡ
110 [ἀλλάξῃ, ἔστω ἄκυρον ἅπαν τὸ ἐναντίον τῇ διατάξει, ὃ τε ποιή-
[σας τι τούτων ἡ εἰσηγησάμ]εν[ος ἀποτεισάτω] εἰς πρ[οσ]κόσ-
[μῃσιν τῆς κυρίας Ἀρτέμιδος] δ[ην]. β[ε] μ[ύ]ρια εἰ καὶ εἰς τὸν τοῦ κ[υρ]ίου Κ[αί]-
[σαρος φύσκον ἄλλα] δην. (β[ε] μ[ύ]ρια εἰ, κ[α]θάπερ οἱ κράτιστο[ι] ἡ-]
[γεμόνες Ἀκουῤἷλιος] Πρόκλος, ὁ ἀνθύπατος, καὶ Ἀφράν[ι]-
115 [ος Φλαουιανός, ὁ πρεσβευτὴς καὶ ἀντιστράτηγος, δι' ἐ-]
[πιστολῶν τὸ [προγεγραμμένον πρόστειμον ὥρισαν.]
[Πρὸς δὲ] τὸ φαν[ερὰν γενέσθαι τὴν τε πρὸς τὴν πό-]
[λιν με]γαλοψυχίαν αὐτοῦ καὶ τὴν πρὸς τὴν θεὸν εὐσέβειαν]
[τὴν ὑπ' αὐτοῦ γε]γραμμένην καὶ διὰ τούτου τοῦ ψηφίσμ[ατος]
120 [τῆς βουλῆς καὶ τοῦ δήμου κεκυρωμένην διάτ]αξιν, [ἀναγ]ρα[φ]ῇ-]
[ναι-----]θα[....]σ[...]

[.....]ν ἐν (μὲ)ν τῷ θεάτρῳ [ἐπὶ τῷ τῆς νοτίας πα-]
[ρόδου τοίχῳ] αὐτοῦ μαρμαρίνῳ, (ἥ) β[ού]λεται αὐτός, ἐν δὲ]
125 [τῷ Ἀρτεμισίῳ ἐν τόπῳ ἐπιτηδείῳ, φιλοτεῖμίας ἕνεκα κ]αὶ
[ἀρετῆς] καὶ περὶ τῆς διαμονῆς τῶν καθι[ερωμένων] ὑπ' αὐ-
[τοῦ χρ]ημάτων, (ὧν) τῇ τε βουλῇ καὶ τῇ γερ[ουσίᾳ] καὶ πολεῖταις καὶ
[ἐφ' ἑβ]δομ[αδί]οις ὑπέσχετο αὐτὸς κατὰ τὴν διάταξιν τῷ ἐνεστώτι]
[ἔτε] ? ἡ ἐκδανιστὴς γενέσθαι-----]

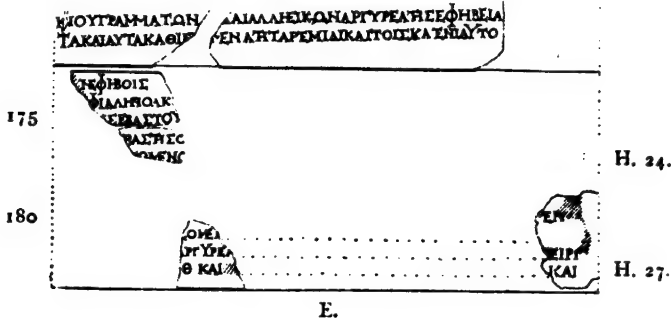
2 lines wanting.

132 [Ἔδοξε τῇ βουλῇ καὶ τῷ νεωκτόρῳ δῆμῳ φιλοσε[βάστωι]
[γενέσθαι, καθότι προέγρα]πται.



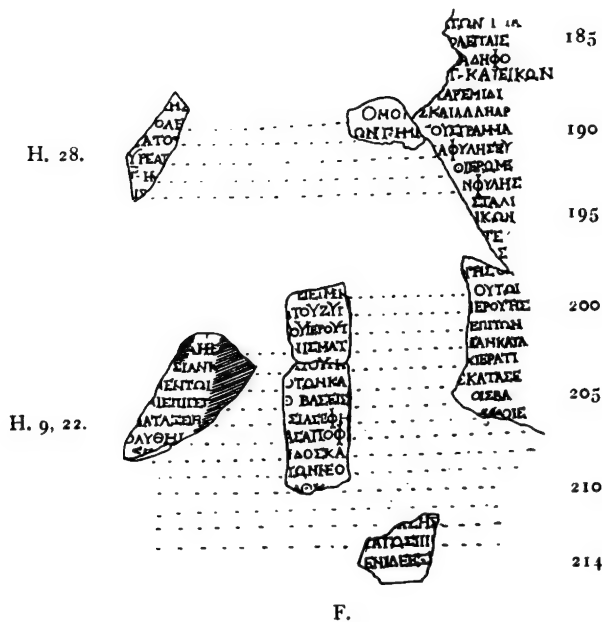
Column 3.
H.
DCCXLIX.
H.
DCCXXVIII.

D.
Σέξτ[φ 'Αττίφ]
135 Σου[βο]υραν(φ) τ[δ̄ β, Μάρκφ 'Ασινίφ]
Μα[ρκέλλφ ὑπάτοις, ----- 'Ιαν.]
['Επὶ πρυτάνεωσ Τιβ. Κλ. 'Αντιπάτρου 'Ιουλιανοῦ,
[μηνὸς Ποσειδεῶνος . ἱσταμένου.]
Γαῖ(ς) [Ουείβιος, Γ. υἱός, Οὐωφεντεῖνα, Σαλουτάριος διάτα-]
140 ξιν εἰσφέρει τῇ 'Εφεσίῳ βουλῇ φιλοσεβάστφ καὶ τῷ νεοκόρφ]
'Εφεσίῳ[ν δῆμφ φιλοσεβάστφ, περὶ ὧν καθιέρωκεν ἐπὶ]
ταῖς ὑπογεγραμμέναις οἰκονομίαις τῇ μεγίστῃ θεῶ 'Εφεσίᾳ 'Αρ-]
τέμιδι καὶ τῷ νεοκόρφ 'Εφεσίῳ δῆμφ φιλοσεβάστφ καὶ]
τῇ 'Εφεσίῳ βουλῇ φιλοσεβάστφ καὶ τῇ 'Εφεσίῳ γερουσίᾳ]
145 (φ)ιλοσεβάστφ καὶ ταῖς ἐξ 'Εφεσίῳ φυλαῖς καὶ τοῖς κατ' ἐνιαυτὸν]
['Εφεσίῳ ἐφήβοις καὶ τοῖς θεολόγοις καὶ ὕμνοδοῖς καὶ τοῖς νεο-]
[ποιόις καὶ σκηπτούχοις καὶ τοῖς ἀεὶ ἰσομένοις 'Εφεσίῳ]
[παισὶν καὶ παιδωνόμοις ἀπεικονισμάτων τῆς θεοῦ ἐννέα, ἐ-]
[νὸς μὲν χρυσοῦ, τῶν δὲ λοιπῶν ἀργυρέων, καὶ εἰκόνων ἀργυρέων]
150 [εἴκοσι καὶ δηναρίων δισμυρίων, ἐφ' ᾧ εἰκὼν ἀργυρέα τοῦ κυρίου]
[ἡμῶν Αὐτοκράτορος Καίσαρος Νέρουα Τραϊαν[οῦ] Σεβαστοῦ, Γερ-]
[μανικοῦ, Δακικοῦ, ὀλκῆς λειτρῶν ., οὐγκ[ι]ῶν γ, καὶ εἰκὼν [ἀργυρέα]
[Πλ[ω]τείνης Σεβαστῆς, ὀλκῆς λειτρῶν γ, νεοκορῶνται πα[ρ] αὐτῶι]
[Σαλούταριῳ] τῶι καθιερωκότῃ, μετὰ δὲ τὴν Σαλουταρίῳ τελευτῇ]
155 ἀποδοθῶσιν αἱ προδηλούμεναι εἰκόνες τῶι 'Εφεσίῳ γραμμ[ατεῖ ἐπὶ τῶι]
προγεγραμμένῳ σταθμῶι ἀπὸ τῶν κληρονόμων αὐτοῦ, ὥστε καὶ αὐ-]
τὰς τίθε[σ]θαι ἐν ταῖς ἐκκλησίαις ἐπάνω τῆς σελίδος τῆς βουλ[ῆς] μετὰ τῆς]
χρυσεῆς 'Αρτέμιδος καὶ τῶν ἄλλων εἰκόνων. 'Αρτεμις δὲ χρυσέα, ὀλκῆς]
λειτρῶν τριῶν καὶ αἱ περὶ αὐτὴν ἀργύρεοι ἐλαφοὶ δύο καὶ τὰ λοιπ[ὰ ἐπί]χρυσα,]
160 ὀλκῆς λειτρῶν δύο, οὐγκιῶν δέκα, γραμμάτων πέντε. καὶ εἰκὼν ἀργυ-]
ρέα τῇς ἱερᾶς συνκλήτου, ὀλκῆς λειτρῶν δ, οὐγκιῶν β, καὶ εἰκὼν ἀργυ-]
ρέα τῇς φιλοσεβάστου καὶ σεμνοτάτης 'Εφεσίῳ βουλῆς, ὀλκῆς λει-]
[τρῶν δ, γραμμ[α]τῶν θ, τὰ καὶ αὐτὰ καθιερωμένα τῇ τε 'Αρτέμιδι [καὶ τῇ φιλο-]
[σεβ]άστφ 'Εφεσίῳ βουλῇ. 'Ομοίως καὶ ἀργυρέα 'Αρτεμις λαμπαδηφό-]
165 ρ[ο]ς, ὀλκῆς λ ζ, καὶ εἰκὼν ἀργυρέα τοῦ δήμου τοῦ 'Ρωμαίων, [ὀλκῆς λ .,]
καὶ εἰκὼν ἀργυρέα τῆς φιλοσεβάστου γερουσίας, ὀλκῆς λ [., τὰ καὶ]
αὐτὰ καθιερωμένα τῇ τε 'Αρτέμιδι καὶ τῇ 'Εφεσίῳ γερουσίᾳ.
'Ομοίως καὶ ἄλλη 'Αρτεμις ἀργυρέα λαμπαδηφόρος, ἐμφερῆς]
τῇ ἐν τῇ ἐξέδρᾳ τῶν ἐφήβων, ὀλκῆς λ ζ, οὐγκιῶν ε, γραμμ[α]τῶν .,]
170 καὶ εἰκὼν ἀργυρέα τοῦ ἵππικοῦ τάγματος, ὀλκῆς λ γ, ἡμουν-]



E.

- κίου, γραμμάτων [γ], καὶ ἄλλη εἰκὼν ἀργυρέα τῆς ἐφηβεία[s, ὀλκῆς λ .,]
 τὰ καὶ αὐτὰ καθιε[ρω]μένα τῇ τε Ἀρτέμιδι καὶ τοῖς κατ' ἐνιαυτὸν οὐ-
 [σι]ν ἐφήβοις. [Ὁμοίως καὶ ἄλλη Ἀρτεμις ἀργυρέα λαμπαδηφόρος, ἔχου-
 [σα?] φιάλην, ὀλκῆς λ ., οὐνκίων ., γραμμάτων ., καὶ εἰκὼν ἀργυρέα]
 175 [θεοῦ] Σεβαστοῦ, [ὀλκῆς λ ., οὐνκίων ., γραμμάτων ., καὶ εἰκὼν ἀργυρέα φυ-
 [λῆς Σε]βαστῆς, ὀλκῆς λ ., τὰ καὶ αὐτὰ καθιερωμένα τῇ τε Ἀρτέμιδι καὶ
 [τοῖς ἀεὶ ἐσο]μέν[οις] πολεῖταις τῆς Σεβαστῆς φυλῆς. Ὁμοίως καὶ ἄλλη
 [Ἀρτεμις ἀργυρέα -----, ὀλκῆς λ .,]
 [καὶ εἰκὼν ἀργυρέα τοῦ φιλοσεβάστου Ἐφεσίων δήμου, ὀλκῆς λ .,]
 180 [καὶ εἰκὼν ἀργυρέα φυλῆς Ἐφεσίων, ὀλκῆς λ ., τὰ καὶ αὐτὰ καθιερω]μέν[α]
 [τῇ τε Ἀρτέμιδι καὶ τοῖς ἀεὶ ἐ]σομέν[οις] πολεῖταις τῆς Ἐφεσίων φυλῆς.]
 [Ὁμοίως καὶ ἄλλη Ἀρτεμις ἀ]ργυρέα [- ----- χ]ειρὶ
 17. [-, ὀλκῆς λ ., οὐνκίων?] θ, καὶ [εἰκὼν ἀργυρέα ὀλκῆς λ .,] καὶ

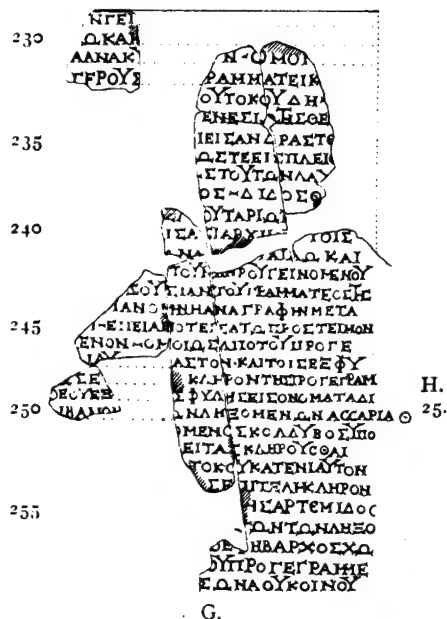


- [εἰκὼν ἀργυρέα φυλῆς Καρνηαίων, ὀλκῆς λ ., οὐνκίων ., γραμμά]των [γ, τ]ὰ
 185 [καὶ αὐτὰ καθιερωμένα τῇ τε Ἀρτέμιδι καὶ τοῖς ἀεὶ ἐσομένοις πολ]εῖταις
 [τῆς Καρνηαίων φυλῆς. Ὁμοίως καὶ ἄλλη Ἀρτεμις ἀργυρέα λαμπαδηφό-
 [ρος, ὀλκῆς λ ., καὶ εἰκὼν ἀργυρέα Λυσιμάχου, ὀλκῆς λ ., γρ. γ, καὶ εἰκὼν
 28. [ἀργυρέα φυλῆς Τηίων, ὀλκῆς λ ., τὰ καὶ αὐτὰ καθιερωμένα τῇ τε Ἀρτέμιδι
 [καὶ τοῖς ἀεὶ ἐσομένοις πολ]εῖταις τῆς Τηίων φυλῆς.] Ὁμο[ί]ως καὶ ἄλλη Ἀρ-
 190 [τεμις ἀργυρέα ἔχουσ?] α τὸ τ[., ὀλκῆς λ ., οὐνκίων γ, ἡμί]σους γράμμα-
 [τος, καὶ εἰκὼν ἀργ]υρέα Εὐωνύμου, ὀλκῆς λ ., καὶ εἰκὼν ἀργυρέ]α φυλῆς Εὐ-
 [ωνύμων, ὀλκῆς λ] γ, ἡμ[ι]ουνκίου, γραμμάτων ., τὰ καὶ αὐτὰ κα]θιερωμέ-
 [να τῇ τε Ἀρτέμιδι καὶ το]ῖς [ἀεὶ ἐσομένοις πολεῖταις τῆς Εὐωνύμων φυλῆς.
 [Ὁμοίως καὶ ἄλλη Ἀρτεμις ἀργυρέα λαμπαδηφόρος ----- Κα]σταλί-
 195 [α? —, ὀλκῆς λ ., οὐνκίων ., καὶ εἰκὼν ἀργυρέα Πίωνος, ὀλκῆς λ ., καὶ εἰκὼν
 [ἀργυρέα φυλῆς Βεμβειναίων ὀλκῆς λ ., τὰ καὶ αὐτὰ καθιερωμένα τῇ τε (Α]ρχ[ρ-
 [τέμιδι καὶ τοῖς ἀεὶ ἐσομένοις πολεῖταις τῆς Βεμβειναίων φυλῆς].
 [Ὁ δὲ προγεγραμμένος σταθμὸς τῶν ἐννέα ἀπεικονισμάτων] τῆς [θε-]
 [οῦ καὶ τῶν εἴκοσι εἰκόνων παρεστάθη Εὐμέν]ει Εὐμέν[ους] τοῦ Θεοφίλου, τῷ
 200 [καὶ αὐτῷ στρατηγῷ τῆς Ἐφεσίων πόλεως, δι] (ἀ) τοῦ ζυγ[ο]στάτου Ἑρμίου,] ἱεροῦ τῆς
 [Ἀρτέμιδος, συμπαλαμβάνο]ν[τος] Μουσαίου, ἱεροῦ τ[ῆς] Ἀρτέμιδος, τοῦ ἐπὶ τῶν
 [παραθηκῶν. Τὰ δὲ προεγρ]αμμένα ἀπεικον[ίσμα]τ[α] ἀποτιθέσθω]σαν κατὰ
 [πᾶσαν νόμιμον ἐκκλη]σίαν κ[αὶ τῇ τῇ ν]εῖα νομμη[νί]α ἔτους ἀρ[χι]ερατι-
 [κοῦ ἐπιτελουμένη θυσί]α ἐν τῷ [θεάτρῳ ὑπ]ὸ τῶν κα[θηκόντων] ἐπὶ τὰς κατὰ σε-
 205 [λίδας τεθειμένας κ]αὶ ἐπιγεγ[ραμμένας] θ βάσεις [ἀνὰ γ, ὡς ἡ ἐπὶ τ]οῖς βά-
 [θροισ καὶ ἡ ἐν τῇ δ]ιατάξει β[ουλῆς, γερου]σίας, ἐφη[βείας καὶ φυλῆς] (κα)θιέ-
 [ρωσις· μετὰ δὲ τ]ὸ λυθῇν[αι] τὰς ἐκκλησί]ας ἀποφ[ε]ρέσθωσαν τὰ ἀπεικονίσ-]

- [ματα καὶ αἱ εἰκόνες] εἰς τὸ ἱερὸν τῆς Ἀρτέμιδος καὶ παραδιδόσθωσαν ὑπὸ
[τῶν φυλάκων, συνεπιμελουμένων καὶ] τῶν νεο[ποιῶν καὶ τοῦ σκηπτούχου.]
- 210 [Μουσαῖφ, ἱερῷ τῆς Ἀρτέμιδος τῷ ἐπὶ τῶν παρα]θη[κῶν, διαδεχομένων καὶ συμ-]
[προπεμπόντων καὶ τῶν ἐφήβων ἀπὸ τῆς Μαγνητικῆς πύλης εἰς τὸ θέα-]
[τρον καὶ ἀπὸ τοῦ θεάτρου μέχρι τῆς Κορησιακῆς πύλης μετὰ π]άσης [εὐπρε-]
[πείας?]. Ὡσαύτως δὲ γενέσθαι καὶ ἐν πᾶσι τοῖς γυμνασίοις ἀγῶσιν καὶ εἴ τινας
[ἕτεροι ὑπὸ τῆς βουλῆς καὶ τοῦ δήμου ὀρισθήσονται ἡμέραι. Μηδ' ἐνὶ δὲ ἐξέστω]
- 215 [μετοικονομήσαι ἢ τὰ ἀπεικονίσματα τῆς θεοῦ ἢ τὰς εἰκόνας πρὸς τὸ
[μετονομασθῆναι ἢ ἀναχωνευθῆναι ἢ ἄλλω] τινὶ τρόπῳ κακουργηθῆναι, ἐπ(ε)ῖ
[ὁ ποιήσας τι τούτων ὑπεύθυνος] ἔστω ἱεροσυλία καὶ ἀσεβεία καὶ οὐδὲν
[ἦττον ὁ αὐτὸς ἐπιδεικνύσθω στα]θμὸς ἐν τοῖς προγεγραμμένοις ἀπεικονίσ-
[μασιν καὶ εἰκόσιν λειτῶν] ρῖα. ἔχοντος τὴν περὶ τούτων ἐκδικίαν ἐπ' ἀνάν-
- 220 [κῇ τοῦ ἐπὶ τῶν παραθηκῶν?]. Τῶν δὲ καθιερωμένων ὑπὸ Σαλouta-
[ρίου δη. β. μυρίων] τ[ε]λέσει τόκον Σαλoutάριος δραχμαῖον καθ' ἕκαστον ἐνι-
[αυτὸν] τὰ γε[ν]όμενα δηνάρια χίλια ὀκτακόσια, ἀφ' ὧν δώσει τῷ γραμμα-
[τεῖ τῆς βο]υλῆς δηνάρια τετρακόσια πεντήκοντα, ὅπως ἐπιτελεῖ (sic) [δ]ια[ν]ομῇ
[τοῖς] βουλευταῖς ἐν τῷ ἱερῷ ἐν [τῷ] προνάω τῇ γενεσίῳ τῆς μεγίστης θεᾶς Ἀρ-
- 225 [τέμιδος, ἥ]τ[ις] ἐστὶν μηνὸς Θαρρη[λ]ῖωνος ἕκτη ἰσταμένου, γεινομένης τῆς διανο-
[μῆς ταύτης? τῆς πέμπτης, διδομένο]υ ἐκάστῳ τῶν παρόντων δηναρίου ἐνός,
[μὴ ἔχον]τος ἐξουσίαν τοῦ ἐπὶ τῆς διανομῆς ἀπόντι δοῦνα[ι, ἐπ]εὶ ἀποτεισά-
[τω τῇ βο]υλῇ ὑπὲρ ἐκάστου ὀνόματος τοῦ μὴ παραγενομένου καὶ λαβόντος
[προστείμου δη. . . Ἐὰν δὲ μείζων] γείνηται ὁ κόλλυβος, ὥστε]
- 230 [εἰς πλείονας χωρεῖν, ἐξέστω] καὶ [- - - - -]
[- - - - -] α ἀνὰ κύκλῳ?]. Ὅμο[ι]ως δώ-
[σει τῷ τοῦ συνεδρίου τῆς] γερουσ[ίας γ]ραμματεῖ κ[ατ'] ἐνι-
[αυτὸν ἕκαστον ἀπὸ τοῦ προγεγραμμένου] τόκου δη. [τ]ββ
[ἀσσάρια θ, ὅπως ἐπιτελῇ κλῆρον τῇ] γενεσίῳ τῆς θεοῦ]
- 235 [ἡμέρᾳ τοῖς τοῦ συνεδρίου μετέχουσιν] εἰς ἄνδρας τε [ἀνὰ δη. α· ἐὰν]
[δὲ μείζων ἢ ὁ γενόμενος κόλλυβος,] ὥστε εἰς πλεί[ονας]
[χωρεῖν, κληρώσει καὶ πλείονας, ἐκά]στου τῶν λαχ[όν]-
[των ἀνὰ δηνάριον ἐν λαμβάνοντ]ος. Διδόσθ[ω] δὲ καὶ
[τοῖς τοῖς νεοκοροῦσι παρὰ] Σα[λ]outαρίῳ τῷ καθιερω-
- 240 [κότῃ εἰς διανομὴν δη. κς ἀσ. θ καὶ τοῖς] Ἀ[σ]ιαρχ[ί]σαςι τοῖς
[ἀναγραφάμενοις δη. νῆ εἰς κλῆρον ἀ]ν[ὰ] δηνάρια ἱ[α], φ' καὶ
[τὰ εἰς τὴν θυσίαν ἀγοράσουσιν,] τοῦ κ[λῆ]ρου γεινομένου
[τῇ πέμπτῃ, μὴ ἔχοντος ἐ]ξουσία[ν] τοῦ γραμματέος τῆς
[γερουσίας τοῦ παρίεναι τὴν δ]ιανομὴν ἢ ἀναγραφὴν μετὰ
- 245 [τὴν Σαλoutαρίου τελευτήν,] ἐπεί ἀποτεισάτω πρόστειμον
[τὸ ἐν τῇ διατάξει ὠρισμ]ένον. Ὅμο[ι]ως ἀπὸ τοῦ προγε-
[γραμμένου τόκου δώσει κατ'] ἐ(ια)υ[τὸν] ἕκαστον καὶ τοῖς ἐξ φυ-
[λάρχαις ἀνὰ δη. ρκς, ὅ]πως ἐπιτελῶσι κλῆρον τῆς προγεγραμ-
[μένης καθιερώσεως τῆς] θεοῦ ἐξ [ἐκάστῃς] φυλῆς εἰς ὀνόματα δι-
- 250 [ακόσια πεντήκοντα, λα]μβαν[όντων] τῶν ληξομένων ἀσσάρια θ
[καθ' ἕκαστον. Ἐὰν δὲ μείζων ἢ ὁ γενόμενος κόλλυβος,] ὑπὸ
[τῶν φυλάρχων ἐξέστω καὶ ἄλλους πολ]εῖτας κληροῦσθαι.
[Ὅμο]ιως δώσει ἀπὸ τοῦ προγεγραμμένου τόκου κατ' ἐνιαυτὸν
[ἕκαστον τῷ ἐφηβάρχῳ δη. ρκς, ὅ]πως ἐπιτελῇ κλῆρον
- 255 [τῶν κατ' ἐνιαυτὸν ὄντων ἐφήβων τῇ] γενεσίῳ τῆς Ἀρτέμιδος
[εἰς ὀνόματα διακόσια πεντήκοντα, λαμβανόν]των τῶν ληξο-
[μένων ἀνὰ ἀσσάρια θ, λαμβανέτω] δὲ ὁ ἐ[φ]ήβαρχος χω-
[ροῖς τούτων δη. α. Ὅμο]ιως δώσει ἀπὸ τοῦ προγεγραμμέ-
[νου τόκου καὶ τῷ ἀρχιερεῖ Ἀσίας τοῦ ἐν Ἐφέ]σῳ ναοῦ κοινοῦ
- 260 [τῶν Σεβαστῶν δη. κδ ἀσ. εἰ ἡμισυ] κατ' ἐνιαυτὸν ἕκασ-
[τον, ὅπως ἐξ αὐτῶν τῇ γενεσίῳ τῆς θεοῦ ἡμέρᾳ ἐπιτελεῖ (sic)
[κλῆρον τῶν θεολόγων ἐν τῷ ἱερῷ] τῆς Ἀρτέμιδος, λαμ-
[βάνοντος ἐκάστου τῶν παρ'] αὐτῷ ἀναγραφάμενων
[καὶ λαχόντων ἀνὰ δη. β ἀσ. εἰ ἡμισυ, γεινομένης τῆς ἀνα-
265 [γραφῆς τῇ πέμπτῃ. Ὅμο]ιως δώσει ἀπὸ τοῦ προγεγραμ-
[μένου τόκου κατ' ἐνιαυτὸν ἕκαστον τῇ] ἱερείᾳ τῆς Ἀρτέμιδος
[καὶ τοῖς ὑμνοδοῖς τῆς θεοῦ τῇ] γενεσίῳ τῆς Ἀρτέμιδος εἰς

Column 4.

H. 25.



- [διανομήν δηνάρια ιθ. 'Ομοίως δώσει] ἀπὸ τοῦ π[ρ]ογεγραμ-
 μένου τόκου κατὰ πᾶσαν νόμιμον ἐκκλησίαν δυσ[ί]ν νεοποι-
 270 [οῖς καὶ σκηπτούχῳ ἀσ. δ' ἤμισυ, ὥστε φέρε]σθαι ἐκ τοῦ προνάου
 [εἰς τὸ θέατρον τὰ ἀπεικονίσματα τῆς] θεοῦ καὶ τὰς εἰκόνας καὶ
 [πάλιν ἀναφέρεσθαι ἐκ τοῦ θεάτρο]ν εἰς τὸν πρόναον αὐθημε-
 [ρὸν μετὰ τῶν φυλάκων. 'Ομοίως δώσει] ἀπὸ τοῦ προγεγραμμέ-
 [νου τόκου κατ' ἐνιαυτὸν ἕκαστο]ν καὶ τοῖς παιδωνόμοις
 275 [δη. ιε ἀσ. ιγ' ἤμισυ, ὅπως τῇ γενε]σίῳ τῆς θεοῦ ἡμέρᾳ ἐπιτελέ-
 [σωσι κληρὸν τῶν παίδων πάντ]ων εἰς ὀνόματα μθ, λαμβανόν-
 [των τῶν ληξομένων ταύτῃ] τῇ ἡμέρᾳ ἐν τῷ ἱερῷ τῆς Ἀρτέμιδος
 [ἀνὰ ἀσ. δ' ἤμισυ, λαμβανόν]των καὶ τῶν παιδωνόμων χωρὶς
 [τούτων ἀνὰ ἀσσάρια θ. 'Ο]μοίως δώσει ἀπὸ τοῦ προγεγραμ-
 280 [μένου τόκου καθ' ἕκαστον ἐν]αυτὸν τῷ τὰ καθάρσια ποιοῦντι παρε-
 [-----] τὰ λοιπὰ δη. τριάκοντα, ὥστε κα-
 [θαρίζειν ἐκάστοτε, ὁπόταν εἰ]ς τὸ ἱερόν ἀποφέρητα[ι] τὰ ἀπεικον-
 [ίσματα τῆς θεοῦ, πρὶν ἀποθεῖν]αι αὐτὰ εἰς [τ]ὸν πρόναον τῆς Ἀρτέ-
 [μιδος. 'Εὰν μὲν οὖν ἕτερός τις κατ'] ἰδίαν π[ρ]οαίρεσιν ἀγοράσῃ
 285 [τὴν κληρονομίαν ταύτην καὶ βουλ]ηθῇ δίδοσθαι καθ' ἕκαστον ἐνι-
 [αυτὸν τὸν τόκον, διδῶτω ὁ ἀγοράζ]ων τὰ προγεγραμμένα δη. χίλια
 [ὀκτακόσια, μὴ ἐξὸν παρὰ τὴν] διάταξιν εἰσε[ν]ενκεῖν μηδὲν
 ἔλασσον -----, ἀ]λλὰ προσασφαλίζομένου.
 'Εὰν δέ [τις ἀγοράσῃ αὐτήν, βουλ]ηθῇ δὲ ἀποδοῦναι τάχειον τ[ᾶ] τῆς
 290 καθιερώ[σεως ἀρχαία ἅπαντ]α, ἔξεσται αὐτῷ ἐπ' ἀνάγκη ληψομέ-
 νῳ τ[ῷ] ἐπὶ τῶν χρημάτων τῆς βουλῆς τὰ γεινόμενα ὑπὲρ τῶν
 κα[θ]ιερω[μένων τῇ βουλῇ] ἀρχαίου δη. πεντακισχίλια,
 ὁμ[ο]ίως καὶ τῷ ἐπὶ τῶν χρημάτων τῆς γερουσίας τὰ γεινόμενα
 ὑπὲρ τῶν καθιερω[μένων τῇ γερουσίᾳ] δη. τετρακ[ι]σχ[ι]ε[ί-]
 295 λια τετρακόσια πεντήκοντα, ὁμοίως καὶ τοῖς θεολόγοις
 καὶ ὑμνοδοῖς τὰ γεινόμενα ὑπὲρ τῆς καθιερώσεως ἀρχαίου
 δη. διακόσι[α] πεντήκοντα πέντε, ὁμοίως τῷ γραμματεῖ
 τοῦ δήμου τὰ λοιπὰ γεινόμενα τοῦ ἀρχαίου ὑπὲρ τῆς καθιερώ-
 σεως τῶν εἰς τοὺς πολέτας κλήρων καὶ ἐφήβων καὶ νεο-
 300 ποιῶν καὶ σκηπτούχων καὶ καθαρσίων δη. μύρια διακόσια
 ἑβδομήκοντα πέντε, ὅπως ἐκδανίζουσιν αὐτὰ ἐπὶ τόκῳ
 ἀσσαρίων δεκαδύο ἀργυρῶν ἀδιάπτωτα καὶ ἐπιτελή-
 ται καθ' ἕκαστον ἐνιαυτὸν ἀπὸ τοῦ τόκου τὰ διατεταγμέ-
 να [ἀ]νυπερθέτως, ὡς προγέγραπται. 'Εὰν δὲ πρὸ τοῦ [ἀ]πο-
 305 δοῦναι τὰ δισμύρια δη. ἡ διατάξεσθαι (sic) ἀπὸ προσόδου
 χωρίων δίδοσθαι τὸν τόκον αὐτῶν (ἡ) τελευτήσῃ
 Σαλουτάριος, ὑποκείσθωσαν οἱ κληρονόμοι αὐτοῦ τῇ εὐ-
 λυτήσῃ τῶν καθιερωμένων δη. δισμυρίων καὶ τοῖς ἐπα-
 κολουθήσασιν τόκοις μέχρι τῆς εὐλυτήσεως, ὑποκει-
 310 μένων αὐτῶν τῇ πράξει κατὰ τὰ ἱερὰ τῆς θεοῦ καὶ τὰ πα-
 ρὰ τοῖς πρεσβυτέροις ἐκδανιστικὰ ἔνγραφα. 'Υπέσχετο
 [δ]ὲ Σαλουτάριος, ὥστε ἄρξ[α]σθαι τὴν φιλοτειμίαν αὐτοῦ
 τῷ ἐνεστώτι ἔτει, ἐν τῇ γενε[σί]ῳ τῆς θεοῦ ἡμέρᾳ δώσει[ν]
 δη. χίλια ὀκτακόσια εἰς τὰς προγεγραμμένας διανομὰς
 315 καὶ κλήρους. Μηδεν[ι] δὲ ἐξέστω ἄρχοντι ἡ ἐκδίκη ἡ ἰδιώ-
 τη π[ειρᾶ]σαι τι ἀλλάξαι ἢ μεταθεῖναι ἢ μετοικονομήσαι ἢ μετα-
 ψηφί[σ]ασθαι[ι] τῶν καθιερωμένων ἀπεικονισμάτων ἢ τοῦ
 ἀργυρίου ἢ τῆς [π]ροσόδου αὐτοῦ ἢ μεταθεῖναι εἰς ἕτερον πόρον
 ἢ ἀν[άλ]ωμα ἢ ἀλ[λ]ο τι ποῆσαι παρὰ τὰ προγεγραμμένα καὶ δια-
 320 τε[αγ]μένα, ἐπεὶ τὸ γενόμενον παρὰ ταῦτα ἔστω ἄκυρον.
 'Ο δὲ π[ε]ί[ρ]ας ποιῆσαι τι ὑπεναντίον τῇ διατάξει ἢ τοῖς
 ὑπὸ τ[ῇ]ς βουλ[ῆ]ς καὶ τοῦ δήμου ἐψηφισμένοις καὶ ἐπικεκ-
 ρωμένοις περὶ ταύτης [τ]ῆς διατάξεως ἀποτεισάτω εἰς
 προσκ[ό]σμημα τῆς με[γ]ίστης θεᾶς Ἀρτέμιδος δη. δισμύρια
 325 [πεντ]α[κισ]χίλια καὶ εἰς τὸν τοῦ Σε[β]αστοῦ φύσκον ἄλλα δη. β' μ[ύ]ρια ἑ.
 [Ἡ δὲ προγεγραμμένη διάταξις ἔστ]ω κυρία εἰς τὸν ἅπαντα χρό-

[νον ἐν πᾶσιν, καθάπερ Ἀκουίλλιος Πρόκλος, ὁ ἐξηγέτης
[καὶ ἀνθύπατος, καὶ Ἀφράνιος Φλαουιανός, ὁ κράτιστος πρεσβευτής
καὶ ἀντιστ]ρα[τ]ηγος, διὰ ἐπιστολῶν περὶ ταύτης τῆς διατάξε-
330 ως ἐπ]εκύρωσ[αν] καὶ ὥρισαν τὸ προγεγραμμένον π[ρό]στ[ειμ]ον.

Γ[ά]μος Οὐείβιος, Γαίου υἱός, Ὡφεντεῖνα, Σαλουτάριος εἰ[σ]ενήνοχα
τὴν διάταξιν καὶ καθιέρωσα τὰ προγεγραμμένα.

Column 5.

[Ἐπὶ πρυ]άνεως Τιβ.

[Κλαυδίου Ἀντιπ]άτρου Ἰο[υ]λιανού,

335 [μηνός] Ποσειδεῶνος.

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Α Ν Ε Ω Σ Τ Ι Β
Τ Α Τ Ρ Ο Χ Ι Ο Σ Λ Ι Α Ν Ο Υ
Π Ο Σ Ε Ι Δ Ε Ω Ν Ο Σ
Τ Α Τ Ο Σ Ε Φ Ε Σ
Χ Α Ι Ρ Ε Ι Ν
Α Τ Ο Ι Σ Τ Ε Α Λ
Τ Ε Ρ Ο Μ Ε Ν Π Ο Λ
Χ Ω Σ Ε Τ Υ Χ Ε Ν Π
Η Λ Α Σ Ι Ο Μ Ε Ν Τ Ο Ι
Π Ε Τ Η Μ Ε Ν Π Ο
Τ Α Τ Ο Ι Σ Δ Δ Ρ Ο
Τ Ε Μ Π Ι Φ Α Ν
Τ Ο Ι Κ Ο Ι
Ε Π Α Σ Ι
Ε Τ Η Σ Ε Λ Υ
Ε Χ Η Μ Ε Ν Ο Ν
Ι Ο Ι Α Τ
Η Τ Α Ι
Ε Η Σ Α Ι Μ Ε
Σ Κ Α Ι Μ Ε Τ Ι Σ
Τ Ω Ν Κ Α Ι Θ Ε
Ι Α Σ Κ Α Ι Κ Α Η
Ε Φ Ο Ι Σ Η Δ Η
Ε Χ Ρ Η Μ Α Ι Τ Η Σ
Ε Ι Α Α Π Ρ Ο Σ
Η Ε Σ Α Ι Τ Ε Τ Η
Μ Α Ρ Τ Υ Ρ Ι Α Σ
Δ Υ Η Ν Α Τ Α Π Ο
Ε Ο Υ Μ Ε Ν Α Χ Ρ Η
Ε Ι Κ Ο Ν Α Τ Η Σ

Ε Π Ι Π Ρ Υ Τ Α Ν Ε Ω
Ι Ο Υ Λ Ι Α Ν Ο Υ
Α Φ Ρ Α Ν Ι Ο Σ
Π Ο Σ Ε Φ Ε Σ Ι Ο Ν Α Ρ Χ
Ο Υ Ι Β Ι Ο Σ
Ν Ε Κ Τ Ο
Ν Ο Ο Υ
Ε Ι Κ Α Ι Τ Ο Υ
Ε Τ Ε Κ Α Ι
Λ Ο Υ
Ι Ε Τ Ο
Ο Υ Χ
Τ Ο Η Ο Κ Ι Σ
Ε Τ Ε Τ Ε Ι Μ Η Μ Α Ι Ε
Ε Ο Σ Κ Α Ι Τ Ο Υ Ι Κ Ο Υ
Ι Α Τ Ο Ν Α Γ Ι Ε Ρ Ε Ι Τ
Α Δ Η Μ Ε Ι Ν Τ Ε Π Ε Ρ Ι Τ Α Ν
Ι Η Μ Ψ Α Ι Μ Α Ρ Τ Υ Ρ Η Σ Α Ι Τ
Α Υ Τ Ο Ν Τ Ε Ρ Ψ Ω Ν Α Μ Ε Ι Ψ Α Σ Α Ι Ο Α
Ι Ε Σ Ο Α Ι Ο Μ Ι Σ Δ Π Ρ Ο Σ Τ Ο Κ Α Ι Π Α Ν
Ο Ι Ο Σ Π
Ε Ι Α Ν Α Μ Ο Ι Β Η Σ Τ Η Χ Α Ν
Ε Χ Ρ Η
Π Ι Τ Ρ Ο Π
Α Ρ Α Λ Λ Α
Κ Ε Ι Ρ Η
Ε Ι Η Λ Υ
Υ Τ Ο Υ
Ε Λ Α Σ Ο Α Ι Τ Τ Ο Ι Ο Ι
Ο Υ
Η Ε Ι Ν Τ Η Σ Κ Υ Ρ Ι Α Σ Α Ρ Τ Ε Μ Ι
Δ Τ Α Τ Ο Ν Φ Ι Σ Κ Ο Η Λ Λ Ο Ι Σ Δ
Δ Ε Ν Ε Λ Α Τ Τ Ο Ν Ε Σ Τ Ο Δ Α Κ Τ Ο Ν
Δ Ο Ι Μ Ι Δ Ε Α Υ Τ Ω Ε Ι Σ Τ Ο Π Α Σ Ι
Ε Π Ρ Ο Σ Τ Η Σ Θ Ε Ο Ν Ε Υ Σ Ε Β Ε Ι Α Τ
Α Ι Τ Η Π Ρ Ο Σ Τ Η Π Ο Λ Ι Ν
Ε Ρ Ρ
Κ Α Η
Σ Ο Α Ι Τ
Β Α Σ Τ
Θ Ε Α Τ Ρ
Π Α Τ
Ε Τ Ρ Α
Ι Ρ Ε Ι
Τ Α Ν
Α Ι Τ Ο Υ Α Ρ Ι Σ
Ο Σ Τ Ο Ν Ο Ι Κ Ο
Λ Ο Σ Ε Ν Π Ο Λ Δ Ο Ι Σ
Λ Ο Σ Ε Ν Ε Ι Π Ρ Ο Σ
Τ Η Σ Ε Λ Υ Τ Ο Υ
Τ Η Π Ο Λ Ι Ν Ε Ι
Π Ρ Ε Τ Ο Ν Τ
Ε Ο Μ Ε
Κ Α Ι
Ε Π Ι
Ο Κ Ρ Α Τ
Α Ι Ο Υ
Ε Ι Σ Δ Ν
Φ Η Ι Α Τ
Υ Τ Ο Ν Α Ι Τ Α
Ε Ι Κ Α Ι Τ Ο Υ
Η Σ Κ Α Τ Α Τ Η
Ι Ο Ι Σ Μ Α Δ Η

H.
2.H.
26, 23.

II.

[Ἀκουίλλιος Πρόκλος, ὁ λαμπρό]τατος, Ἐφεσ[ί]ων ἀρχ[ουσι,]

[βουλῇ, δῆμῳ] χαίρειν.

[Οὐείβιον Σαλουτάριον ὄντ]α τοῖς τε ἄλλοις πᾶσι[ν]

[πολεῖτην ἀριστον καὶ πρό]τερον ἐν πολ[ι]τοῖς τῆς ἐαυ-

340 [τοῦ φιλοτειμίας πολλά τε καὶ οὐ]χ ὥς ἔτυχεν π[α]ρε[σ]χημένον

[παραδείγματα εἰδώς, ὥσπερ] ἦν ἄξιον, ἐν τοῖς [οἰκ]ειοτάτοις]

[ἡμῶν εἶχον φίλοις· νῦν δέ, ἐ]πεὶ τὴν μὲν πόλιν προήρ[η]ται

[μεγίστοις τε καὶ ἀξιολογω]τάτοις δώροις κοσμήσαι με-

[γαλοπρεπῶς εἰς τειμὴν τῆς] τε ἐπιφαν[εστάτης] καὶ μεγα-

345 [τῆς θεᾶς Ἀρτέμιδος καὶ τοῦ] οἴκου τῶν Σεβαστῶν καὶ τῆς

[ὑμετέρας πόλεως, τοῖς δὲ πολέταις εἰς διανομὰς καὶ κλή-

[ρους καθιέρωκε δην. δισμύρια, νομίζω καὶ ὑμᾶς,] ἐφ' οἷς ἤδη
 [πεποιήκεν ὑμῖν καὶ νῦν ἐπανγγέλλεται ἀγαθοῖς, χρῆναι τῇ τε
 [φιλοτειμίᾳ αὐτοῦ ἀνταποδοῦναι καὶ τῇ εὐμενείᾳ, ἀ πρὸς
 350 [τειμὴν αὐτοῦ ἐψηφίσατε. Συνήδομαι δ' ὑμῖν εἰς τὸ ἐπαί]νεσαι τε τὸν
 [ἄνδρα καὶ ἀξιώσαι αὐτὸν δικαίας παρ' ἡμῖν] μαρτυρίας
 [πρὸς τὸ καὶ πλείους γενέσθαι τοὺς κατὰ τὰ] δύνατα προ-
 [θυμουμένους εἰς τὰ ὅμοια. Τὰ δὲ ὑπ' αὐτοῦ καθιερούμενα χρή-
 [ματα καὶ τὰ ἀπεικονίσματα τῆς θεοῦ καὶ τὰς] εἰκόνας ἡ τις
 355 [- - - - -]
 [.]χε[.]αισ[- - - - -]
 [-]εταιιονδε [- - - - -]εχρησ[- - - - -]
 [-]ε οὐδένα βούλομαι νυνὶ τρόπ[ω οὐδενὶ οὔτε παρενέσει οὐ-]
 [-]δεμῖα μετ[αβαλεῖν ἢ παραλλάξαι τι τῶν ὑπ' αὐτοῦ διατεταγμέ-]
 360 [ν]ων· εἰ δέ τις ἐπι[χειρήσ]ει ἢ λῦσ[αι ἢ παραλλάξαι τι τῶν]
 [ὑφ' ὑμῶν διὰ τοῦτου τοῦ ψηφίσματος κυρωθησομένων]
 [ἢ] εἰσ[ηγήσασθαι τι τοιοῦτον πειράσει, ὑποκεισθω εἰς προσ-]
 [κρίσ]μῃσιν τῆς κυρίας Ἀρτέμιδος δη. β[ε] μ[υρίοις] εἰ καὶ εἰς τὸν ἰε-]
 [ρῶ]τάτον φύσκον ἄλλοις δη. [δισμυρίοις πεντακισχελίοις καὶ]
 365 [οὐ]δὲν ἔλαττον ἔστω ἄκυρον [ἅπαν τὸ παρὰ τὴν] καθιέρ[ωσιν. Συν-]
 [ῆ]δο[ι]μα[ι]· δὲ αὐτῷ εἰς τὸ πᾶσιν [νῦν φανεράν] γενέ[σθαι τὴν]
 [τ]ε πρὸς τὴν θεὸν εὐσέβεια[ν καὶ τὴν πρὸς τοὺς Σε]βαστο[ύς]
 [καὶ τὴν πρὸς τὴν πόλιν] ἐνέμειαν αὐτοῦ ἐν τῷ θεάτρῳ.

Ἐπ[ίσ]ωθε].

370 Ἐπ[ίσ]ω πρυτάνεω[ς] Τ[ίβ]. Κλ. Ἀντιπ[άτ]ρου]

Ἰουλιανοῦ, μηνὸς [Ποσειδεῶνος.]

Ἀφράνιος Φλαουιανός, [πρεσβευτὴς καὶ ἀντι]στρά[την-]

γος, Ἐφεσίων ἀρχ[ουσιν, βουλῇ, δήμῳ] χαίρει[ν.]

Οὐείβιος Σα[λ]ουτά[ριος, ὁ] φίλτα[τος ἡμῖν, εὐγενέσ]τατ[ος]

375 [μ]ὲν ἐκ τοῦ ἀξιώ[ματος αὐτοῦ] ὑπάρχ[ων, προσέτι δὲ καὶ τοῦ ἀρίσ-]
 [του] ἡθου[ς ὦν, ὅτι ἐξ ἧς πρὸς ἡμᾶς ἔχ[ει διαθέσει]ος, τῶν οἰκιο-]
 [τῶ]ν καὶ ἀν[ανκα]ιστάτ[ων] ἡμῖν διεφ[άνη]· φί[λος, ἐν πολλοῖς]
 [ἐ]γ[νωρίσθη], εἰ καὶ τοῦ[ς] πλείστους ἐλά[νθανε]ν, ὥς ἔχει πρὸς
 [ὑ]μᾶς εὐνοία[ς] τε καὶ [π]ροαιρέ[ε]ος. Νῦν [δὲ ἡδὴ τὴν] ἑαυτοῦ

380 [δι]α[πρεπῆ]· φι[λοσ]το[ργίαν, ἣν ἐξ ἀρχῇ]ς πρὸς τὴν πόλιν ἔχει,
 φαν[ερὰν πᾶσι] πεπο[ιη]μένου, οἰκεῖον [ἅμα καὶ εὖ] πρέπον τῷ
 τε βίῳ τῷ ἑαυτ[οῦ] καὶ τῷ ἡθ[ε]ι ν[ομίζοντος] τὸ κοσμε[ῖν]
 καὶ σ[εμνύνειν] καὶ τὰ ἀγ[νὰ] καὶ τὰ κοινὰ τῆς μεγίστης καὶ

385 φανε[σ]τάτης θεᾶς Ἀρτέμιδος καὶ τοῦ οἴκου [τῶν Αὐτ]οκρατό-
 [ρ]ων ὁφραῖς καὶ χρη[μάτων ἀφιερῶ]σει τὰ νῦν φιλοτ[ειμου]-
 μένου, [συνήδομαι] ὑμῖν τε καὶ περὶ ἄνδρ[ος] ἐμοί τ' ἐξ ἴσων
 περὶ ὑμῶν εἰς τὸ ἀν[τι]μνηῦσαι μαρτυρῆσαι τε [καὶ εὐ]φημία τῇ
 πρ[ο]σηκ[ούσῃ] αὐτὸν [ὑπ]ὲρ ὑμῶν ἀμείψασθαι· ὅπερ αὐτῷ καὶ πα-

390 ρ' [ὑ]μῶν ὀφείλ[ε]σθαι νομίζω πρὸς τὸ καὶ πλεί[ου]ς εἶναι τοὺς
 [ὁμ]οίως π[ρο]θυμουμ[έ]νους, εἰ οὗτος φαίνοι[το τῆς] κατὰ τὴν
 [ἀ]ξίαν ἀμοιβῆς [τ]υχάν[ων]. Εἴη δ' ἂν κάμοι [ἐ]ν τοῖς μάλισ[τα]
 [κ]εχαρισμένον καὶ ἡδιστον, εἰ, ὃν ἐξαιρέτως τῶν φίλων
 τειμῶ καὶ στέργω, παρ' ὑμῖν ὀφ[φ]ην μαρτυρίας καὶ τειμῆς

395 ἀξιούμενον. Περὶ μέντοι γε [τῆς] τῶν χρη[μάτων] διατά-
 ξεως καὶ τῶν ἀπεικονισμάτων τῆς θεοῦ καὶ τῶν εἰκόνων,
 ὅπως αὐτοῖς δεήσει χρῆσ[θαι] καὶ εἰς (τ)ῆντι[να] οἰκονομίαν (ἀν')
 ἄνδρα τετάχθαι, αὐτὸν τε τὸν ἀνατιθέν[τα] εἰση[γ]ήσασθαι
 νομίζω εὐλογον εἶναι καὶ ὑμᾶς οὐτ[ω] ψηφίσασθαι. Ἐπει[δ-]

400 ἂν δὲ ὑπὸ τε αὐτοῦ τοῦ καθιερούντος καὶ ὑμῶν αὐτῶν κυρω-
 θῇ τὰ δόξαντα, βούλομαι ταῦτα εἰσαεῖ μένειν ἐπὶ τῶν αὐτῶν
 ἀπαραλλάκτως ὑπὸ μηδενὸς μηδεμιᾶ[ν] [π]αρενχειρήσει λυ-
 όμενα ἢ μετατιθέμενα. Εἰ δέ τις πειραθείη ὅπως οὖν ἢ συν-
 βουλευσαί τι τοιοῦτον ἢ εἰσηγήσασθαι περὶ τῆς μεταθέσε[ως]

405 ὥς καὶ μεταδιοικήσεως τῶν νῦν ὑπὸ τε αὐτοῦ καὶ ὑφ' ὑ-

- μῶν κυρωθησομένων, τοῦτον ἀνυπερθέτως βούλομαι
 εἶ[ς] μὲν τὸ τῆς μεγίστης θεᾶς Ἀρτέμιδος ἱερὸν καταθέσ-
 θαι προστείμου δη. β̄ μ(ύρια) πεντακισ[χί]λια, εἰς δὲ τὸν τοῦ
 [κυρίου Καίσαρος φύσκον δη. β̄ μ(ύρια) πεντακισχίλια, τῇ δὲ]
 410 γερουσίᾳ φιλοσεβάστω ἄλλα δη. διςμύρια πεντακισχίλια.
 καθ' ὥς Ἀκουίλλιος Πρόκλος, ὁ λαμπρότατος ἀνθύπατος,
 καὶ [πρότερον δι' ἧς ἀντέγραψεν πρὸς ὑμᾶς ἐπιστολῆς
 ἐπεκύρωσεν καὶ ὥρισεν τὸ πρόστειμον. *Ε]ρρωσθε.
 Ἐπὶ πρυτάνεως Τιβ. Κλ. Ἀντιπάτρου Ἰουλιανοῦ,
 415 [μηνὸς Ποσειδεῶνος.]
 Ἐδοξε τῇ βουλῇ φιλοσεβάστω· περὶ ὧν ἐνεφάνισαν Τι. Κλαύ,
 [Τι. Κλ. Ἀλεξάνδρου υἱός, Κυρ(είνα), Ἰουλιανός,] φιλόπατρις καὶ φιλο-
 [σέβαστος, ἀγνός, εὐσεβής, γραμματεὺς τοῦ δήμου τὸ β̄, καὶ οἱ
 στρατηγοὶ τῆς πόλεως φιλοσέβαστοι· ὅπως ἐξῆ τῶις χρυσο-
 420 [φοροῦσιν τῇ θεῷ φέρειν εἰς τὰς] ἐκκλησίας καὶ τοὺς ἀγῶνας
 τὰ ἀπαικ[ι]σμάτα καὶ (τὰς) εἰκόνας τὰ καθι[ε]ρωμένα ὑπὸ Γαίου
 Οὐειβίου Σαλουτάρου ἐκ τοῦ προνάου τῆς Ἀρτέμιδος, συν-
 επιμελουμένων καὶ τῶν νεοποιῶν, συναρалаμβανόντων καὶ τῶν
 ἐφήβων ἀπὸ τῆς Μαγνητικῆς πύλης κα[ὶ] συμπροπε(μ)πόντων
 425 μέχρι τῆς Κορησικῆς πύλης· δεδο[χ]θαι τῇ βουλῇ φιλοσε-
 βάστω, καθότι προέγραπται. Τιβ. [Κ](λ)αύ. Πρωρέσιος
 Φρητωριανός, φιλοσέβαστος, δεδογμα[το]γράφηκα. Μάρκος
 Καισέλλιος Μαρκιανός, φιλοσέβαστος, [δε]δογματογράφηκα.
 Τιβ. Κλαύ. Ἰουλιανός, φιλόπατρις, φιλοσέβαστος, ἀγνός, εὐσεβής,
 430 ὁ γραμματεὺς τοῦ δήμου τὸ β̄, ἐχάραξα.
 Ἐπὶ πρυτάνεως Τιβ. Κλ. [Α](ν)τιπάτρου Ἰουλιανοῦ,
 μηνὸς Ποσειδεῶνος.
 Ἐδοξε τῇ βουλῇ φιλοσεβάστω· περὶ ὧν ἐνεφάνισαν Τιβ.
 Κλ., Τιβ. Κλ. Ἀλεξάνδρου υἱός, Κυρ(είνα), Ἰουλιανός, φιλόπατρις,
 435 καὶ φιλοσέβαστος, ἀγνός, εὐσεβής, γραμματεὺς τοῦ δήμου τὸ β̄,
 καὶ οἱ στρατηγοὶ τῆς πόλεως φιλοσέβαστοι·
 ἐπεὶ οἱ χρυσοφοροῦντες τῇ θεῷ ἱερεῖς καὶ ἱερονεῖκαι ὑπέσ-
 χεντο (σί) φέρειν καὶ αὐ φέρειν τὰ ἀπαικονίσματα τὰ καθιερω-
 θέντα ὑπὸ Οὐειβίου Σαλουτάρου ἡτήσαντό τε τόπον
 440 ἐν τῷ θεάτρῳ τὴν πρώτην σ[ε]λίδα, ὅπου ἡ εἰκὼν τῆς Ὀμονοίας,
 δεδοχθαι ἔχειν (ε)αὐτοὺς τὸν τ[ό]πον, καθίζειν δὲ πρὸς τὴν Εὐ-
 σέβειαν αὐτοὺς λ[ε]υχειμονοῦντας· δεδοχθαι τῇ βουλῇ
 φιλοσεβάστω γενέσθαι, καθότι προέγραπται.
 Γ. Αὔφιδιος Σιλουανός, (φιλοσέβαστος, δεδογματογράφηκα.
 445 Λ. Μουνάτιος Βάσσα(ς), φιλοσέβαστος, δεδογματογράφηκα.
 Νηρεὺς Θεοφίλου, φιλοσέβαστος, δεδογματογράφηκα.
 Σέξτω Ἀττίῳ Σαβουρανῶ τὸ β̄, Μάρκῳ Ἀσι-
 νίῳ Μαρκέλλῳ ὑπάτοις πρὸς τὴν Καλανδῶν Μαρτίων.
 Ἐπὶ πρυτάνεως Τιβ. Κλαυδίου Ἀντιπάτρου Ἰουλιανοῦ
 450 μηνὸς Ἀνθεστηριῶνος β̄ Σεβαστῇ.
 Γάιος Οὐείβιος, Γ. υἱός, Οὐωφεντεῖνα, Σαλουτάριος, φιλάρ-
 τεμις καὶ φιλοκαῖσαρ, διάταξιν εἰσφέρει κατὰ τὸ προγε-
 γοιὸς ψήφισμα, περὶ ὧν προσκαθιέρωκε τῇ μεγίστῃ θεᾷ Ἐφε-
 σίᾳ Ἀρτέμιδι καὶ τῇ φιλοσεβάστω Ἐφεσίων βουλῇ
 455 καὶ τῇ φιλοσεβάστω Ἐφεσίων γερουσίᾳ καὶ τοῖς χρυ-
 σοφοροῦσιν τῇ(ς) θεοῦ Ἀρτέμιδος ἱερ[ε]ῦσιν καὶ ἱερονεῖκ[αι]ς πρὸ
 [π]όλεως καὶ τοῖς αἰεὶ ἐσομένοις Ἐφεσίων παισὶ καὶ θεο-
 μφοῖς τῶν Σεβαστῶν ἐν Ἐφέσῳ κοινῶς τῆς Ἀσίας καὶ
 ἀκροβάταις τῆς Ἀρτέμιδος ἐπὶ τοῖς δικαίοις καὶ προστεί-
 460 μοις, ὡς ἐν τῇ πρὸ ταύτης διατάξει ἡσφάλισται, εἰκό-
 νων ἀργυρέων δύο (ἐπὶ χ[ρ]ύσῳ), ὥστε αὐτὰς εἶναι σὺν τοῖς
 ἀπαικονίσμασιν τῆς θεοῦ ἀριθμῶ τριάκοντα καὶ μίαν,
 καὶ ἀργυρίου ἄλλων δη. χειλίων πεντακοσίων, ὥστε εἶναι

αὐτὰ σὺν τοῖς προκαθιερωμένοις δη. μυρίοις χεῖλοις πεν-
 465 τακοσίοις· ἐφ' ᾧ εἰκὼν ἀργυρέα Ἀθηνᾶς Παμμούσου, ὀλκῆς
 σὺν τῷ ἐπαργύρῳ τῆς βάσεως αὐτῆς λειτρῶν ἐπτά, ἡμιουν-
 κίου, γραμμάτων ὀκτώ, ἡ καθιερωμένη τῇ τε Ἀρτέμιδι καὶ
 τοῖς ἀεὶ ἐσομένοις Ἐφεσίων παι(σ)ί, τιθη[τα]ι κατὰ πᾶσαν νό-
 μιμον ἐκκλησίαν ἐπάνω τῆς σελίδος, οὗ [οἱ] παῖδες καθέζονται.

470 Ὅμοιως καὶ εἰκὼν ἀργυρέα Σεβασ-
 τῆς Ὀμονοίας χρυσοφόρου, ὀλκῆς
 σὺν τῷ ἐπαργύρῳ τῆς βάσεως αὐτῆς
 λειτρῶν ἕξ, ἡ καθιερωμένη τῇ τε Ἀρτέ-
 μιδι καὶ τοῖς ἀεὶ χρυσοφοροῦσιν ἱερεῦ-
 475 σιν καὶ ἱερονεῖκαις πρὸ πόλ[εω]ς, τίθετ[αι] (sic)
 κατὰ πᾶσαν ἐκκλησίαν [ἐπάνω] τῆς σε-
 λίδος, οὗ οἱ ἱερονεῖκαι καθεζ[ο]νται.

Ὁ δὲ προγεγραμμένος σ[ταθ]μὸς τῶν εἰκό-
 νων καὶ βάσε[ω]ν παρεστάθη Εὐμένη Εὐ-
 480 μένους [τοῦ] Θεοφίλ[ου], τῷ καὶ αὐτῷ στρατη-
 γῷ τῆς Ἐφεσίων πόλεως, διὰ ζυγοστά-
 του Ἑρμίου, ἱεροῦ τῆς Ἀρτέμιδος, συνπαρόν-
 τος καὶ συνπαραλα(μ)βάνοντος Μουσαίου, ἱεροῦ
 τῆς Ἀρτέμιδος, τοῦ ἐπὶ τῶν παραθηκῶν.

485 Ὑπὲρ δὲ τῶν προσκαθι(ε)ρῶμένων δηναρίων χει-
 λίων πεντακοσίων τελέσει τόκον [Σαλου-]
 τάριος δραχμιαῖον καθ' ἑκάστου ἐνιαυτὸν
 τὰ γεινόμενα δηναῖρια ρλε, [ἀφ' ὧν] δώσει
 τῷ γραμματεῖ τῆς Ἐφεσίων βουλῆς δη. νῆ,]

490 ὅπως κληρὸν ἐπιτελῇ ἐκ τῶν [βουλευτῶν τῇ εἰ?]
 ἱσταμένου τοῦ Θαρρηλιῶνος εἰς ὀνόματα
 ἐ· οὗτοί τε οἱ λαχόντες θυσίαν θύσουσι?
 τῇ Ἀρτέμιδι τῇ ἔκτη τοῦ μηνός, τῇ γενεσίῳ
 τῆς θεοῦ, ἀγοραζόμενες [. . . δη. εἴκοσι]
 495 ἐπτά ἡμίους, καὶ [τ]ὰ λοιπὰ δη. κζ' ἄσ. θ]
 δαπανήσουσιν ἐν τῷ ἱερῷ? τῆς Ἀρτέμι-
 dos εἰς τὴν [οἱ] -----]

Space of 21 lines
 including Hicks Fr. 15.

[-----] α[. . .] ε[-----]
 [Ὅμοιως δώσει ἀπὸ τοῦ προγεγραμμένου τόκου]
 [τοῖς χρυσοφοροῦσι καὶ ἱερο[ο]νεί[καις] πρὸ πόλεως]
 [δη. ξ' ἄσ. ἑῷ ἡμισυ, ὅπως κληρὸν ἐπιτελῶσι κτλ.]

Some lines wanting.

[Ὅμοιως δώσει ἀπὸ τοῦ προγεγραμμένου τόκου]
 520 [τοῖς παιδωνόμοις δη. ιε' ἄσ. δεκατρία ἡμισυ,]
 [ὅπως ἐπιτελῶσι κληρὸν ἐκ τῶν παίδων πάν-]
 [των -----]
 [-----]
 [τῇ γενεσίῳ τῆς θεοῦ ἡμέρᾳ εἰς ὀνόματα]
 525 [ἐξήκοντα τρία· οὗτοί τε οἱ λαχόντες εὔξονται]
 [ἐν τῷ ἱερῷ τῆς Ἀρ[τέμιδος] ----- γει? -]
 [νομένων κατὰ ἀν[α] -----]
 [Ἐὰν δέ τινες τῶν λαχόντων ἀνδρῶν ἢ παίδων? ἢ]
 [τὰς θυσίας μὴ θύσωσιν ἢ μὴ εὔξωνται ἐν τῷ]
 530 ἱερῷ, ὡς διατέτακται, ἀποδώσωσιν εἰς προσ-]
 κόσμημα τῆς Ἀρτέμιδος δη. ε.
 Ὅμοιως δώσει ἀπὸ τοῦ προγεγραμμένου τόκου]
 καὶ τοῖς θεσμοφοῖς εἰς διανομὴν δη. ζ,
 ὥστε λαμβάνειν αὐτοὺς ἐν τῷ ἱερῷ τῆς Ἀρτέ-
 535 μιδος τῇ γενεσίῳ τῆς θεοῦ ἀνὰ ἄσφαρία θ.
 Ὅμοιως δώσει ἀπὸ τοῦ προγεγραμμένου τόκου

470 ΟΜΟΙΩΣ ΚΑΙ ΕΙΚΟΝ ΑΡΓΥΡΕΑΣΕΒΑΣ
 ΤΗΣΟΜΟΝΟΙΑΣΧΡΥΣΟΦΟΡΟΥΟΛΚΗΣ
 ΣΥΝΤΩ ΕΠΑΡΓΥΡΩΤΗΣΒΑΣΕΩΣΑΥΤΗΣ
 ΛΕΙΤΡΩΝΕΞΗΚΑΘΙΕΡΩΜΕΝΗΤΗΤΕΑΡΤΕ
 ΜΙΔΙΚΑΙΤΟΙΣΑΕΙΕΧΡΥΣΟΦΟΡΟΥΣΙΝΙΕΡΕΥ
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 ΤΩΙΕΡΩ

K.

- καὶ τοῖς ἀκροβάταις τῆς θεοῦ εἰς διανομήν
 δη. ἱε, ὥστε λαμβάνειν αὐτοὺς τῇ γενεσίῳ
 τῆς θεοῦ ἀνὰ ἀσάβρια δεκατρία ἡμισυ.
 540 Πρὸς δὲ τὸ μένειν τὰ ἀπεικονίσματα πάντα
 καθαρὰ ἐξέστω, ὅσας ἂν ἐνδέχεται,
 ἐκμάσσεσθαι γῇ ἀργυρωματικῇ ὑπὸ τοῦ
 ἀεὶ ἐσομένου ἐπὶ τῶν παραθηκῶν, παρόν-
 των δύο νεοποιῶν καὶ σκηπτούχου,
 545 ἐτέρᾳ δὲ ὕλῃ μηδεμιᾷ ἐκμάσσεσθαι· καὶ
 τὰ λοιπὰ δη. ὁκτὼ δοθήσεται καθ' ἕκαστον
 ἐνιαυτὸν τῷ ἐπὶ τῶν παραθηκῶν εἰς τὴν
 ἐπιμέλειαν τῶν ἀπεικονισμάτων καὶ τὸν
 ἀγορασμὸν τῆς ἀργυρωματικῆς γῆς.
 550 Ὑπέσχετο δὲ Σαλουτάριος δώσειν καὶ δη.
 ἑκατὸν τριάκοντα πέντε, ὥστε ἀρξασθαι
 τὴν φιλοτιμίαν αὐτοῦ τῷ ἐνεστῶτι ἔτει
 τῇ γενεσίῳ τῇ[ς θ]εοῦ ἡμέρᾳ.
 Τὰς δὲ προγεγραμμένας εἰκόνας καὶ τὰς
 555 προκαθιερωμένας ἐν τῇ πρὸ ταύτης δια-
 τάξει καὶ τὰ ἀπεικονίσματα πάντα τῆς θεοῦ
 φερέτωσαν ἐκ τοῦ προνάου κατὰ πᾶσαν ἐκκλη-
 σίαν εἰς τὸ θέατρον καὶ τοὺς γυμνικοὺς ἀγῶ-
 νας καὶ εἴ τινες ἕτεραι ὑπὸ τῆς βουλῆς καὶ τοῦ
 560 δήμου ὀρισθῆσονται ἡμέραι, ἐκ τῶν νεοποι-
 ῶν δύο καὶ οἱ ἱερονεῖκαι καὶ σκηπτούχος καὶ
 φύλακοι [κα]ὶ πάλιν ἀποφερέτωσαν εἰς τὸ
 ἱερόν καὶ [κατ]ατιθέσθωσαν συνπαραλαμβα-
 νόντ(ων) καὶ τῶν ἐφήβων ἀπὸ τῆς Μα(γν)η-
 565 τι(κῆ)ς πύλης καὶ μετὰ τὰς ἐκκλησίας
 συνπροπεμπόντων ἕως τῆς Κορησσικ(ῆ)[ς]
 πύλης, καθῶ(ς) καὶ ἐν τοῖς προγεγον[ό]σι
 ψηφίσμασι ἢ βουλῇ καὶ ὁ δῆμος ὥρισ[αν].

Four new fragments of this inscription (Heberdey in *Forschungen in Ephesos*, ii, p. 141, Nos. 5-8) are in the British Museum, but cannot be incorporated in the main text. They are :—

(1) $6\frac{3}{4} \times 6\frac{3}{4}$ in.

ΙΕΖ	--- -]εσ[--- - -
ΑΙΣΧΡΗ	--- -]αις χρη[--- - -
ΞΙΝΤΩΝΠ/	--- -]εἰν τῶν π[--- - -
ΔΗΝΕΥ	--- -] δὴν ἐκ[--- - -

(2) L. $5\frac{1}{8}$ in.; ht. 2 in.

ΚΑΙΤΟ.Σ	--- -] καὶ τοῖς [--- - -
ΩΡΑ	--- - -] (τ)ῷ (β)χ[--- - -

(3) L. $5\frac{1}{8}$ in.; ht. $7\frac{1}{8}$ in.

ΔΝΙ	--- - -]ῶν (ε)χ[--- - -
ΟΥΛ	--- - θ(ε)οῦ λ[--- - -
ΝΥΚ	--- - -]ν κ[--- - -

(4) L. $5\frac{1}{8}$ in.; ht. $1\frac{1}{2}$ in.

ΔΙ	--- - -]ω[--- - -
ΑΤΕΥ	--- - -]ατε (ε)χ[--- - -

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NOTE.—The Arabic figures in large-faced Clarendon type refer to the numbers of the Inscriptions. The figures in small-faced ordinary type refer to the lines except in Index I, where they denote the Inscriptions. Where an Inscription contains fewer than six lines, the line references are usually omitted. A reference in brackets, e.g. [23, 7], indicates that the word is either entirely or for the most part a restoration, or that it occurs on a part of the inscription which is not in the British Museum.

The inscription of Salutaris, from the Theatre at Ephesos (No. CCCCLXXXI) is indexed according to the numeration of the reissue, Appendix, No. 481*.

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Ἡγίσανδρος 1057, 15

ι for υ.

Ὀδισσεῖς 1136

ο for ε.

Πυανοψίων 2 β, 22

ο for ω.

Ἀπολλοῦνι 578, 16

Βορεύς 578, 7

ζοόν 435, 7

Ἰποθοωντίς 44, 7

νεοκόρος 500. 506, 6 (and *passim* in Part
III, Section 2. *Inscriptions of Ephesos*)

Ποσειδόνιος 71

Σάονος 634

υ for ι.

ἦμνσν 896, 18. 1018, 9

υ for ο.

Ὀνούμανδρος (etc., for Ὀνομ-) 298, 57.
343 β, 26. 343 δ, 14

υ for φ.

Ἐρχομενῦ (= Ὀρχομενῦ) 158, 25

Καβίρν (= Καβίρῦ) 958

(Other examples of proper names in 158.
See *Declension of Nouns*.)

ω for ο.

Ἀντίωχος 727 δ

Δημοφών 1107, 5

Διωνύσιος 158, 10. 21

ἡρώων (= ἡρώων) 645

παιδωνόμος 481*, 274. 278

α for οη.

Βαδρόμιος, Βατρόμιος 299 α, 26. 318 α, 9.
793, 3

αα for α.

Ἀθηνᾶ 29 λ, 2

Μάαρκος 963, 1. 5. 11. 1099 α and β

αο for ω.

σαοφροσύνη 93, 10. 829, 15

σαόφρων 93, 3. 125

ι for ιε.

τὰ ἱρά 422, 13

ἱρέυς, ἱρεῖς 401, 21

ἱρόν 228

ιη for ι.

πολιήτν (= πολίτην) 181, 3

ω for οω.

Ἰποθωντίς 24 λ, 29. 38 λ, 20

(2) *Diphthongs.*

α for αι.

ἀρεθέντες 337, 13

ἀρέσται 954, 32

κατόπτας (= κατόπταις) 160 α, 28

Πειραεύς 12, 3. 5. 6

α for αν.

ἀτούς, ἀτοῖς 893, 9. 12

ἐατόν 546. 893, 9

αι for αἷ.

αἵτωμα 57, 1

αι for ε.

γονήαις (= γονῆς) 1142

αι for ει.

πλήθαι 954, 39. 40

αν for αο (ου).

Θερσίαν 156 β, 13

[and many similar in 156 β, γ]

ε for αι.

Ἀλκμεώνις 377, 43

ἀμφοτέρες 1142

ἀνοῖξε 1027, 6

βούλομε 1027, 5

γυνεκή 177, 9

ἐράριον 1028, 12

κέ (= καί) 625 β. 1050

κῖτε (= κεῖται) 1038

ὀδηπορές 1096

χέρε (= χαίρε) 177, 20

ε for ει.

ἀλύσες 29 β, 36

ἀπάγεν 968 α λ, 14

ἀπέρων 29 λ, 39

τὰ βασιλεα 457, 5

δάνεον 477, 4 and *passim*

ἐργέσθω (= εἰργέσθω) 440, 7

ἐσέρπεν 968 α β, 11

ζεύγε 29 β, 26

ἡμισέα 13, 13. 19. 21

ἱερέα 440, 3

σκέλε 29 λ, 24

χερός 29 λ, 41

ει for αι.

Ἔστιεῖος 820, 1

ει for ε.

γείνηται 481*, 229

δείηται 456

Διοκλείους 90. 927, 20. 23

εἶαν (= εἶαν) 440, 2. 3. 946, 14

Θειόφιλος 119

κείωνται 12, 10

μείν (= μέν) 790

Τιμοκλείους 420, 74

ει for ευ.

Ὀδίσειος 1136

ει for η.

ἀνατέθεικεν 1065, 11

Δαμοτέλειω 158, 10
 δεῖλγται (= δῆλγται) 954, 3
 δεωαρίων 893, 19
 ἐπιδεί (= ἐπειδή) 158, 29
 ἐπόσειεν 1002 δ, 9
 Εὐμείλω 158, 2
 μεί (= μῆ) 158, 46
 μέϊς, μεϊνός (= μῆν, μῆνός) 158, *passim*.
 168, 2
 Πασικλείω 158, 8
 πλειθός 158, 46
 συγχωρεῖσι (= συγχωρήσει) 158, 48
 Τιμόμειλος 158, 9
 χρείστης 477, 40

ει for η.

Περσεφόνει 942, 6
 πρώτει 942, 6
 τεῖ (= τῇ) 22, 4. 13. 373, 6. 10. 377, 44
 [Other examples given under headings
 Declension of Nouns (Dat. Sing.)
 and Conjugation of Verbs (Conjunc-
 tives).]

ει for ι.

Ἄρτεμεισθα, Ἄρτεμείσια 605, 15. 615,
 11. 618 δ, 10
 Ἄρτεμείσιος 600, 17. 924 δ, 25. 1043
 Ἄφροδείτην 57, 3
 βαδείζοντας 19, 24
 Βειθυρίας 609
 Βειθυνιεύς 1027, 1
 Βειτυλῆ (= Βιτυλῆ, acc. sing. of Βιτυλεύς)
 153, 8
 Βεμβειναῖον, -αῖοι [481*, 196. 197.] 578,
 24
 γείνεσθαι 1000, 15
 γέινεται 481*, 13
 γεϊνόμενος, etc. 39, 17. 481*, *passim*.
 482 β, 14. 789, 10
 γεῖνωσκε 1009
 Δείκαιος (= Δίκαιος) 578, 17
 Δειογένης 914
 εἰδιος (= ἰδιος) 951
 Εἰκαριεύς 39, 8
 Εἰουνίων 1028, 16
 Εἴσειον (= Ἰσειον) 722
 Εἰσιῶς 67
 Εἰσιδοτος 44, 17. 36. 306 δ
 Εἰσιδωρος 924 ε, 20
 Εἴσις (= ἴσις) 503, 12
 Ἐλευσεῖν 19, 18
 Ἐλευσεῖνι 19, 39
 Ἐλευσεῖνιον 19, 11
 Ἐλευσεῖν 19, 5
 ἡμείν (= ἡμῖν) 892, 27. 1087, 6
 Ἰουλεία 648, 2
 Καφεισοδώρ 1154 α, 7
 κείνας 618 δ, 17
 Μειλῆτφ 605, 4
 μεῖμημα [1048 α, 26]
 νομειτεύεσθαι 1000, 44
 πολειταρχέω 171, 1
 πολειτενόμενος 893, 9
 πολειτῆς 893, 42
 πολειτῆς 481*, 9 and *passim*. 608 α, 4.
 608 δ, 4. 1075, 3
 Σαλαμενίων 983
 Σαλαμενίος (?) 988. 989
 σύμμεκτα 29 β, 13. 22. 32, 4
 ταχείον (= ταχίον) 481*, 289
 τετρακισχέλια 481*, [294]
 ὑμείν 481*, 350, etc.
 χέλια 653

χειλιαρχία 553, 8
 χειλῆς 158, 39
 [Also frequent with νίκη, νικᾶν, τιμή, τιμᾶν,
 τῖναι, and words compounded from
 these.]

ει for ιε.

εἰρός 209, 3

ει for ιο.

Μόσχων (= Μοσχίον) 671

ει for υι.

γεγονεία 22, 7

εο for ευ.

ἐοεργέταις 474

ευ for εο.

νευμηνία 338, 8

[Also many proper names such as Θεου-
 γένης, Κλεῦθεμις. See Names of
 Men and Women, under Θεο-,
 Κλέο-, etc.]

ευ for ου.

ἀπαιτεύντων 299 δ, 24

Διοκλεῦς 343 δ, 6

ἐπιωρκεῖντι 299 α, 9

εὐορκεῖντι 299 α, 9

κάλλευς 93, 11

μέρεως 299 δ, 14

Ὀρασιγένους 247, 19

Παγκρατίδην 1018, 8

παρακαλεσεῖντι 259 δ, 2

ποιεῖντα 349, 34

τελεύμενα 351, 12

Σωκράτους 166, 4

η for αι.

ἀπογραφέσθη 158, 42

Φελατιῦ (= Ἐλατειαίφ) 158, 28

ἦγνυς, ἦγων (= αἰξίν, αἰγῶν) 158, 39. 45

κεκομίσθη 158, 29

κή (= καί) 158, 5 and *passim*. 958

ὀφειλέτη 158, 33

Χηρωνεία 158, 11. 21

η for ει.

Ἀλεξάνδρη 921 α, 7

Βαλβιλλῆα 615, 4

Ἐφέσσα 605, 3. 10. 611, 1

ἦ κα (= ἐάν) 158, 48

Ἡρακλήδης 1084, 3

ἡργάζετο 38, 8

κῆνος (= κείνος) 403, 126. 409 ι

Κληναγόρας 343 ε, 30

μνημῆον (= μνημεῖον) 648, 8

Ξηνίς (= Ξεινίς) 1053 δ, 15

πολειτῆς (= πολιτεῖς) 893, 42

Σεβαστήον (= Σεβαστεῖον) 522, 6

συνηθῆς (= συνηθείας) 893, 4

τρηχῆαν (= τραχείαν) 1024, 5

η for ι.

Ἄρτεμισήφ 719

η for οι.

ὀδηπορίες 1096, 6

η for ει.

ἐπιμέλῃα 522. 523, 10. 524, 10

κλῆς 32, 44

ηῖ for ει.

ἀνδρηῖον 93, 11

ιαρήϊ 968 α, 20

πολιῖ 968 α β, 18

Πριηλῖ (= Πριηνεῖ) 230

ηαι for ει.

γονῆαις (= γονεῖς) 1142

ι for ει.

ἀμελίαν 521, 7

ἀπέχι 158, 34

ἀρπασθίσσα 1075, 17

ἀρχι 158, 40

ἀρχία 1038

ἀρχίον 1026, 15

ἀσπονδί 342, 10

ἀσυλί 342, 11

γένι 177

δεδανισμένων 486, 7

διαθέσι 481*, 18

διπνητήριον 1069

Διραδιώτης (= Δειραδιώτης) 84

δώσι (= δώσει) 673

ἐθίραις 128, 1

ἐκδανιστής 481*, 129

ἐκδῖαν (= ἐκδείαν) 483, 5

Φελατιῦ (= Ἐλατειαίφ) 158, 28

ἐπανγυλάμενος 358, 10. 11

ἐπιδεί (= ἐπειδή) 158, 29

ἐπισπίσας 131, 10

ἐπιχειρήσι 918, 3. 5

θήσι 1038

ἱκατι or Φικατι (= εἵκοσι) 158, 39. 299 α,
 36. 299 δ, 33

ἱράνα (= εἰρήνη) 245, 9. 19. 342, 12

ἰς, ἰς (= εἰς) 358, 5. 7. 10. 1010, 14.

1027, 7. 1028, 9. 1038

κῖμε (= κείμαι) 1075, 15

κιμένας 158, 7

κῖτε 1038

κοσμηθῖσα 1075, 19

λιριόεσσον 128, 4

μνίας 1011, 8

Νῖλος 1071

πλῖ (= πλεῖ) 487, 7

πλίονα 158, 47

Ποσιδῶν 13, 14. 377, 43. 45. 477, 65,

75. 79. 84. 98

Ποσιδῶνιος 47, 2. 344, 19. 21. 48. 600.

31. 923 ε, 5. 23. 924 ε, 31

Ποσιδῶνις 925 ε, 10

ῥῖθρον 523, 6. 524, 6

συνγχορεῖσι 158, 48

τίχη (= τεῖχη) 1068, 10

τιχισθῆναι 522

Φιδίας 158, 8

χῖλεσι 128, 5

χιροτονία 788, 22

ο for οι.

ποεῖν, etc. 11, 4. 12, 2. 16. 13, 17. 166, 5.

405, 10. 497, 5. 1000, 10. 1002 δ, 9.

1035, 6

ο for ου.

Ἀριστόζολος 343 δ, 11

ἐσπλον καὶ ἔκπλον 245, 18

Ἰολία 875

τὸς δηλομένους (= τοὺς δηλομένους)

343 α, 8

οι for ει.

Θοιοδότη (= Θεοδότη) 918, 1. 2.

οι for ο.

βοιηθεῖν 414, 6

ου for ο.

ζούωι, ζούεσι 158, 38. 45
Κούρα 803. 808. 807. 809. 810. 811.
812. 813. 814
κούρη 1048, 6
ροῦσος 1048, 5
οὔδός (= οὐδός) 519 α

ου for υ.

ἀργουρίω 158, 50
Λουπικράτης 158 α, 6
συγγράφω, συγγράφως 158, 4. 7. 16. 18
συγχωρεῖσι 158, 48
σύνι (= σύν) 158, 38

υ for οι.

Θυνάρχω 158, ι. 13. 25. 32
κατάλυποι 158, 17
[and other examples in 158, *passim*]

υ for υι.

υός (= υίός) 508. 588 α. 589 α. 589 β.
593. 596 β. 821. 946, 5

ω for ου.

Ἀριστόζωλος 1053 α, 18
Εὐζώλυ (= Εὐβούλυ) 158, ι5. 51
Εὐμείλυ (= Εὐμήλυ) 158, 2
Θυνάρχω 158, ι. 13. 25. 32
Καφισοδώρα 158, 21
ὄπω (= ὄπου) 954, 2. 9. 18
συγγράφω, συγγράφως (= συγγράφους)
158, 4. 7. 16. 18
[and other examples in 158, *passim*]

(3) Crasis.

ἀπιφοικία 954, ι
θωήιστω (= θῶα ἔστω) 953, 9
κάγαθά 946, ιι
κάγῳ 1002 β
κῦμ (= καὶ ἦν) 477, 34
κύπιστατον 1002 β, 3
κῖ (= καὶ αἱ) 158, 45
κῖ (= καὶ ἐκ) 954, 4
τᾶγορᾷ 954, 22
τᾶργεῖσι 137
τοῦρποκράτεος 1002 λ, ι
τῶνκαλειμένη 954, 41
τῶπιφοίρωι 954, 34
τῶπῶλλωι 956
χῶ 1074
Ἰλιαρθεύς 953, 7
ὠνήρη 361, 5
ὠπάγων 953, ιι
ῶρταμος (= ὁ ἄρταμος) 1094

(4) Hiatus (omission of ν).

ἀπέδωκε Εὐζώλυ 158, ι5
εἶπε ὥπως 343 α. 3. 349, 2

(5) Aspirates.

(a) Superfluous.

ἀγειν 953, ι. 3
ἀκούσιος 2 β, 2
Αἴσωπος 1002 β, ιο
ἐλπας 37, 9
ἐφ' ἔσρη 449, 7. 450, 7. 451. 454, 4.
455, 7. 456. 457. 458, 4. 460
ἡλίθιος 935
καθ' ἰδίαν 373, 7. 1000, 58
ΠοΗουδᾶνι 139, 2
τριμέκοτύλιωι 73 δ, 3

(b) Aspirated consonants.

ἀνδιχάζωντι 953, ιο
Ἀνθίστιος 601 δ, ι5
ἀποδεδοάνθι 158, 35
ἐχθέμειν (= ἐκθεῖναι) 351, 3
ἐχθός (= ἐκτός) 953, ιι
ἐχφοράν 946, 7
θέθμιον (= τέθμιον) 954, 46
θυηχός (= θυηκός) 35, 79. 95
ἰωνθι 158, 46
μηθέν (= μηδέν) 236, 7. 246, 4. 946, 13.
1000, 52
μηθενί 1035, ιι
οὔθεν 158, 33. 232, ιο. 233, ιι
Φερσεφόνη 942, 6
φρίν 954, 6
χιθωνίσκος 34, 7
χριθῶν (= κριθῶν) 74, 2

(c) Aspirates ignored.

ἀμάρα 953, 5. 954, 42
Ἀντεσφόρου 718
ἀπεψήσαντες 180 α, 18
ἀρέσται 954, 32. 33
αὐταμαρόν 954, 33
δεδόκθαι (= δεδόχθαι) 241, 6
ἐλέσται, ἐλέστω 953, ιο. 16
ἐπεξῆς 477, 34
ἐπίαρον (= ἐφίερων) 157, 9
ἰστία 954, 7. 16
Ξανδικός (= Ξανθικός) 1085, 6
ῶσια 954, 2
παματοφαγεῖσται 954, 41. 44
πεντορκίαν 953, 16
Ταργηλιών 377, 69
ὑδρία 954, 45

(6) Digamma.

Φαλείος 157, ι
Φανάκη 138
Φάργον (= ἔργον) 157, 4
Φάρνιον 158, 14
Φασστός, Φαστός (= ἀστεύς) 953, ι4
ΔιΦί 137
ΔιΦός 952
ΦεΦαδηρότα 954, 38
Φέκαστος 954, 9. 26. 28. 30
Φερόντας 954, 12
Φελατίη (= Ἐλατεῖα) 158, 26. 28
Φεός 954, 33
ἐπιφοικία 954, ι
ἐπίφοιρος 954, 5 and *passim*
Φέπος 157, 3
Φέργων 1094
Φεσπαρίων 954, ιο
Φέτας 157, 8
Φέτα 157, 2. 954, 13
Φέτια 158, 37
Ἡρφαοίους 157, ι
Φιδίω 953, 12
Φίκατι 158, 39
καταφεί 954, 4
μεταφοικεῖ 953, 6
Ναφακτίων 954, 40
Φοικέοντος 954, 29
Φοικηταῖς 954, 47
Φοικιατᾶν 954, 44
Φότι 953, 6
Φράτρα 157, ι

(7) φ for κ.

Διφὺς φούρου 952
Φέροντας 954, 12

ἐνορρον 954, ιι
ἐπίφοιρος 954, 5 and *passim*
κατιρόμενον 954, 31
φωάνων 954, 4
φωρυνθῶθεν 137
φυνίσκος 1094
Λορρός τῶν Ὑποκναμίδων 954, ι and
passim
ὄρρον 954, 12. 45
Περροθαριᾶν 954, 27
πρόδιον 954, 32
τριάροντα 954, 13. 42

(8) Changes of Consonants.

β.

βάτρια (= πάτρια) 1104
κατεσκεῖβασα (= κατεσκεύασα) 177, 16
κατεσκεῖβασεν 1010, 3
περιβολιβῶσαι (= περιμολιβῶσαι) 351.
10

δ.

πεδά (= μετά) 158, 5. 22

ζ.

Ζμαραγδός (= Σμαραγδός) 44, 45
Ζμένδρων 343 δ, ι4. 80
Ζμύρνα 615, 16. 1020, 5
Ζμυρναῖος 608 δ. 1020, ιο
Ζμύρνος 44, 39

λ.

Βαλβιλλῆα (= Βαρβιλλῆα) 615, 4
Πριηλῆι (= Πριηνεῖ) 230
Σατορνείλος (= Σατορνείνος) 595, ιι
Σελβεῖλιος (= Σερβεῖλιος) 577 δ

ξ.

ἐξσφράγισμα (= ἐκσφράγισμα) 650
ἐξσῶζων (= ἐκσῶζων) 628, 15
ἐργάξασθαι (= ἐργάσασθαι) 343 α, 23
κατασκενάζαι (= κατασκενάζειν) 231, 12
ὀρίζονται (= ὀρίζονται) 403, 12
χρηζονται (= χρῆζονται) 351, 8
ψαφιζόμενος (= ψηφισόμενος) 787, 18

π.

Εὐπουλλίδης (= Εὐβουλλίδης) 21, 31
πεδά (= μετά) 158, 5. 22
Πεταγέτινος (= Μεταγέτινος) 306 α,
309 β, 2
πέτταρα (= τέσσαρα) 158, 38
πετταράκοντα 158, 51

ρ.

τίρ (= τίς) 157, 7
τοῖρ (= τοῖς) 157, ι

τ.

Ἀρταμίτιος (= Ἀρτεμίσιος) 245, 2
Βατρόμιος (= Βαδρόμιος) 299 α, 26.
318 α, 9
διακατίης (= διακοσίαις) 158, 38
ἐβτομον (= ἐβδομον) 177, 14
ἱκατι οἱ Φίκατι (= εἰκοσί) 158, 39. 299 α,
36. 299 β, 33
Ποτειδᾶνος (= Ποσειδῶνος) 364, 35

(9) Consonants irregularly doubled.

Ἀθαναίσσταν 358, 3
ἀποδειξάμενος 422, 4
Ἀρισσταγόρας 192
ἀρπεσθίσσα (= ἀρπασθείσα) 1075, 17
Ἀσκληπιᾶδης 574
Ἀσκληπιᾶδωρος 106

ἀσπονδαί 256

φασστός (= ἀστεύς) 953, 14

γέγραφα 412, 7

δικασσέω (= δικάζω) 299 a, 4. 6

ἕξι 1124

Ἑρανισταί 358, 9

Ἑραστος 925 c, 9

ἴσ (= εἰς) 358, 5. 7

Μενέστρατος 102. 1010, 7

Μενίσκος 1008, 4

νῆσος (= νήσος) 353, 4

ὄσσα 988 a b, 8

ὄσστις 954, 14. 35. 38

πιστόν 1062

προσστήναι 420, 21

Σέξσφ 481*, 134. 447

συντελεσθῇ 420, 69

φίσσκον 1010, 15

ψάφιξιν 954, 45

(10) Doubling of Consonants neglected.

ἀλάλοις (= ἀλλήλοις) 157, 4

ἄλος (= ἄλλος) 299 a, 8

Ἀντιόχισα 1115

Ἀπόλαν (= Ἀπόλλαν) 422, 14

ἀποραντήριον 28. 36

ἀραβδωτός 35, 55 *ei passim*

γραμάτων 481*, 163

ἐγόνους, ἐγόνους (= ἐγγόνους, ἐγγόνους) 241, 10. 1026, 7

ἐγραμένω 157, 10

ἐ θαλάσας (= ἐκ θαλάσσης) 953, 3

εἰστέιχεις 797, 4

ἐκκλησία 570 a

Ἰποθωνίς 24 a, 29. 38, 20

Καλίστη 198

Κεφαλᾶνας 952

Μυριούττης [46, 14]

περιράντης 1031

τέτορας 299 a, 19

(11) Consonants omitted.

ἀριστίει (= ἀριστίζει) 1057, 18

ἀσφάγιστα (= ἀσφράγιστα) 299 a, 39

θερμαστίς (= θερμαστρίς) 34, 29

καταγείω (= καταγείων) 216

νείας (= μνείας) 642

Ὀλυπικός 44, 34

Ὀνύμαδρος 343 d, 14

ποί (= ποτί) 953, 14

συνφέρουσι 477, 32

σώω (= σώσω) 1 b, 7

ταί (= ταδί) 157, 8

τοί (= τοδί) 157, 3

φαιδυντής (= φαιδυντής) 19, 13

Noember (= November) 636, 1; cf. 986, 8

(12) Apocope and Syncope.

ἄλ (= ἄλλα) 157, 4

ἄμ (= ἄμα) 299 b, 11

ἀνδιχάζωντι 953, 10

ἀνθεμεν 168, 11

ἀνχωρεῖν 954, 7. 9. 19. 27

βλήθναι (= βληθῆναι) 673

καδαλέοιτο (= καταδαλοῖτο) 157, 8

καδαλήμενοι (= καταδαλήμενοι) 157, 7

πάρ (= παρά) 157, 4. 158, 19. 33. 43. 1065, 47. 1075, 6

τέτραγμα, τετράχμον (= τετράδραγμα, τε-

τράδραχμον) 160 b, 25 *ei passim*

τογγυλολίθου (= τοῦ γογγύλου λίθου) 35,

70

(13) Metathesis.

ἐπικαλρῶσαι (= ἐπικλαρῶσαι) 241, 13

κάτροπον (= κάτοπτρον) 34, 23

(14) Assimilation of Consonants.

(a) Complete.

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COMPARATIVE TABLES.

I. BOECKH, CORPUS INSCRIPTIONUM GRAECARUM I-IV (1828-77), COMPARED WITH THE COLLECTION OF ANCIENT GREEK INSCRIPTIONS IN THE BRITISH MUSEUM.

Boeckh.	B.M. Inscr.	Boeckh.	B.M. Inscr.	Boeckh.	B.M. Inscr.	Boeckh.	B.M. Inscr.
8	1002	354	50	955	119	2621	386
9	74	402	52	958	120	2656	895
11	157	437	53	974	122	2664	918
29	137	437 <i>b</i>	54	980	123	2679	441
70	1	467	115	981	124	2899	1035
71	2	481	57	987	125	2904	399
72	73 ^A	495	59	996	112	2905 ^{A-E}	403
73	3	497	60	1008	127	2905 ^F	405 <i>a</i> (1)
73 ^c	4	498	61	1012	128	2905 ^G	404
74	5	500	62	1030	131	2953	678
75	6	501	63	1033	55	2954	482
77	7	502	64	1041	132	3232	1022
79	95	503	65	1049 <i>b</i>	134	3234	1023
81	8	504	66	1052 <i>b</i>	136	3256	1024
97	9	505	67	1466	142	3264	1029
98	10	506	68	1467	141	3265	1027
101	11	522	72	1498	146	3311	1020
102	12	552	1152	1513	156	3376	1030
103	13	560	75	1514	155	3400	1028
105	14	570	76	1518	161	3526	1046
107	15	571	77	1566	158	3568	1001
111	17	578	78	1569 <i>a</i>	158 <i>a</i>	3626	1004
113	18	579	79	1569 <i>b</i>	160	3637	1003
117	39	585	80	1570	159	3648	1107
118	19	606	81	1580	162	3684	1009
119	20	616	82	1590	164	3763	1013
120	21	619	83	1768	163	3797	1012
128	51	621	84	1769	167	3817 <i>b</i>	1045
138	25	629	85	1843	169	4466	1048
139	I, p. 60, note	658	87	1891	171	4694	1063
140	27	662 <i>b</i>	944	1936	1154 ^A	4697	1065
141	28	665	88	1946	1151	4699	1067
142	26	706	943	1967	173	4701	1068
144	23	726	103	2000	1010	4966	1072
145	24 ^A	727	104	2015	1011	6131	1098
146	24 ^B	747	56	2041	206	6156	1099
150	29	749	92	2129	22	6264	1095
153	33	765	93	2155	58 and addenda	6287	1096
154	31	778	94	2156	207	6309	1114
155	34	801	96	2164	216	6779	1106
160	35	808	942	2195	230	6806	1105
162	36	811	97	2247	368	6851	927
170	37	815	98	2288	369	6855 ^e	912
171	38	828	99	2290	961	6855 ^f	911
250	42	844	100	2313	960	6859	1143
252	40	857	101	2315	373	6866	1127
257	41	860	102	2329	374	6883	1046
280	43	879	106	2331	375	6884	1047
284	44	888	107	2332	376	6892	1125
295	45	892	108	2333	365	6898	1123 ^A
303	46	894	109	2429	366	6953	371
305 <i>b</i>	47	921	135*	2434	389	6980	1142
346	48	936	114	2613	385	6990	1121
349	49	949	117	2620		7004	372

II. THE COLLECTION OF ANCIENT GREEK INSCRIPTIONS IN THE BRITISH MUSEUM, PARTS I, II, III, IV. 1 (1-934), COMPARED WITH THE INSCRIPTIONES GRAECAE AND THE CATALOGUE OF SCULPTURE IN THE BRITISH MUSEUM.

B.M. Inscriptions.	Inscriptiones Graecae.	Catalogue of Sculpture.	B.M. Inscriptions.	Inscriptiones Graecae.	Catalogue of Sculpture.
PART I—					
1	I. 2. Supp. I	...	82	III. 1637	...
2	I. 1. Supp. I; III	...	83	III. 1647	2278
3	I. 10. Supp. I	...	84	III. 1645	...
4	I. 28, 29. Supp. I	...	85	III. 1678	...
5	I. 33. Supp. I	...	86	II. 2139	599
6	I. 38 c. Supp. I	...	87	III. 1747	...
7	I. 60. Supp. I	...	88	II. 2223	635
8	II. 23	...	89	II. 2269	...
9	II. 245	...	90	II. 2365	632
10	II. 97	...	91	II. 2404	...
11	II. 589	...	92	II. 2442	638
12	II. 573	...	93	III. 1335	...
13	II. 1059	...	94	III. 1461	...
14	II. 234	...	95	I. 548. Supp. I=II. 2693	...
15	II. 311	...	96	III. 1471	686
17	II. 336	...	97	III. 2227	...
18	II. 392	...	98	III. 1320	...
19	III. 5 a	...	99	III. 2327	...
20	II. 640	...	100	III. 2433	...
21	II. 617	...	101	III. 2510	650
22	II. 593 b	...	102	III. 2523	...
23	I. 180 d. Supp. II	...	103	III. 2758	642
24	I. 184-5. Supp. II	...	104	III. 2178	...
25	I. 129-32. Supp. I	...	105	II. 3239	683
26	I. 133-6. Supp. I	...	106	II. 3243	601
27	I. 153-6. Supp. I	...	107	II. 3296	608
28	I. 157-60. Supp. I	...	108	II. 3313	637
29	II. 652	...	109	II. 3318	...
30	II. 743	...	110	II. 3356	...
31	II. 690	...	111	II. 3438	697
32	II. 675	...	112	II. 3524	695
33	II. 656 a	...	113	III. 3072	646
34	II. 754	...	114	II. 3611	689
35	I. 322 a. Supp. I	...	116	III. 3138	722
36	II. 780	...	117	III. 3174	...
37	I. 442	...	118	II. 3761	698
38	I. 446	...	119	II. 3778	...
39	II. 478 b	...	120	II. 3810	600
40	II. 1227	...	121	III. 3276	651
41	II. 1221	813	122	II. 3998	688
42	III. 123	2156	123	II. 4040	628
43	III. 1086	2183	124	II. 4042	694
44	III. 1165	...	125	III. 1374	...
45	III. 1235	...	126	...	682
46	III. 1099	...	127	II. 4156	692
47	III. 1130	...	128	III. 1376	...
48	III. 21, add. p. 479	...	129	III. 3391	626
49	III. 22, add. p. 479	...	131	III. 1363	...
50	III. 39, add. p. 480	...	132	II. 4312	690
51	II. 1179	...	133	II. Supp., 3612 b	644
52	III. 693	...	134	III. 3956	...
53	III. 893	...	135	III. 3844	...
54	III. 891	...	135*	II. 3503	...
55	...	2139	PART II—		
56	II. 1398	...	136	VII. 16	...
57	III. 162	...	138	IV. 566	...
59	III. 236	...	139	V. 1. 1228	...
60	III. 147	...	140	IV. 503	2277
61	III. 148	...	141	V. 1. 248	811
62	III. 150	804	142	V. 1. 249	812
63	III. 151	805	143	V. 1. 1145	...
64	III. 152	806	144	V. 1. 1347	...
65	III. 153	807	145	V. 1. 1341	...
66	III. 154	799	146	V. 1. 1235	...
67	III. 155	800	147	V. 1. 1345	...
68	III. 156	801	148	V. 1. 1348	...
69	III. 238	802	149	V. 1. 1349	...
70	III. 237	808	150	V. 1. 1350	...
71	III. 426	...	151	V. 1. 1344	2180
72	III. 427	2544	152	V. 1. 1340	...
73	I. 3. Supp. I	...	153	V. 1. 935	...
74	I. 531. Supp. I	...	154	V. 1. 944	...
75	II. 1737	687	155	V. 2. 286	2141
76	II. 1761	...	156	V. 2. 36	...
77	II. 1764	...	158	VII. 3171	...
78	II. 1797	...	158 a	VII. 3190	...
79	II. 1812	605	159	VII. 3211	...
80	II. 1850	684	160	VII. 303	...
81	III. 1445	629			

TABLE II—*continued*.

B.M. Inscriptions.	Inscriptiones Graecae.	Catalogue of Sculpture.	B.M. Inscriptions.	Inscriptiones Graecae.	Catalogue of Sculpture.
PART II (<i>continued</i>)—					
161	VII. 394	...	347	XII. 1. 16	...
162	VII. 1765	...	348	XII. 1. 12	...
163	IX. 2. 146	...	349	XII. 1. 677	...
164	IX. 2. 141	798	350	XII. 1. 732	...
165	IX. 1. 705	...	351	XII. 1. 694	...
166	IX. 1. 682	...	352	XII. 1. 695	...
167	IX. 1. 686	...	353	XII. 1. 701	...
168	IX. 1. 978	...	354	XII. 1. 698	...
169 ^a	IX. 1. 955	...	355	XII. 1. 710	...
169 ^b	IX. 1. 956	...	356	XII. 1. 714	...
170	IX. 1. 982	...	357	XII. 1. 761	...
172	...	702	358	XII. 1. 937	...
173	...	1839	359	XII. 1. 178	...
177	...	742	360	XII. 1. 656	2400
182	...	740	361	XII. 1. 33 and p. 207	...
183	...	664	362	XII. 1. 97	...
184	...	708	363	XII. 1. 1054	...
185	...	2264	364	XII. 1. 1032	...
186	...	709	365	XII. 3. 1086	809
187	...	663	366	XII. 3. 1076	...
188	...	2258	367	XII. 3. 1236	2240
189	...	2260	371	XII. 5. 20	...
190	...	2262	372	XII. 5. 496	...
191	...	741	373	XII. 5. 837	...
192	...	2265	374	XII. 5. 851	...
193	...	2261	375	XII. 5. 840	...
194	...	2268	376	XII. 5. 822	...
195	...	2269	377	XII. 5. 872	...
196	...	2270	378	...	2243
197	...	659	379	...	2242
198	...	2259	380	...	2244
199	...	2266	381	...	1535
200	...	658	398 ^c	XII. 1. 1453	2285
201	...	657	398 ^f	XII. 2. 158	...
202	...	656	PART III—		
203	...	2263	399	...	1129
204	...	2257	445	...	724
205	...	2267	505	...	1256
206	...	757	518	...	29
207	XII. 8. 547	...	519	...	1221
208	XII. 2. 220	...	576	...	2169
209	XII. 2. 61	...	622	...	1274
210	XII. 2. 149	...	625 ^a	...	745
211	XII. 2. 163	...	632	...	1275
212	XII. 2. 159	...	639	...	1279
213	XII. 2. 167	...	640	...	1277
214	XII. 2. 173	...	647	...	1272
215	XII. 2. 120	...	658	...	1273
216	XII. 2. 404	...	665	...	1278
217	XII. 2. 330	...	670	...	1286
218	XII. 2. 328	...	672	...	1271
219	XII. 2. 329	...	PART IV. I—		
220	XII. 2. 394	...	806	...	1301
221	XII. 2. 425	...	807	...	1312
222	XII. 2. 410	...	808	...	1305
223	XII. 2. 411	2249	812	...	1311
224	XII. 2. 315	...	814	...	1313
225	XII. 2. 277	...	852	...	1356
227	XII. 2. 22	...	867	...	1354
228	XII. 2. 62	...	872	...	2251
342	XII. 3. 29	...	911	...	1117
343	[From Cos]	...	912	...	1116
344	XII. 1. 4	...	930	...	17
345	XII. 1. 88	...	932	...	10
346	XII. 1. 31	...	933	...	14
			934	...	12

THE INSCRIPTIONES GRAECAE COMPARED WITH THE COLLECTION OF ANCIENT GREEK INSCRIPTIONS IN THE BRITISH MUSEUM, PART IV. 2.

Inscriptiones Graecae.	B.M. Inscriptions.	Inscriptiones Graecae.	B.M. Inscriptions.
II. 1527 <i>b</i> (<i>add.</i>)	1151	XII. 1. 742	967
1700	1152	XIV. 576	1104
2130 <i>b</i>	936	597	1102
2729	942	643	1094
III. 1760	944	1049	1144
2660	943	1191	1097
V. 2. 89	950	1249	1099
IX. 1. 333	953	1295	1098
334	954	1868	1095
649	952	2000	1096
XII. 1. 4	966 (+ 344)	2131	1114
696	964	2469	1106
703	965		

THE CATALOGUE OF SCULPTURE COMPARED WITH THE COLLECTION OF ANCIENT GREEK INSCRIPTIONS IN THE BRITISH MUSEUM, PART IV. 2.

Catalogue of Sculpture.	B.M. Inscriptions.	Catalogue of Sculpture.	B.M. Inscriptions.	Catalogue of Sculpture.	B.M. Inscriptions.
118	1080	777	1008	2246	1016
549	1097	790	1061	2247	1118
630	944	817	1007	2248	1115
631	961	1282	1032 A	2250	960
634	1128	1383	1054	2253	1116
639	1023	1438*	1062	2254	1117
643	1119	1494	1060	2256	1134
648	1125	1521	1045	2271	1113
649	1127	1559	1040	2272	1126
655	1129	1666	1099 <i>b</i>	2273	1059
667	943	1667	1099 <i>a</i>	2284	1122
693	1152	1684	1019	2286	1123
703	1024	1726	1052 A	2287	1123 A
704	1022	2151	1006	2313	1096
723	1025	2158	945	2314	1106
736	1009	2159	1015	2385	1095
737	1027	2160	1037 A	2391	1114
738	1048	2162	949	2485	1154
744	1120	2171	1131	2561	1110
746	1121	2191	1098	2622	1037
750	1154 A	2231	957		
776	1151	2232	941		